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**THE**  
**CHRISTIAN JOURNAL,**  
**AND**  
**LITERARY REGISTER,**

**FOR THE YEAR OF OUR LORD**

1830.

**VOLUME XIV.**



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[Vol. XIV.

*For the Christian Journal.*

**CATECHISING.**

THERE are few functions of the ministry more vitally important to the interests of religion and the Church, than the catechetical instruction of the young. In order to its successful prosecution, however, it is obvious that it must receive the co-operation of parents, and to a certain extent, of teachers. It is not uncommon to hear that a child cannot come to catechism because of the lessons which he must learn at school; and to receive the same excuse for his not being prepared to answer when he does attend. The frequent occurrence of these circumstances may blind one to their real character. In the judgment, however, of enlightened Christian views, it must be hard to reconcile them with duty. Of all the teachers on whom a child is to attend for instruction either in learning or in accomplishments, the *spiritual* teacher is thus made the only one to be neglected; and of all his studies, those of a religious character the only ones to be overlooked. The child is thus early imbued with the dangerous and unchristian principle that the Church, and the duties connected with it, are to be sacrificed to all other considerations, or to be regarded only so far as may not interfere with the world and worldly things. The parent will endeavour that no master or mistress be disappointed in his offspring's progress in study, while the pastor's claims are almost totally disregarded. Attention even to mere accomplishments will often be suffered as an excuse for letting the man of God attend in vain for the purpose of imparting to the young mind the nurture and admonition of the Lord. Teachers will adopt every

method to prevent an interference between the several branches of worldly learning; but scarcely ever think of allowing time, or adopting plans, with a view to attendance on spiritual teaching. These things ought not so to be. Under a correct sense of religious obligation they would not be so. The immense disparity in importance between that learning which relates to the life which now is, and that which concerns the life that is to come, places the claims of the latter on an elevation which allows no competition with them to those of the former. A correctly judging parent will say, Attend diligently to your catechism, wait punctually on the instructions of your pastor; and then faithfully and industriously pursue your other useful studies. A pious and correctly judging teacher will gladly give every encouragement to his scholars to seek the benefit of catechetical instruction by such arrangements in his school as will afford them the necessary time for so holy and important a duty. And surely, as connected with the sense of responsibility which every truly Christian parent and instructor must cherish, a more powerful appeal cannot be made to his conscience than on the momentous subject of care that any of the sad consequences, in this world or the next, of the neglect of due attention to early pastoral instruction be not to be laid to his charge.

Among the means which, by God's blessing, may save the characters of the young here, and secure their salvation hereafter, none are superior in promise and importance to catechetical instruction, judiciously regulated, earnestly, affectionately, and faithfully imparted, and adapted to various ages from childhood through the whole pe-

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riod ordinarily given to study. To gather around him the little children of his flock, and impart to them, line upon line, and precept upon precept, in a style adapted to their comprehension, and winning to their hearts, a knowledge of the things which concern their everlasting welfare, as well as their greatest earthly good; to carry these children gradually onward in familiar instruction adapted to their gradually increasing years; after childhood still to interest their youthful minds in the study of divine things; and still, as those minds advance towards maturity, to blend with all their other studies, the study of that richest and noblest of all subjects, the religion of the Gospel; thus ever to be known as their familiar friend, and affectionate spiritual guide, to be constantly seasoning their hearts with the principles of the Gospel, interesting their minds in the study of its truths, and establishing, strengthening, and settling them in its enlightened and consistent profession; must surely be the pastor's most delightful task, and one of the most certain means of a successful ministry. And if there is a function of his office, in which, more than any other, the good of society, the welfare of the Church, and the everlasting happiness of those concerned, require that his hands be strengthened by all who can aid and encourage him; it is this duty, not to children only, but, properly carried on, through youth, and to maturity, of *catechetical instruction*.

B. T. N.

For the Christian Journal.

#### Convention of North-Carolina.

THE thirteenth annual convention of the Protestant Episcopal Church in the state of North-Carolina, was held in St. Luke's church, Salisbury, on Saturday the 23d, Monday the 25th, and Tuesday the 26th days of May, 1829. There were present the Right Rev. John S. Ravenscroft, D. D. bishop of the diocese, and eight clerical members, and nineteen lay delegates, representing seven parishes. Mr E. L. Winslow was unanimously appointed the secretary of the convention for the

ensuing year.—Morning service was performed by the Rev. William M. Green, rector of St. Matthew's church, Hillsborough, and the sermon preached by the Rev. John Avery, rector of St. Paul's church, Edenton. The bishop then delivered the annual address prescribed by the 45th canon of the General Convention of 1808, which was inserted at page 238 of our last volume.

The following gentlemen were appointed members of the standing committee:—The Rev. Messrs. Avery, Green, and Cairns, and James Martin and Dr. A. J. De Rossett: and the following were elected delegates to the General Convention:—The Rev. Messrs. Avery, Green, Wright, and Wiley, and Messrs. Gavin Hogg, Charles T. Haigh, E. L. Winslow, and Walker Anderson.

On the second day of the meeting, the committee on the state of the Church made their report, in which they say, "there is ground for encouragement, and much cause for thankfulness to Almighty God;"—"Sunday schools and catechetical instruction continue to be fostered;"—"the female associations of industry still flourish, and with increased usefulness to the Church."—"But," they add—

"The circumstance which we notice with the most satisfaction, and which we would mention with lively gratitude to the great Head of the Church, is the increase of piety, and the deepened sense of religion, which appear among the greater part of the members of our communion. And we cannot but hope that the time is approaching, in which our Church will be as distinguished in her separation from an evil world, and her godly example, as she is for the purity of her doctrine and the primitive pattern of her government."

On the last day of the meeting, the committee of finance submitted their report, which was unanimously adopted, and in which is contained the following resolution:—

"Resolved, That the bishop of this diocese be discharged from all parochial duty, that he may devote those talents so well calculated to benefit the Church, entirely to the diocese; and that his salary be fixed at \$1000 per annum—payable to him as it may suit his pleasure to draw on the treasurer of this convention."

A communication having been read from certain Episcopal congregations in the state of Tennessee, inviting the bishop to visit them and perform Episcopal duties; and the bishop having expressed his willingness to comply with their invitation, a resolution was unanimously passed, "approving of the bishop's purpose, as a measure which will tend to promote the interests of the Church."

Before the rising of the convention, a resolution of thanks was unanimously passed "to the citizens of Salisbury, for their attention and hospitality to the members."

The parochial reports are generally interesting and gratifying, showing numerical additions to the Church, and increased attention to her services and ordinances. Sunday schools, using the publications of the Protestant Episcopal Sunday School Union are in successful operation in most of the parishes; as are also, and to great usefulness, female industrious associations. —The following aggregate is presented by the reports:—Baptisms (adults 25, children 131) 156—marriages 22—communicants 634—burials 50.

The Church in this diocese consists of the bishop, ten presbyters, and one deacon.

The next meeting of the convention is to be held on the 3d of June, 1830, in the town of Wilmington.

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*For the Christian Journal.*

#### *Convention of Maryland.*

THE annual convention of the Protestant Episcopal Church in the state of Maryland, was held in St. Paul's church, Baltimore, on the 17th, 18th, 19th, and 20th days of June, 1829. It was composed of 45 clerical members, and 59 lay delegates.—Divine service was conducted by the Rev. Jonathan Judd, rector of Great Choptank, Dorchester county, and the sermon preached by the Rev. William M. Stone, rector of Stepney parish, Somerset county. The Lord's supper was administered by the Right Rev. Bishop Chase, of Ohio, who being on a visit to the city, was invited to the sittings, assisted by the Rev. Messrs. Judd, Stone, and E. Allen.

The Rev. Dr. Wyatt, president of the convention, took the chair, and Richard M. Hall was unanimously re-elected secretary, and Thomas B. Grundy was appointed assistant secretary.

On the second day of the meeting, the following resolution was passed:—

*"Resolved,* That the reverend clergy proceed at one o'clock to ballot for a bishop, and report by three o'clock P. M. whether they have made a constitutional nomination or not. In the event of a nomination being made, the laity shall proceed immediately to consider the said nomination; should no nomination be made, as aforesaid, all further proceedings in relation thereto shall be referred to the next convention."

The president delivered the following address:—

*"Brethren, the Clerical and Lay Members of the Convention,*

"The seventh article of the constitution of the Protestant Episcopal Church of Maryland directs, that in case of a vacancy in the Episcopal office, the president of the convention shall perform those duties which are specified in the preceding article as appertaining to the bishop of the Church. It is in virtue of that authority, (6th article,) that the bishop lays before the convention annually, the report of occurrences which have taken place in the diocese during the last period; and in conformity with the usage thus established, I ask leave to offer to you a similar communication.

"At the first assembling of the standing committee appointed by the last convention, that committee, acting under the twentieth canon of the General Convention, invited the Right Rev. Dr. Onderdonk, assistant bishop of the Protestant Episcopal Church of Pennsylvania, to perform in Maryland such Episcopal offices as the constitution and canons of this diocese would admit. Notwithstanding the extent and importance of his charge, he kindly and promptly acceded to the request, specifying the period within which it was supposed that the duties required of him might be fulfilled. I need not now communicate to you the zeal, and piety, and ability, with which his services were

rendered, nor the grateful and respectful sentiments with which they have been received. The acknowledgments of that large portion of the diocese which was visited by him, have been communicated by the standing committee; and his own official report of the duties he has performed, I shall lay upon the secretary's table.

" Since the last convention, the changes that have taken place in the clerical body are as follows:—

" The Rev. Mr. Robertson, under the appointment of the General Missionary Society of the Protestant Episcopal Church in the United States, has entered upon a mission to Greece. The Rev. Mr. Gray, under the same authority, has removed to a missionary station in Florida. The Rev. Mr. Kearny has removed to the diocese of New York. The Rev. Dr. Clowes has applied for letters dimissory, informing his parishioners, and the standing committee, that he finds the health of his family requiring a residence in a more northern climate. The Rev. Mr. Tyng has accepted an appointment to the rectorship of St. Paul's church, Philadelphia. The Rev. Mr. Covell has removed to Connecticut. The Rev. Mr. Wheat, immediately after the last convention, accepted a call to a church in Wheeling, Virginia. The Rev. Mr. Douglass also, upon the rising of the convention, removed to a church in Rochester, New-York. The Rev. Mr. Claxton has resigned his charge in Upper Marlborough, and I am not informed of his having obtained another settlement.

" The following clergymen have removed from other dioceses into Maryland since the meeting of the last convention:—

" The Rev. Mr. Knight, from the Eastern Diocese, has been appointed to the charge of St. Bartholomew's, and Prince George's, Montgomery county. The Rev. Mr. James has removed from Pennsylvania to St. John's, Georgetown; and the Rev. Mr. Brooke is settled in Christ church, Georgetown. The Rev. Mr. Rice has removed from Virginia to St. Mark's, Frederick county; and the Rev. Mr.

Stone from Connecticut to All-Saints' church, Fredericktown. The Rev. Mr. Smallwood, recently ordained, is settled in Zion church, Vanaville, and Addison chapel, Bladensburg. The Rev. Mr. Parker has removed from Virginia to the city of Baltimore, where he is engaged in teaching a school, and is endeavouring to establish a congregation. The Rev. L. H. Johns, from Virginia, has accepted a call to Emmanuel parish, Cumberland, Alleghany county. The Rev. Mervin Allen has been appointed to the charge of All-Saints' parish, Calvert county. The Rev. Mr. Billopp has been appointed to the rectorship of Christ church, Elkridge; the Rev. Mr. Williams, principal of Baltimore college, who had been for some time serving both Christ church and St. John's, in Anne Arundel county, has accepted the rectorship of the last-named church. The Rev. Mr. Hotchkiss has removed from Cecik, Eastern Shore, to William and Mary parish, St. Mary's county. The Rev. Mr. Reynolds, who at the period of the last convention was absent from the country, but had not ceased to belong to this diocese, has since his return taken a dimissory letter, and removed to the church in Harrisburg, Pennsylvania.

" As the minutes of the standing committee, which will be read to you, record the existence of certain rumours respecting the Rev. William Levington, minister of the African Episcopal church in this city, which rumours, in the judgment of the committee, required, in kindness to him, some investigation, that he might be vindicated from supposed aspersions, it is proper for me to add, that in pursuance of the course determined upon by the standing committee, a letter was addressed to him on the subject, by me as president of the convention, a copy of which will be found among the documents of that body, but in answer to which no measures have hitherto been adopted.

" It is no doubt within the recollection of this body, that certain changes in the liturgy of the Church were proposed for consideration at the last meeting of the General Convention.

As the General Convention, which will be required to decide upon the expediency of these changes, is expected to meet in the ensuing August, it may now be suggested that it remains for this convention either to determine upon instructing their delegates to confirm or reject the proposed alterations, or to leave the decision of the question in their hands, that they may be governed in the matter by modifications which the proposed alterations may receive.

"The contemplated division of St. Paul's parish, Baltimore, which was announced to the last convention, and had been often, though cautiously, considered, during the life of their late beloved and venerated rector, Bishop Kemp, as likely to contribute to the prosperity of both congregations, has been harmoniously effected; and the Rev. Mr. Johns, of Fredericktown, has been appointed to the rectorship of Christ church.

"The general view of the state of the Church, which is perhaps within the range of observation contemplated by the article of the constitution demanding this report, will no doubt be satisfactorily furnished by the standing committee, whose office has required of them a superintendence of the districts committed to each. I cannot, however, refrain from suggesting the great and increasing necessity which appears to exist in many sections of the diocese, for the service of missionaries. It is truly painful to witness there, the languishing state of the Church; and nothing but the most energetic co-operation of all the parishes, in behalf of an extended missionary system, can procure for our Church the prosperity to which her evangelical doctrines, her pure worship, and her divine origin, justly entitle her. Permit me to remind you, in concluding, that we are taught, "from those to whom much has been given shall much be required." And surely from the members of no communion may an ardent zeal for the promulgation of the Gospel, with a corresponding spirituality of heart, and a consistently pious deportment, be more justly demanded than of us, who enjoying, in common

with other denominations, the highest civil privileges, have been nurtured in doctrines which inculcate CONFORMITY TO CHRIST as the sole standard and condition of a title to the everlasting promises of the Gospel."

The following communication from the Right Rev. Bishop Onderdonk, was ordered to appear on the pages of the Journal:—

*"To the Convention of the Protestant Episcopal Church in the State of Maryland.*

*"Brethren, the Clergy, and Lay Delegates,*

"You will, of course, be informed, that by a vote of the standing committee of your diocese, I was requested to visit it, and perform the Episcopal duties that might be required; and that I accepted the invitation, with the understanding that this my connexion with your diocese should terminate on the first of the present month.

"In pursuance of this arrangement, I have made a partial tour of the Western Shore, and have visited pretty extensively the Eastern Shore. In both, every parish, which had communicated to me a desire to that effect, received my personal services."

[The bishop here details the services performed by him, which being, at the present time, of little interest, are omitted.]

"I do not know whether, constituted as is your diocese during a vacancy in the episcopate, it belongs to me to report to you any observations I may have made concerning the prosperity or the depression of its several parishes. I trust, however, I do not pass my proper sphere of duty in recommending to you very strenuously the system of diocesan missions, for the purpose of reviving the parishes which are in a state of languor, and of preserving those which may be in danger of extinction. This system, diocesan missions, is as applicable in such cases as in those of new settlements and newly-formed churches. In both, it is loudly called for by the necessities of our country in almost every direction. And, should the diocese of Maryland deem it advisable

to carry this system into extensive and vigorous operation, I feel confident that the success will be more than proportional to the effort.

"Let me add, that such missions on the part of Episcopalians are the only means of duly supporting our rights in the midst of the numerous agencies scattered around and among us by wealthy societies which are under the management or the influence of other denominations.

"For the hospitality which has every where been most kindly and acceptably afforded me, and which has justified the reputation of Maryland for this virtue, I take this opportunity of expressing my grateful acknowledgments.

"While in Prince George's county, I visited the grave of your first bishop, whose venerable and endeared name still lives, as I personally know, in the vivid and grateful recollection of numbers of the flock over which he once presided. And often, in the course of my visitations, have both reflection and conversation paid their spontaneous tribute to the virtues of your second bishop, and dwelt with sorrow on the dispensation of Providence which rendered necessary these services. But to mourn afresh over that calamity is unavailing. Prayer, however, "availeth much." And I am sure you will unite with me in the petition—that there may be set over you a chief pastor, who, in uprightness and worth, in sincere piety and sound faith, in judgment and discretion, and in persevering fidelity to the whole charge committed to him, will, with glad emulation, mould himself to the character, and conform to the example, of that lamented servant of the Most High. I am,

"Rev. Brethren and Gentlemen,

"Your affectionate friend, and

"faithful servant in Christ,

"H. U. ONDERDONK.

"Philadelphia, May 26th, 1829."

A resolution was passed, approving the invitation given to Bishop Onderdonk; and another of thanks for his acceptable visits, and for the discharge of Episcopal duties while in the diocese.

*St. John's church, Baltimore county,*

was admitted into union with the convention, as a separate congregation of the diocese.

At one o'clock this day, the convention was notified that the time had arrived for the clergy to go into the nomination of a bishop; whereupon the president retired, and the Rev. Jonathan Judd took the chair; and after five ballots no nomination being made, all further proceedings were postponed to the next convention.

A resolution of thanks was passed to Bishop Chase, "for the Episcopal services rendered by him on several occasions in the diocese."—A resolution of thanks was also passed to Bishop Moore, for his services in consecrating Trinity church, in the city of Washington.

The following gentlemen were elected delegates to the General Convention:—The Rev. Dr. Wyatt, the Rev. John Johns, the Rev. J. Judd, the Rev. Wm. M. Stone, and Messrs. A. C. Magruder, S. J. Donaldson, R. H. Goldsborough, and E. F. Chambers. And the following were elected the standing committee:—The Rev. Messrs. Blanchard, John Johns, Henshaw, Mitchell, Bayne, Judd, and Wm. M. Stone.

Mr. Noah Ridgely was appointed treasurer of the convention.

The following gentlemen were appointed trustees to the General Theological Seminary:—The Rev. Dr. Wyatt; the Rev. J. Johns, the Rev. J. P. K. Henshaw, the Rev. J. V. Bartow, Judge Brice, John B. Eccleston, A. C. Magruder, F. S. Key, J. C. Herbert (9); and if a 10th be required, Col. E. F. Chambers.

A resolution was passed, proposing to the vestries of the several parishes in the diocese, an alteration in the first article of the constitution, "limiting the time of meeting of the convention to a period not later than the first week in June."

A constitution for a society, entitled, "The Society for the Relief of aged and infirm Ministers of the Protestant Episcopal Church of Maryland," having been proposed at the last convention, and laid over for consideration at the present one, the subject was called up, and referred to a committee, who

subsequently made the following report, which was accepted, viz.—

“That as the utility of such a society is too obvious to require that the committee should urge its claims upon the members of our community, and as the rectors and vestries of the several parishes are authorized to receive money in their respective parishes, the committee can only recommend it to the said rectors and vestries, to use every effort in order to obtain funds, and to transmit them to Peter Hoffman, esq. Baltimore, treasurer of the Corporation for the Relief of Widows and Orphans of deceased Clergymen.”

The committee on the state of the Church made a report, from which we extract the following:—

“The spiritual concerns of the Church are rather encouraging. In their visits to different parishes the members of this committee have generally met with large congregations, in which the responses were well made, and the services attended with reverence and apparent devotion. The increase of Sunday schools in this diocese we have noticed with the liveliest feelings of joy. This circumstance we think indicated a more general and deeper interest in the spiritual welfare of that portion of society which these institutions are peculiarly calculated to benefit. The laborious duties of our clergy, performed as they generally are with fidelity and zeal, seem to be blessed with encouraging success. May God continue to shed down the dews of his grace upon this portion of his vineyard, and may his kingdom come, and his will be done on earth, as it is in heaven.”

On motion, a section was added to the fifth article of the constitution, providing “that no suffragan or assistant bishop shall at any time be elected, without the votes of at least two thirds of the two orders separately taken.”

From the parochial reports inserted in this Journal, we should infer that the Church in this diocese is in a gradual state of improvement. These reports seem to be well formed, and some of them are quite interesting. They furnish the following aggregate in numbers:—Baptisms (adults 14, children 1104) 1118—Marriages 268—Communicants 2375—funerals 417.

The list of clergy in the diocese, appended to the Journal, makes the number fifty-one, of whom forty-five attended this convention.—The next conven-

tion is to be held in St. Paul's church, in the city of Baltimore.

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*For the Christian Journal.*

### *Convention of New-Hampshire.*

THE twenty-ninth annual convention of the Protestant Episcopal Church in the state of New-Hampshire, was held in St. John's church, Portsmouth, on Wednesday the 23d of September, 1829. There were present four clerical members and three lay delegates. The Rev. Charles Burroughs, rector of the church in which the convention was held, was chosen president, and Lory Odell secretary.—Morning prayers were read by the Rev. Edward Ballard, officiating in Charlestown and Drewsville; the sermon preached by the Rev. Moses B. Chase, rector of St. Andrew's church, Hopkinton; and the holy communion administered by the Rev. Dr. Morss, of Massachusetts, who being present, was invited to a seat in the convention, assisted by the Rev. Mr. Ballard.

A resolution was passed, authorizing the rector, or the rector and wardens, of a church, any of whose delegates to the state or diocesan convention may not be able to attend, to appoint delegates to supply the places of such as may not be able so to attend.

A constitution was adopted for a society, denominated “*The Protestant Episcopal Sunday School Union of the State of New-Hampshire*,” which society is declared to be auxiliary to the “General Protestant Episcopal Sunday School Union,” whose system of instruction it also adopts.

The constitution of a missionary society, denominated “*The Episcopal Missionary Society of the State of New-Hampshire*,” was also adopted, and the following officers chosen:—Rev. Robert Fowle, president; Rev. George Leonard, Rev. James B. Howe, and Rev. Charles Burroughs, vice-presidents; Rev. Moses B. Chase, secretary; Lory Odell, treasurer; Rev. Edward Ballard, Samuel E. Watson, Timothy Upham, John Davenport, and Stephen Pearse, directors.

The committee appointed at the last



convention to prepare an accurate view of the state of the Church in New-Hampshire, made a long and elaborate report on that subject, from which we make the following extract :—

"It will thus be seen, that notwithstanding the hope is entertained, that in all our churches there has been an increase of piety, and of that godliness which is profitable unto all things, they have not increased in numbers. In this respect, they remain the same as at the last convention. From the foregoing statement it appears that in these various churches, all enjoying the regular ministrations of the Gospel, and containing an aggregate of 290 communicants, there have been, within the space of a year, 60 baptisms, 18 marriages, 43 funerals; and 22 persons have been confirmed. The clergy residing in this state, are eight in number. Five are presbyters and three are deacons. Of these, the three in deacon's orders have been added since the last convention, viz. Rev. Benjamin Hale, ordained September 28, 1828, and now residing at Hanover, as professor of chemistry and mineralogy in Dartmouth college; Rev. Orange Clark, who was ordained February 26, 1829, has charge of a school at Portsmouth; and Rev. Edward Ballard, an alumnus of the General Theological Seminary of the Protestant Episcopal Church, who was ordained July 5, 1829, in New-York, and shortly after removed to this state."

In adverting to the changes which had taken place, the report pays the following tribute to the memory of a deceased presbyter :—

"It becomes our duty to mention the death of the Rev. George Richardson, an amiable presbyter of our Church, who departed this life in March last. Attached to our Church from a conviction, after a careful examination, of the justice of its claims to be pure in faith as well as apostolic in its origin, he devoted himself to the office of waiting at the altar, and was for some time usefully and actively engaged in ministering to the churches in Charlestown and Drewsville. He was thus employed when arrested by the disease which terminated his brief and unostentatious career. It has pleased the Supreme Disposer of events to take our brother out of the world. But we trust he has only been removed from the "Church militant" to the "Church triumphant," from the scene of his earthly labours to the "rest" which "remaineth for the people of God." His death cast a dark cloud over the rising prospects of the churches at Charlestown and Drewsville; but through the abundant grace and goodness of our God

and Saviour this has been dispelled by the removal thither of the clergyman already mentioned; from whose exertions in this field of labour, to promote the glory of God and build up the kingdom of his dear Son, the most favourable results are anticipated."

The following gentlemen were elected the standing committee :—The Rev. Charles Burroughs, the Rev. Moses B. Chase, and Timothy Upham, Edward Cutts, and George Jaffray. And the following were elected delegates to the General Convention :—The Rev. Charles Burroughs, the Rev. James B. Howe, the Rev. Moses B. Chase, the Rev. Edward Ballard, and Jeremiah Mason, Timothy Upham, Edward Cutts, and Daniel H. Treadwell.

Jeremiah Mason was nominated a trustee of the General Theological Seminary of the Protestant Episcopal Church in the United States.

The following preamble and resolution were unanimously passed :—

"Whereas by a melancholy dispensation of Providence, the Episcopal Church of this state has, within the past year, been called to mourn the decease of Nathaniel Adams, esquire; and whereas he has served the Church of this state as an able secretary for about eighteen years, and been one of the standing committee from the first organization of this diocese to the present year, and was the senior of the trustees of the lands granted by the Society for Propagating the Gospel in Foreign Parts, and discharged the duties of that office with great wisdom and liberality; and whereas he has been many years a pious communicant and most active friend of the Episcopal Church; it is therefore

"Resolved, That we consider his death as a deplorable loss to our diocese and to the religious community, and that we hold his worth and services in grateful recollection; and that, as a tribute to his memory, this resolution be entered on the Journals of this convention."

Also the following resolution :—

"Resolved, That the churches in the towns of Hopkinton, Drewsville, and Charlestown, in this state, being unable to support the regular ministry of the Episcopal Church without aid from other sources, be respectfully recommended to the fostering care of the trustees of donations to the Protestant Episcopal Church in the Eastern Diocese, and that the said trustees be requested to appropriate such funds as may be within their control,

arising from the sales of lands originally granted to the Society for the Propagation of the Gospel in Foreign Parts, lying in New-Hampshire, for the aid of these churches."

The next convention is to be held in St. Andrew's church, Hopkinton, on the second Wednesday of September, 1830.

*For the Christian Journal.*

#### *Convention of New-York.*

THE forty-fourth annual convention of the Protestant Episcopal Church in the state of New-York, was held in Trinity church, in the city of New-York, on Thursday, October 1st, and Friday, October 2d, 1829. It was attended by the bishop of the diocese, 68 presbyters, 6 deacons, and 97 lay delegates, representing 48 congregations. Thirteen clergymen, not members of the convention, also attended its sittings; and there were 38 clerical members absent.—Morning prayer was read by the Rev. Ralph Williston, missionary in Tompkins county, and a charge to the clergy, inserted in our number for December last, delivered by the bishop; who afterwards, assisted by other clergymen present, administered the holy communion. The Rev. Benjamin T. Onderdonk, D. D. was elected secretary, and John V. Van Ingen, jun. assistant secretary. The bishop then delivered the address prescribed by the 45th canon of the General Convention of 1808, which was inserted at pp. 338—342 of our last volume.

On the second day of the meeting, morning prayer was read by the Rev. Addison Searle, chaplain, superintendent, and professor of belles lettres and ethics in the naval academy at Brooklyn.

St. Paul's church, Albany, and St. Andrew's church, Harlem, New-York, were received into union with the convention.

The treasurer of the convention submitted his annual report, which was accepted; and the committee on the diocesan fund recommended an appropriation of the funds to the clergy entitled to the same.—The trustees of the Episcopal fund also made their annual

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report, by which it appears that fund now amounts to \$43,311 78.

The theological education committee appointed at the last convention, having reported a canon providing for raising a fund to aid the education of young men for the ministry, the same was passed, and will be found at the end of this abstract.

The following resolution was passed:

"Resolved, That it is expedient to establish a society, to be denominated the Clerical Annuity Society of the Diocese of New-York; and that a committee be appointed, with power to organize such a society; and to report their proceedings to the next convention."

Whereupon the following gentlemen were appointed that committee:—The Rev. George Upfold, M. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. James Milnor, D. D., Peter A. Jay, Floyd Smith, James Renwick, LL. D., Henry J. Anderson, M. D.

A resolution was also passed, "recommending to the same committee to consider of some suitable method for the relief of such clergymen of the diocese as may at present be disabled from the discharge of professional duties."

The bishop, from the Committee for Propagating the Gospel in the state of New-York, reported the number of missionary stations for the past year at forty-eight, and the number of missionaries employed at thirty-five.

The committee also reported a statement of their funds, by which it appears there was a deficiency of 1180 dollars; and they close their report, which was accepted, with the following remarks:—

"From the above report, it will appear that missionaries have not been found to fill all the stations established by the committee. Each year the deficiency of ministers to supply the wants of the diocese, is more painfully experienced. Your committee doubt not, that in addition to the above vacant stations, many other fields for missionary labour could be designated, and the necessary funds for their support be obtained, could labourers be found. Under a painful sense of the present deficiency, and its injurious effects upon the best interests of the Church, checking its growth where it has already been established, and preventing its establishment.

in many other places 'now white unto the harvest,' the committee would solemnly call upon their fellow churchmen, adopting the language of our blessed Master, 'Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest'."

The following gentlemen were elected delegates to the General Convention:—The Rev David Butler, the Rev. Thomas Lyell, D. D., the Rev. Benjamin T. Onderdonk, D. D., the Rev. John C. Rudd, D. D., James Emott, William A. Duer, Nathan Williams, Stephen Warren.

The following gentlemen were elected the standing committee:—The Rev. William Berrian, D. D., the Rev. William Creighton, the Rev. Benjamin T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D. D., Nicholas Fish, Henry Rogers, Edward Lyde, Thomas L. Ogden.

The following gentlemen were elected the Committee of the Protestant Episcopal Church for Propagating the Gospel in the state of New-York, of which the bishop is, *ex officio*, chairman:—The Rev. Thomas Lyell, D. D., the Rev. John M'Vickar, D. D., the Rev. Jonathan M. Wainwright, D. D., John Onderdonk, M. D., Thomas L. Ogden, Hubert Van Wagenen.

The missionary reports to this convention are extremely interesting. Extracts from them will be given in our number for February. The aggregate presented by them, and by the parochial reports, is as follows:—Baptisms (230 being specified as adults) 1776—marriages 630—communicants 6446—funerals 1178.

Collections and contributions to the several funds were reported as follows:—For the Episcopal fund, \$636 87; for the missionary fund, \$2286 55; for the diocesan fund, \$609 76.

In addition to the portions of these sums reported as collected in the several churches in the city of New-York, the following collections were made for the Missionary Society in the evening, the members of the several congregations being on each occasion invited to contribute, viz. In St. John's chapel, \$325; in St. George's church,

\$94 56; in St. Thomas' church, \$274 17; in Grace church, \$309 29.

The list of clergy prefixed to this Journal makes the number 133, and the number of congregations within the diocese is stated at 165.

The next annual convention is to be held in Trinity church, in the city of New-York, on Thursday, the 7th day of October, 1830.

The following is the canon passed at this convention:—

*Canon passed in the forty-fourth Convention of the Diocese of New-York—Providing for Theological Education.*

There shall be a fund constituted for the purpose of educating for holy orders young men of talents and piety, and in other respects of suitable qualifications, which shall be denominated "The Theological Education Fund of the Protestant Episcopal Church in the state of New-York," and which shall be under the charge of the bishop and standing committee. And it is hereby made the duty of every rector or minister of a congregation, associating with himself, if he deem it expedient, a committee of the same, to use his best endeavours, either by public collections from time to time, by private subscriptions, or by societies, or in some other mode, to raise annual contributions for the fund, which shall be paid to the secretary of the standing committee. The minister and vestry of every congregation shall be entitled to appoint one beneficiary for every hundred dollars which shall be annually collected in the said congregation; and two or more congregations may associate for this purpose. All persons annually subscribing twenty-five dollars, shall be considered as patrons of the Theological Education Fund, and an annual subscription of one hundred dollars shall not only constitute a person a patron, but also entitle him to appoint a beneficiary. The beneficiaries shall prosecute their theological studies in this diocese, and shall be under the direction of the bishop and standing committee, who shall make report of their proceedings to every annual convention, stating the sums received from the several congregations, and the names of the patrons.

Done in convention of the diocese of New-York, in Trinity church, in the city of New-York, October 2, 1829.

JOHN HENRY HOBART, D. D.  
Bishop of the diocese of New-York,  
President.

Attested,  
BENJAMIN T. ONDERDONK, Secretary.

*State of the Church.*

We copy from the Journal of the late General Convention the following report on the state of the Church, and have taken the liberty to omit some details of little moment at present, such as the changes of clergy, the location of churches, &c. and have condensed other parts in order to reduce its length, without however detracting from its high interest.

*Maine.*

It is with great pleasure your committee is enabled to state, that, through the blessing of Almighty God, the Church, in this portion of the Eastern Diocese, is in a more flourishing condition than at any former period. Since the last meeting of the General Convention in 1826, another church has been organized, and admitted to a seat in the state convention, who have erected a commodious edifice for public worship, and who, there is good reason for believing, will continue to persevere as zealously as they have begun. The rubrics and canons of the Church are, in general, uniformly complied with. Great attention has been bestowed on the subject of the *religious education of children*; and in no part of the United States are the Sunday schools better ordered, better conducted, or better attended.

In behalf of *Missions* considerable interest is excited, though the amount contributed for that purpose does not admit of any assistance being afforded to societies beyond the limits of the diocese. Indeed, were the amount contributed tenfold what, at present, it is, there would be ample employment for the whole of it, in extending the bounds of the Church in this state. No part of the Union affords a more extensive field for missionary exertion, and none, certainly, more needs assistance. With a population of near 300,000 souls, which is daily increasing, there are, as yet, but *three* organized Episcopal congregations; whereas, were the necessary means afforded, before a twelvemonth, double that number could be added to our communion. *This consideration*, it is hoped, will induce some, to whom a gracious Providence has

given wealth and abundance, to bestow some portion of it, in promoting the cause of their Redeemer and Benefactor, in this distant region.

*New-Hampshire.*

There are eight Episcopal churches in this state. Two are in Claremont; the rest are in the towns of Portsmouth, Hopkinton, Holderness, Cornish, Charleston, and Drewsville.—There are five presbyters, four deacons, and one candidate for orders in the state. Since the last convention, a beautiful and commodious church has been built at Hopkinton. In consequence of the omission of returns from some of the parishes, a correct return of parochial reports cannot be furnished.

Within the past year, it has pleased God to remove by death the Rev. George Richardson, who was a man of much piety and usefulness. Sunday schools are established in almost every church. A general interest is felt in the General Missionary Society of the Church. Two societies, auxiliary to the one last mentioned, have been formed in St. John's church, Portsmouth; and a female missionary society has been established at Hopkinton. Strict attention is paid in the state to the regulations and rubrics of the Church.

*Massachusetts.*

We are happy to record the blessing of God on this portion of his vineyard, manifested in the continuance and gradual increase of that prosperity with which this Church has been favoured for several years past.

The present number of clergy is thirty-one.

The Rev. George Otis, rector of Christ church, Cambridge, has departed this life.

The number of congregations has increased since the last General Convention, and is now twenty-eight. Four new churches have been consecrated—one in Marshfield, one in Ashfield, one in Sutton, and one in Taunton. In Boston, Northampton, Blandford, Otis, and Vandeusenville, respectively, houses of worship have been commenced, and some of them are nearly completed.

The number of baptisms reported is 328. Confirmations 229. Communicants 1415.

By a comparison of parochial reports from year to year, we observe, with devout gratitude to Almighty God, a very gradual but regular increase and advancement of the Church in this state. Since the last General Convention, the number of congregations, ministers, baptisms, confirmations, and communicants, has increased, if not with so much rapidity as could have been wished; yet with such constant growth as to indicate to the mind of the grateful believer, the continual dew of the divine blessing.

The amount of missionary exertions, which we consider as some criterion of the state of religion, has been much greater since the last General Convention than at any former period.

The receipts of the Massachusetts Episcopal Missionary Society, from June, 1826, to June, 1827, amount to

|                                |       |           |
|--------------------------------|-------|-----------|
| From June, 1827, to June, 1828 | - - - | \$ 771 10 |
| From June, 1828, to June, 1829 | - - - | 1675 19   |
|                                | - - - | 1604 54   |

\$ 4050 83

Money paid to the Domestic and Foreign Missionary Society, and to other general missionary objects connected with the Church

1400 00

\$ 5450 83

We cannot but express the hope that these exertions may be still increased, until the Church in Massachusetts shall sustain her full share of the enterprise of sending the Gospel to every creature.

In the county of Berkshire a missionary has been employed by the Massachusetts Episcopal Missionary Society with very satisfactory results. A new congregation has been organized at Otis, which gives promise of being a valuable acquisition to the Church. In Lenox, the Church is in a prosperous and growing condition, and in Blandford the hopes of Episcopalians are revived. In other parts of

the state efficient missionaries are employed, with encouraging prospects.

In Taunton, a church, which had been planted, previous to the revolution, by missionaries of the Society for Propagating the Gospel in Foreign Parts, and had since become nearly extinct, has been revived; a congregation has been gathered, a commodious church has been erected, and a useful minister is now employed there, with good hope of success. It is believed that the Church, by suitable endeavours, might be revived in other places.

We cannot but observe, however, the great want of clergymen for this kind of service. The harvest is great. The field is extensive and hopeful. But the want of labourers is painfully felt. There are not less than seven feeble parishes where missionaries might be advantageously employed: besides other places in the state where the services of an Episcopal clergyman would be well received, if they could be obtained. There is only one candidate for the ministry in the state. A source of supply which has long been found to be insufficient, is becoming less and less so. While the field is widely extending itself before us, it is truly painful to observe, that the supply of labourers is diminishing.

A state Sunday school union society has been formed auxiliary to the General Union, and has been more than a year in operation. The parochial reports exhibit a flourishing condition of our Sunday schools generally. Classes for biblical instruction have been formed in most of the parishes, and appear to have been attended with a divine blessing to the Church. It is believed that the interest of vital religion is advancing, and that an increase of devotional spirit is manifest in a growing attachment and careful adherence to the services and institutions of the Church.

#### Vermont.

The situation of the Church in this state has not materially varied within the last three years. Four have, at different times, been added to the list of clergy; but five have removed; so that the number is reduced from ten to

nine. The number of parishes is about the same. Two new church edifices have been built, one at Middlebury, and the other at Woodstock; and preparations are going on for building one at Arlington. Some of the parishes have been much weakened by removals, as well as by the common dispensations of Providence; but yet, the number of communicants remains about the same, somewhat more than 800. Libraries have recently been formed in some of the parishes, in conformity with a recommendation of the state convention; and Sunday schools are in operation wherever the churches are supplied with clergymen; some of them connected with the General Union, and some of them, furnished with considerable libraries. There are two candidates for the ministry belonging to this state, and several others in a course of education for the sacred office. One person has been ordained deacon, and five have been ordained priests, within the last three years.

Respecting the lands belonging to the Society for Propagating the Gospel, it is considered that all the material points of law have been settled in favour of the Church; but still there are some suits in court, which occasion considerable expense, and prevent the occupation of a portion of the lands. Some assistance, however, has been afforded to each of the parishes for the last year. There is a missionary society in this state.

Baptisms reported in three years, adults 63, children 163—marriages 127—funerals 160.

#### *Rhode-Island.*

It appears that the Church in this state continues to flourish. By the blessing of God upon the regular and rubical use of her evangelical services, and the faithful preaching of the Gospel, she is gradually adding to her numbers, and growing in the affections of the people. Two parishes have been organized, and received as members of the convention within a year, under circumstances of good promise to the best interests of the community. A feeling favourable to the religious education of children pervades almost

all classes of people in this portion of the Eastern Diocese. They contribute freely to the support, and gladly put their children under the influence of, Sunday school instruction. Very little has been done in behalf of missions, except by St. Michael's church, in Bristol, of which the bishop is rector. But it may be hoped, from the zeal in relation to this subject, which was manifested by the members of the last state convention, and the measures they adopted, that the time is not distant, when the spirit of missions will be so identified with the spirit of Christianity, as to produce results of some importance to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

#### *Connecticut.*

The number of clergymen in this diocese, at the convention in June last, was 59; and the number of parishes 78.

Since the last Triennial Convention, ten presbyters and ten deacons have been ordained; and 784 have received the rite of confirmation. The present number of candidates for holy orders is 12. There has been a respectable increase in the number of communicants; but the imperfect returns exhibited in the parochial reports, render it impossible to state the exact amount of that increase. Sunday schools have been organized in nearly all the parishes in the diocese. They are, for the most part, in a very flourishing condition, and are in connexion with the Protestant Episcopal Sunday School Union, whose system of instruction is generally adopted.

The Society for the Promotion of Christian Knowledge in the Diocese continues to give assistance to a few missionaries, who are usefully employed in building up decayed parishes, and forming new congregations, in various parts of the diocese.

The cause of missions, domestic and foreign, is assuming more and more the importance it deserves, in the estimation of the Episcopalians of Connecticut; and a general conviction exists, that it is closely identified with the prosperity of the Church at home, and

the increase of individual piety. Some of the congregations have set a noble example of Christian liberality towards this object; and from no quarter do the friends of missions meet with any thing deserving the name of opposition.

The destitution of the means of religious instruction in the colony at Liberia, led to a correspondence between some of the clergy of this and the neighbouring dioceses; which resulted in the establishment of an AFRICAN MISSION SCHOOL in the city of Hartford, in the autumn of 1828. The object of this institution is, to prepare young men of colour for usefulness in the colony, in the capacity of missionaries, catechists, and schoolmasters. No sooner was the institution made public, than liberal contributions from various quarters showed how deep an interest was taken in the prosperity of the scheme. The only embarrassment hitherto experienced, has arisen from the scarcity of suitable candidates for admission into the school; a circumstance easily explained, by the difficulty of making the intelligence known among the people of colour. The present number of pupils is four, one of whom is a graduate of Amherst college. On leaving the school, the pupils are to be placed at the disposal of the Domestic and Foreign Church Missionary Society.

The establishment of Washington college, of which a statement was given in the last triennial report, was an event of the highest importance to the Church. To the liberality of the Episcopalians of Connecticut, and more particularly to the exertions and sacrifices of the city of Hartford, is this institution indebted for its endowment. Its progress hitherto has been fully equal to the expectations of its friends. At its third annual commencement, on the first Thursday in August, 1829, the degree of bachelor of arts was conferred on twenty young men, alumni of the institution. Notwithstanding the short time it has been in operation, its literary exhibitions have evinced a proficiency in classical and scientific studies, not inferior to that exhibited in the older institutions of our country.

*The want of ministers to serve at*

our altars gave rise to the CHURCH SCHOLARSHIP SOCIETY; the object of which is, "to assist meritorious young men, members of the Protestant Episcopal Church, in the attainment of a collegiate education; and when the state of the funds may be thought to justify the measure, candidates for holy orders may be assisted in obtaining their theological education." This is justly regarded as a most important event to the welfare of the Church; and through the exertions of its indefatigable agent, the Rev. William Barlow, funds to the amount of more than \$6000 have already been secured. Such is the comprehensive plan of the institution, that its benefits are confined to no one diocese or college. Scholarships may be formed in any part of the country; and their founders have the right secured to them of nominating the candidates to enjoy the benefits of the same, and at any college they may prefer. A number of beneficiaries are already enjoying the fruits of this institution.

On the whole, the prospects of this diocese are highly encouraging. It is believed, that in no part of our country are the doctrines of the Gospel preached with more faithfulness, or with a more sensible influence on the hearers.

#### *New-York.*

This diocese consists at present of 128 clergymen (the bishop, 111 presbyters, and 16 deacons) and 163 congregations; being an increase, since the last General Convention, of 14 clergymen and 10 congregations.

The number of persons ordained deacons is 22, of whom 14 are alumni of the General Theological Seminary.—The number of deacons admitted to priests' orders is 20.—There are 35 missionaries at present employed in this diocese.

There are sixteen candidates for orders, viz. Robert W. Harris, James D. Carder, James A. McKenney, John V. Van Ingen, Seth Davis, John M. Forbes, John F. Ernst, Henry J. Morton, Hewlett R. Peters, Solomon Davis, Edward B. Eastburn, Seth S. Rogers, Benjamin J. Haight, Thomas C. Reed, Manuel Fetter, and Robert B. Van Kleeck. Of

these, Messrs. Harris and Peters are alumni, and Messrs. M'Kenney, Van Ingen, Forbes, Ernst, Morton, Eastburn, and Haight, are students, of the General Theological Seminary.

There have departed this life since the last General Convention, the Rev. Cornelius R. Duffie, rector of St. Thomas' church, New-York; the Rev. Orin Clark, D. D. rector of Trinity church, Geneva, Ontario county; the Rev. Henry J. Feltus, D. D. rector of St. Stephen's church, New-York; the Rev. Cave Jones, chaplain U. S. navy, and superintendent of the naval seminary, Brooklyn, King's county; and the Rev. Albert Hoyt, rector of St. Andrew's church, Walden, Orange county.

Ten churches have been duly organized, and received into union with the convention; and twenty churches have been consecrated to the service of Almighty God. The bishop has also consecrated a church at Detroit, Michigan Territory.

The number of persons confirmed by the bishop has been 1954.

As the last General Convention was held a short time after the convention of this diocese of 1826, and the present convention precedes that of the diocese for 1829, the following statements are drawn from the parochial and missionary reports to but two conventions, those of 1827 and 1828:

Baptisms (adults 342, children 2726, not specified 404) 3472—marriages 1253—funerals 2499.

Communicants (reported to the last diocesan convention) 5556.

Collections for the Episcopal fund, \$1338 31; for the missionary fund, \$5702 54; for the diocesan fund, \$1202 33.

The charter of the old Episcopal Charity School, in the city of New-York, has been so altered as to change it into the New-York Protestant Episcopal Public School, comprising, in various departments, and under different teachers, every grade of instruction, from that heretofore existing in the charity school, to the highest branches of an English education, and preparation for entering college. In every department the price of education is much

reduced, and provision is made in each for its being gratuitously imparted.

The various societies for religious charities continue in active and efficient operation. Sunday schools are very numerous and flourishing, and almost all in connexion with the General Sunday School Union. The system of instruction, and the books of that union, are found of the most valuable character.

#### *New-Jersey.*

The Church in the diocese of New-Jersey, although its comparative increase is not equal to that of the Churches in many of the states, in which the population is continually advancing, by the formation of new settlements, has made greater progress within the last ten or twelve years, than at any period since its reorganization at the close of the revolution. Its number of clergymen is now 20—the bishop, 18 presbyters, and one deacon. The number of congregations is 31, worshipping in 30 churches, some of them new, and all, with scarcely an exception, in good repair. Twenty-four of the congregations enjoy stated regular service. The residue, at present, are only occasionally supplied, in consequence of the difficulty of procuring clergymen to act as missionaries.

During the recess of the General Convention, the bishop has admitted to the order of priests the Rev. Smith Pyne.

The diocese has been deprived, by death, of the venerable Dr. Abraham Beach.

Three new congregations, under the names of St. Peter's church, at Morristown, St. Mark's church, at Orange, and St. Luke's church, at Hope, have been organized in the diocese, since the last report, and received by the convention into union. The first two have erected handsome and comparatively spacious churches for their accommodation, which have been consecrated by the bishop to the service of Almighty God.

The number of baptisms reported is 660. The number of persons confirmed has been 140. The communicants are about 300.



Two persons in the diocese are preparing for admission as candidates for orders.

The churches within his charge, with occasional exceptions, are still visited by the bishop, once in each year; and the canons, rubrics, and usages, are generally observed.

The Sunday schools continue to flourish; and as a Diocesan Sunday School Society, auxiliary to the General Sunday School Union of our Church, was instituted by the convention at its recent sitting; it is to be hoped, that both their number and usefulness will be considerably increased.

The annual avails of the missionary fund of the diocese—which was instituted more than twenty-five years since—have been much enlarged within a few years, by the productions of the genius, taste, and industry of zealous missionary associations of ladies, in several of the churches, who are still “not weary in well doing;” and the increasing good effects of the institution, under the divine blessing, have continued to be manifested, especially since the last report.

The fund for the relief of widows and children of clergymen, who have been members of the diocese, is, at present, rapidly increasing. Its amount exceeds \$12,000.

The Episcopal Society for the Promotion of Christian Knowledge and Piety, is uniform in its operations and progress. It gratuitously distributes, as usual, Bibles, Prayer Books, and religious Tracts; makes donations to the missionary fund; and though much circumscribed in its local limits, has now a permanent fund of about fourteen hundred dollars.

The institution of the Bishop-Croes scholarship in the General Theological Seminary, reported, at the last General Convention, as being in progress, is now happily completed, and the amount deposited in the treasury of that important nursery of the Church.

Among the prosperous characteristics of the Church in the diocese, it merits especial notice, and cannot but afford high gratification to pious and benevolent minds, that generally, through the divine goodness, more attention to,

and more interest and zeal in, the concerns of religion, are apparent among its members, than has sometimes been the case in former years, and it is believed, not without corresponding beneficial effects. This, as well as its external prosperity, calls for devout thankfulness to the Father of Mercies, and should prompt its members to offer up the most earnest and fervent supplications, through the merits of Christ, that it may not only be continued, but increased.

(To be continued.)

For the Christian Journal.

### Serious Truths in homely Phrase.

Messrs. EDITORS,

I SEND you an extract from the New-York Gazette, worked, indeed, in plain and somewhat quaint language, but containing matter meet for reflection. I have reason to believe the circumstances mentioned therein entitled to full credit as facts. If you think their republication in your Journal will be interesting or profitable to any of your readers, you will, by inserting the communication, oblige one of the most constant of those readers. N. E. O.

“Communicated.—Of late, my friend Lang, a good deal has been said about Miss Wright and her Temple of Reason; I think the plain, simple, but true history of myself and William, affords as good a practical comment on the effects of infidel principles as any thing I have met with. If you think it worth publishing, it is at your service. In a short time it will be forty winters since I first landed in New-York; I was then in my twentieth year, without a face that I knew, or a friend to counsel or direct. On the first Sabbath morning after we landed, three young men of our passengers called and inquired where I was going to-day. I said, ‘To church.’ They answered, ‘We have been near ten weeks confined to the ship, let us now walk out and see the country; our health requires exercise, and we can go to church another day.’ I said, ‘As long as I can remember, I had gone to church with my father

every Sabbath of my life, and when we parted his last words were, "*Remember the Sabbath day.*" They went to the country; I went to church. They spent a few shillings of their wages; I put two one-penny corporation bills in the plate. Some of them were good mechanics, and got from \$8 to \$10 per week; my branch was poor, and it was only by close application I earned \$5 per week. They continued going in the country, found loose company, spent most of their week's wages, came home half drunk; sometimes, caught by a thunder-storm, spoiled their fine clothes and hats; rose late on Monday morning, bones and head aching, but could work but little all that day. I went to church, saved my wages, rose early on Monday morning, my bones rested, my head sound, and started on the labours of the week with a light heart and quiet conscience. At the end of the year they could show fine clothes and powdered heads on Sunday; but I could show \$100 piled in the corner of my chest. They have all been gone long ago; having lived fast, they died early; while I, as one consequence of regular living, have not been confined by sickness for one day in all that period. Now, Mr. Deist and Mrs. Deist, you who purpose to reform the world by destroying the Bible and abolishing the Sabbath; I would ask you who lived the most comfortable life, they or I? Who were the most useful members of society? They died, and left their wives and children beggars. If I die to-night, my family have the tools and hands to make themselves independent of the world.\*

"About three months after I landed, there came from England into the shop where I wrought, a man by the name of William. He had a fine little woman for a wife, and one or two young children. He was an excellent mechanic, and the first, I believe, who manu-

factured coach-springs in New-York. He was by religious profession a Baptist, and went to the church in Gold-street. Dr. Foster, I believe, was then the pastor. He continued a consistent professor, and attended church regularly with his wife and children.

"About this time there came to the city a man by the name of Palmer, who was either born blind, or had lost his sight by disease. The blind leader of the blind used to lecture on Deism, in what was then called the assembly-room, in William-street. William was led by some of his new associates into this dungeon of despair, and drank deep in their dark and cheerless doctrine. In a short time he came out a flaming Deist, and instead of going with his wife and children to church, he led them to Long-Island or the fields in Jersey; or he went by himself to a low tavern, and harangued on Tom Paine's Age of Reason to any set of blockheads who would hear him. His children, as they grew up, being left to wander as they pleased, soon associated with bad company, and turned out worse than good for nothing. He had commenced business for himself, and for some time was in a very thriving way; but now every thing was forgot in his zeal for professing his new principles. You might find him in every street and corner, pouring out his new light; and so vulgar and brutish was the language in which he blasphemed every thing which society in general holds sacred, that moderate men of any principle got disgusted, shunned his company and shop, and his worldly circumstances began to fall into decay. As old shopmates, he and I ever have been, and now are, on the most friendly terms when we meet; and, from the beginning, have I expostulated and warned him of the ruin he was bringing on himself and family in this world, laying the next aside. Though he could not deny the truth of what I said, yet he seemed like one who had gone so far that he was ashamed to recede. One morning, about 10 o'clock, a few weeks ago, he called on me and asked for something to buy his breakfast, as he had not tasted any thing that day. I looked

\* One of the young men of whom I speak, was a baker. In a fit of intemperance, while working dough in the trough, alone, he lost his balance, tumbled in with his head buried in the dough, and in this situation was found dead. The fact is known to scores of his countrymen now in this city."

on him with sorrow, almost to crying. Says I, 'William, has it really come to this with you?' He said he had not a cent—a friend or child to help him in the world. I asked for his sons and daughters by name. They had all gone to ruin, or were dead. The few old friends of the William-street *Illuminati*, now that he was poor, knew him not. I gave him a small sum, and told him to call on me in his extremity. Says I, 'William, there are my sons and daughters; they are an honour to their parents, being all useful members of society. Your children and mine were brought up neighbours to one another—what should make them to differ?' He was silent. Says I, 'I told you thirty-four years ago, your mad principles would beggar yourself and ruin your family. While you carried your children to the fields, or left them to wander in the road to destruction, I carried mine to the church, where they were not exposed to bad company, and now they walk in the ways of wisdom, which are pleasantness and peace.' I added, 'You must now be convinced that religion is the best thing for this world; and in the next, they who profess it will be as well off as you. But if the Bible is true, you may say with the miser, "I was starved in this, and damned in that which is to come." He confessed I had the best of the argument, and said he might have been a rich man, if he had stuck to the principles he brought with him from England. He said he thought of going into the alms-house—it was a good last retreat; 'and for this,' says William, 'I have to thank Christianity; for, where the Bible is not known, they have neither alms-house or hospital.' I have only to add, that this story is no fiction, nor combination of characters that may have existed; but it is literally true. My friend William now lives—you know him—he is a man of truth, (though a Deist,) and will vouch for what I have said, were he asked. If any one doubts, you may give them my name. I will point them to some of the men, still alive, of whom I speak.

"Yours,  
"CARDUS."

*Conversations with a Mahomedan.*

THE (London) Missionary Register for October contains interesting communications from the missionaries in Egypt of the Church Missionary Society. The communication of the Rev. S. Gobat details conversations of that gentleman "with a Mahomedan, who is far better acquainted with his own religion than any other with whom Mr. Gobat had become acquainted. The report of conversations of this nature will serve the double purpose, of bringing the readers better acquainted with the state of the unchristianized world, and of furnishing hints to other missionaries on the manner of dealing with Mahomedans and Heathens.

"Of the general temper of the Mahomedans with whom Mr. Gobat has had intercourse, he says—

"I have but little conversation with Moslems, they are so extremely ignorant, indifferent, and malignant. The attachment, indeed, which they have to their religion is not so great, I believe, but that, with few exceptions, they would, for a piece of money, curse Mahomet, if no one should hear them. If I tell them that they are sinners, they instantly answer, "I know this very well"—"How then will you be saved?" "I do not care for that."—"But you ought to know it." "God knows it."—"But you will be lost" "If God so will, I cannot help it."

"In the following conversations, S. denotes the Mahomedan sheik: Mr. Gobat, Dr. Kluge, and Mr. Mueller are denoted by the initials of their respective names.

"—The sheik came this morning. He was a little more moderate than he was the last time; and he would have been satisfied, if we would only have considered him our equal. We had told him that we also say, "Our God is one God;" but that the devil could say so likewise; and that neither that nor any other profession, however excellent it may be, avails any thing while the heart remains unrenewed by the grace of God. He appeared to feel it: but when we added that this grace is in Christ, he no longer agreed with us. He affirmed that all Mussulmans are in a state of salvation, when the following conversation took place:—

"G. Show us the fruits of their faith in their works. S. These fruits are seen by God, which you do not see, nor I either. G. That answer is a sophism, as dangerous as absurd. We know a tree by its

fruits; and we can neither say nor believe that a tree which only bears figs is an olive tree: so we cannot believe that the man, who only does evil, has a good heart; nor that he is in a state of salvation. Can a falsehood proceed from divine truth? *S.* By no means. *G.* Very well. Can you affirm that there is a single Mussulman in Egypt who is not a liar? *S.* Certainly, there are very few; but Christians also are liars. *G.* The Christians who are here are not true Christians: they have forsaken the word of God for fables of man's invention, as you have. But, when you hear only falsehoods from those who are like yourself, ought you not to conclude that they proceed from a heart in error? *S.* [sorrowful and serious] I have nothing to answer. *G.* Notwithstanding what you have said, you observe the whole of the Koran: you have it in your heart; and it is from your heart that falsehoods proceed. The Koran, then, must be the cause of your error. *S.* God forbid! *G.* Even supposing the Koran to be true, so far as it goes, it cannot destroy habits of sin in those who observe it; and it cannot point out any means of deliverance from vice and its consequences: it cannot, therefore, be the word of God; and if it is not, it is a collection of falsehoods; and then it is not surprising if those who observe it are false too. *S.* However, it is the word of God. *K.* But your God is not the true God; since, in the first place, he cannot be known but by those who understand Arabic well, and yet he requires that others should believe in him. *S.* God has forbidden us to translate the Koran. *K.* Mahomet says that he is the last of the prophets; and you cannot deny, but that there have been many prophets after him, whose prophecies you believe. Now, either those prophecies which you affirm to be true are false, or the God of the Koran is a liar; or rather, both are false. *S.* God forgive you! *K.* You say yourselves, that, when the sword shall fall from the hands of the Mussulmans, your religion shall cease to exist upon the earth: it is, then, a sword of iron, which is your God. Besides, you say that God is holy: yet the Koran attributes many things to God, which are incompatible with holiness; and, consequently, your God is not the true God, but a vain idol springing from the brain of Mahomet. *S.* I think that there is not such another man upon earth as you are. *G.* Undoubtedly there are not many. Jesus Christ himself says that *few are chosen*, which Mahomet often repeats in the Koran in other words: nevertheless, there are millions. They love one another: they know one another: they pray for one another, and for all men; and, even though they have never seen one another, they have the same sentiments, because they are animated by the

same Spirit. *S.* I hope that God will conduct you into the way of truth: without Him we can do nothing. Farewell.

—The sheick came again. He found me alone. I first spoke to him of regeneration of heart—of spiritual and internal communion with God—of the uselessness of all external religious ceremonies, when they are not the manifestation of our internal love to God—and that whenever we take off our thoughts from God, it is a sin which proves our want of faith.

*S.* Do you then always think of God? *G.* Alas! I too often forget him, and this is the cause of all my sadness and grief: therefore I pray that he would himself keep my thoughts. *S.* [with a pensive air] You are a saint. You are going into Arabia: if you wish to enter into the holy temple of the Caaba at Mecca, no one can forbid your entering. I myself will assist you. It is true that the entrance into that sacred house—on which is built, on a perpendicular line, the celestial Caaba in the fourth Heaven, where is Jesus Christ, the Son of Mary—is prohibited to all infidels and polytheists; but that passage in the Koran does not prohibit it to such as you. *G.* I have no wish to pay my devotions there: God is as much in this house, as in the Caaba; but that does not profit me, if he does not dwell in my heart by his Spirit. *S.* How do you do? *G.* God be praised! *S.* I hope you are happy. *G.* Yes, I wish you peace. *S.* Why do you not say, "God be praised?" *G.* I have said it once, and I fear to profane or take the name of God in vain. *S.* But ought you not incessantly to praise God? *G.* Yes; but with the heart. We ought to fear uttering more with our mouth, than we feel in our hearts; otherwise it would be hypocrisy. Moreover, if we have continually the name of God in our mouths, those who do not think of him would, on hearing us, do it externally as we do; and thus we should be a stumbling-block to them. I know very well that you Mussulmans have always the name of God in your mouths, whenever you say an untruth; and this alone would be sufficient to condemn you eternally. *S.* You are right: it is a great evil: but other Europeans are not like you. *G.* No, they are like you: they refuse to believe in Jesus Christ, the Saviour. It is for this reason that they, like you, live in all kind of sin; and, if they are not converted, they will perish as well as the Mussulmans; for it is only by Jesus Christ, the Son of God, that we can be delivered from sin, and from perdition, the consequence of sin.

—The sheick came this morning, and brought us the news that the Turks had beaten the Russians—that they had taken 3000 prisoners—and that the Russians demanded peace. I told him that we did not interfere with politics; but that the

outside of the church and the steeple only finished. The people received him with great kindness, and there seemed to be a general disposition in the inhabitants to have the Church of England worship established here.— Though the church was not floored, nor the walls plaistered, the people were zealous to have divine service performed in it; which was done, and forms and benches were laid in it on Saturday night for the auditory; and a large congregation, between 2 and 300 persons, came there; not all inhabitants of Bristol, but a great many from Swansea, Tiverton, and other neighbouring towns. In the meantime, workmen were employed continually upon the church. Mr. Orem soon after acquainted the society that it was finished, being a handsome timber building, 60 feet long and 40 broad; that the inhabitants had spared no pains in carrying on the work, and had expended above £1400, that country money, in completing it; that there was a very numerous assembly that attended divine worship every Lord's day, and joined in the service with the greatest gravity and decency imaginable—many of which, before his coming, were entire strangers to the liturgy of the Church of England. Mr. Orem gained the esteem and affection of the people very much, and proceeded in his mission with success. But about a year after, the governor of New-York, who was acquainted with his merit, invited him to come to New-York, and offered him a commission of chaplain to the king's forces there, which Mr. Orem accepted of. The society would not let this worthy people, who had expressed so hearty an affection for the Church of England, want a minister. The Rev. Mr. Usher was appointed missionary there in the year following. He hath begun his mission with success, much respected by his parishioners, and very diligent in his ministerial office. Eleven grown persons have been received into the Church by baptism, and the communicants are increased. He writes, "There is good reason to expect a numerous congregation here in time; the people, though at first they were not enough acquaint-

ed with the doctrines of the Church, yet since they have had an opportunity of being better instructed, they have, by God's blessing, heartily embraced her communion, and seem to be steadfastly grounded in her faith." The town, or chief body of people living near together, extends about a mile in length, and a quarter in breadth. The farmers live at a greater distance, some three or four miles off. A church here seems very necessary, for the very next church is thirteen miles distant, and it would be very difficult to go there, especially for the young and the old, because of a troublesome ferry which must be crossed, and of the deep snows which often fall in the winter times in those parts, and render all travelling exceeding difficult. Mr. Usher continues now missionary here.

The people of Stratford, in Connecticut colony, about the year 1708, expressed an earnest desire of having the Church of England worship settled among them. I mentioned a little above, that Mr. Muirson and Colonel Heathcote visited this town in 1706, and they both wrote to the society very much in favour of this people, desiring a missionary might be sent them. Robert Hunter, esq. the governor of New-York, wrote thus concerning them in 1711: "When I was at Connecticut, those of our communion at the church of Stratford, came to me in a body, and then, as they have since by letter, begged my intercession with the venerable society and the right reverend the lord bishop of London for a missionary: they appeared very much in earnest, and are the best set of men I met with in that country." The society have had many other advantageous representations of them from their missionaries and others. However, the society could not send a missionary here till the year 1722, so much were they engaged in supplying other places. The Rev. Mr. Pigot was sent missionary here, and so heartily were the people inclined to the Church of England, that the disappointment of having no missionary for near 20 years, did not make them change their well grounded judgment. They received Mr. Pigot with all kindness, and immediately set

about building a place for public worship. Accordingly Christ church in Stratford was founded in 1723, and the building carried on and completed, partly at the charge of the Church of England members there, partly by the liberal contributions of pious gentlemen of the neighbouring provinces, together with the bounty of some travellers, who occasionally passing by, contributed. It is a timber building, small, but neat, 45 feet and a half long, and 30 broad, and 20 up to the roof.

The first people who strove to have the Church worship settled here, were about fifteen families, most tradesmen, some husbandmen, who had been born and bred in England, and came and settled here. They, by their discourses about the Church service, first turning their neighbours' thoughts this way. When Mr. Pigot first came here, he had 150 hearers, and 20 communicants, and soon after 30: he was very diligent in his mission, and extended his labours to several neighbouring towns. He preached at times at Fairfield, which was eight miles distant from his abode, at Newton, which is 20 miles off, and at Ripton, at the same distance, and administered both sacraments at each place. In 18 months of his continuance here, he brought over many to the Church; the communicants increased to 79; he baptized 57 children and six grown persons. He desired, upon the account of some necessary family concerns, to be removed to Providence, and was so. The Rev. Mr. Johnson was appointed to succeed him in 1723. He was one of those three gentlemen who left the Independent persuasion, and came to England for Episcopal ordination in 1722—of whom more will be said a little lower. He was known to, and much esteemed by, the people at Stratford. He set about the duties of his ministry with diligence: his congregation daily increased. In the year 1725, the number of communicants at Stratford, and from the neighbouring towns, rose up to near 100, about 30 of which had been persuaded to a conformity by Mr. Johnson; and in the year 1727, they increased to 150; a great increase in five years' time, from there

being few, or none, communicants in this place.

It was very necessary to have a church built at Stratford. That township is ten miles square, and there was no church westward, within 40 miles, (except lately one at Fairfield, which is eight miles off,) none eastward, within 100 miles, and there is no church at all northward. Stratford lies upon the sea-coast, and directly over against it, to the southward, lies Brookhaven, upon Long-Island, about 20 miles distant from Stratford. If there were no missionary here, a very great body of people would be destitute of the means of public worship. The towns in this country lie thick, scarce any at above ten miles distance, some not five miles off each other. Some of these towns also have several little villages belonging to them. Most of the towns consist of 2, 3, or 400 families. Though scarce any of them live contiguous, yet the main body of the people of a town live in near neighbourhoods. The roads are generally well cleared, and much used. It is a fruitful and thriving country. Mr. Johnson continues now in this mission.

The Rev. Mr. Caner hath been appointed lately missionary to Fairfield, in Connecticut; the society have received accounts from him, that the people of the Church communion increase considerably, and that he hath a prospect of good success in his mission. The Rev. Mr. Miller was also appointed missionary at Braintree about the same time. No particular accounts of his labours have yet been transmitted from him.

The members of the Church communion at Boston, the capital of this country, and where the Church service was first settled, were now very much increased; and in the year 1722, agreed to build another church at Boston. The Rev. Mr. Miles, minister of the king's chapel there, having observed his church was much too small, called his congregation together, and represented the matter to them. They were all unanimous of opinion, the present church was not sufficient, and that it was necessary to build another. They presently chose a committee to

take in subscriptions for the carrying on of this work. A handsome church hath been since built, and Mr. Cutler appointed missionary there.

Mr. Cutler was bred in the Independent way, became a noted preacher, and was afterwards advanced to be president of Yale college, in New-England; a station of credit and profit. He discharged the duties of his place with reputation to himself, and to the public satisfaction. He continued several years in this post; but began, upon more mature considering, to think it his duty to leave the Independents, and join in communion with the Church of England. Several other Independent teachers, men of allowed characters for virtue and learning, were of the same sentiments; particularly Mr. Brown, tutor in Yale college, Mr. Johnson, and Mr. Wetmore. Mr. Cutler, Mr. Brown, and Mr. Johnson resolved to conform to the Church of England, though at the loss of the preferment they had in the Independent way; and accordingly, in the year 1722, at a public commencement at Yale college, in New-Haven, they declared their conformity to the Church of England, laid down their preferments, and came to England for Episcopal orders.

The new church at Boston was now building, and all the members of the Church of England had a just value for these gentlemen's integrity; they thought Mr. Cutler had sacrificed a very valuable interest to a good conscience, and agreed to choose him minister of their new church, when it should be built. They wrote very earnest letters to the bishop of London, and to the society, requesting their favour to Mr. Cutler, and praying the bishop of London to license him to the new church at Boston. The society at this time knew nothing of Mr. Cutler, or the other gentlemen; but letters came from the members of the church at Newport, and several of the missionaries, giving an account of their leaving the Independents. They all three received holy orders; but Mr. Brown died soon after. Mr. Cutler and Mr. Johnson, by their behaviour here, ap-

peared to deserve the character they brought from abroad. While they were in England, they visited our universities, and were received by the vice-chancellor of each, and the heads of houses, with peculiar marks of regard and esteem. Mr. Cutler, the elder gentleman, had the degree of doctor in divinity conferred upon him, and Mr. Johnson that of master of arts, by both universities.

Dr. Cutler soon after went over to New-England, to his church at Boston. The building was finished in a little above a year. It is a handsome brick church, 70 feet long and 50 wide, 35 high, the walls two feet and an half thick; the steeple's area is 24 feet square. As soon as it was fitted to have divine service performed in it, a numerous congregation of people, both from Boston and the neighbouring towns, attended the public worship there, particularly from Charlestown, which is separated from Boston by a considerable river. At the opening of this church, the usual audience was about 400 persons; but they increased continually, and now amount to near 800 commonly. The members of this church have, in many respects, approved themselves a worthy people, very devout in the public worship, and conscientious in their lives and actions; their children are brought regularly to baptism, and the communicants have lately amounted to about 80. Dr. Cutler hath also instructed several grown persons in the duty and benefit of baptism, and administered it to them. He continues now in this mission.

The society have also maintained a schoolmaster for several years at Boston, to teach the poor children to read, write, and cipher, and have lately appointed Mr. Delpach to be schoolmaster at Naragansett. They have also by their missionaries distributed above 1100 volumes of books, besides large numbers of small tracts, among the poorer people. The members of our communion have expressed a hearty zeal for it, and have, by voluntary contributions, built twelve churches in this government.

*For the Christian Journal.*

*Appeal in behalf of the Mission to Green Bay.*

WE with pleasure insert the following communication, and would inform the charitably disposed, that donations for this object, however small, will be thankfully received, and faithfully applied, if left with the bishop of the diocese, or at the office of the Christian Journal.

The vestry of Christ church, at Munnómonee, Green Bay, Territory of Michigan, respectfully solicit the attention of Protestant Episcopalians especially, to the following statement of their wants and expression of their wishes. This church was reorganized in September, 1829, by the election of the usual temporal officers, and the adoption of a constitution recognizing the authority of the constitution and canons of the Protestant Episcopal Church in the United States of America, and requiring evidence of ordination and approval by the bishop of some diocese within the same, on the part of those permitted to officiate as rectors or ministers. Measures have been taken for the procurement of the powers of a corporation, and resolutions have been passed for the erection of a house of worship, and for the appointment of persons to obtain subscriptions and donations to this useful object. Efforts have, in consequence, been made for its attainment within this settlement; but, on account of the inadequacy of the means of the few Protestants here resident, the vestry have authorized the Hon. J. D. Doty, a member of their body, to present to their brethren abroad the claims of Christ church to charitable consideration, and to receive for this end the offerings of pious liberality.

An individual of this board has given, as a site for a Protestant Episcopal church, a lot in the village of Munnómonee, of 220 by 138 feet, about three miles from the mouth, and at a short distance from the banks, of Fox River; and, in addition, half an acre of ground for a cemetery. The number of Protestant families in the settlement, independently of the garri-

son at Fort Howard, is about 15 or 18; and for the accommodation of such as are disposed to attend the services of the Church, and for the promotion of pure and undefiled religion, it is our sincere desire to see erected a house exclusively set apart for the celebration of the worship and ordinances of the Gospel. For the holding fast of the instructive form of sound words with which the Church has furnished her children,—for the decent and impressive performance of religious rites, and for the securing of the continual publication of the doctrines, and enforcement of the duties, of revelation; for objects embracing the interests of morality, the preservation of social order, the purification of public sentiment, the maintenance of the peculiar truths of the oracles of God, the private happiness of man, his enjoyment of hope in death and of future immortal glory and honour, it is our earnest expectation and our trust that we shall not appeal in vain to the members of the household of faith.

We are separated *five hundred miles* from the nearest congregation of the Protestant Episcopal Church, and *thirteen hundred* from the Atlantic border: let not our voice be lost in this distance. We are surrounded by an extensive savage population: O give increased efficacy to the means employed for gladdening the wilderness and the solitary place, and for shedding the light of divine truth into the gross darkness which covers the people.

To God our Saviour we commend this cause, the object of much solicitude; and, under Him, to the benevolence of those who are called by his worthy name.

*Green Bay, October 2d, 1829.*

|                   |                    |
|-------------------|--------------------|
| RICHARD F. CADLE, | <i>Missionary.</i> |
| DANIEL WHITNEY,   | } <i>Wardens.</i>  |
| A. G. ELLIS,      |                    |
| JAMES DUANE DOTY, | } <i>Vestry.</i>   |
| JOHN LAWE,        |                    |
| JOHN P. ARNOT,    |                    |
| A. J. IRWIN,      |                    |
| S. W. BEALL,      |                    |

In addition to the foregoing, the following further particulars have been furnished by the Hon. Judge Doty, now at the city of Washington:—



The number of children in the settlement at *Green Bay*, not including those of the pure Indian blood, may be estimated at between two and three hundred. Of these, not more than forty receive instruction from private schools. The Roman Catholics have had a mission there, but, during the last season, the gentleman who had the charge of the school abandoned it, and I am not aware that it has been revived by any efforts made since his departure from the place.

Two thirds of these children must remain without the least instruction, unless it is afforded them by the charity of those who reside more than a thousand miles from them. No means to enlighten them can be obtained nearer than New-York. Their mothers are chiefly of the Munnómonee and Winnebago tribes; any thing given therefore in aid of the schools established in that settlement, is in fact a contribution towards the civilization of the Indians. The education of the half-breeds is the most efficient means now employed for this object. The Rev. Mr. Cadle's mission, which has this object in view, deserves therefore the most cordial and earnest support from a Christian and benevolent public. Reared as they have been in the grossest ignorance, he will by his efforts in time so enlighten their minds and correct their morals as to make them valuable members of society. Upon him they must now wholly depend.

*New-York, Dec. 7, 1829.*

### *Bishop Brownell's Mission.*

In relation to this mission, the following article is taken from the *Lexington Reporter*:—

"The Episcopal church in this town has been visited by the Right Rev. Bishop Brownell, of Connecticut, and the Rev. Mr. Richmond, of New-York. These gentlemen are now engaged in missionary services, embracing a tour through the West and South of 6000 miles, and rivaling in extent the far-famed Episcopal visitation of the late lamented Heber, in India. They arrived on Thursday last, and by their pious labours have greatly edified the church and the congregation. The worthy bishop, who occupies a high

rank in the prelacy, and who adorns his high office by the most amiable and conciliatory manners, by sound learning, fervid piety, and evangelical discourse, preached to large and attentive audiences on Friday evening and Sunday morning. On the last occasion, the edifice of Christ church was consecrated to the service of Almighty God, and the solemn ceremony, for the first time celebrated in Kentucky, produced a very deep and gratifying impression. The holy eucharist was then administered to a large number of communicants, among whom we were happy to perceive some of our pious fellow-christians of other denominations. In the evening, the apostolic rite of confirmation was also celebrated. The Rev. Mr. Richmond preached three times during this short visit, and was much admired for his Christian zeal and earnest missionary spirit. His discourses were excellent, particularly the sermon upon missions, on Sunday evening; which was followed by a collection amounting to \$90, to be expended in the West. A gentleman also became a subscriber of \$50 per annum, to the General Protestant Episcopal Missionary Society. The presence of six clergymen of the Church, a circumstance never before witnessed in this state, contributed to heighten the interest felt by Episcopalians on this occasion. They hail it as the dawn of better things to come, and consider themselves under the greatest obligations to their pious brethren in the Atlantic states, for the liberal manner in which they have come forward to promote the benevolent views of Bishop Brownell and his worthy coadjutor. These gentlemen left town on Monday morning, for Frankfort and Louisville. The prayers of the Church accompany them, and devoutly do we hope that the divine blessing may rest upon their labours."

The Episcopal Watchman of the 2d January, 1830, says—

"Letters have been received from the Right Rev. Bishop Brownell, by his friends in this city, from which we gather the following particulars of his visit to the diocese of Kentucky:—

"The bishop, in company with the Rev. Mr. Richmond, reached Louisville, by steam-boat, early on Sunday morning, November 29th. According to previous notice, he performed divine service in the church, and preached to a large congregation. Having made arrangements for the consecration of the church and the administration of the rite of confirmation, a fortnight from that day, they proceeded to Lexington, where they arrived on Thursday, the 3d of December. The church was opened for public worship on Friday and Saturday evenings, and for three services on Sunday. Very large congregations tes-

tified the feelings which prevailed there concerning this interesting mission. On Sunday morning the church was duly consecrated; in the afternoon the holy rite of confirmation was administered, and in the evening a sermon was preached by the Rev. Mr. Richmond, in behalf of the "Domestic and Foreign Missionary Society," and a collection made in aid of its funds, amounting to about \$90.

"The Church in Lexington is one of the strongest and most flourishing parishes in the West. The recent publication of the Rev. Dr. Chapman's Sermons, and of Dr. Cooke's Essay on Ordination, has brought the distinctive principles of the Church into general notice. These valuable publications, together with the visit of the Right Rev. Bishop Ravenscroft to Lexington during the last summer, have contributed greatly to awaken the interest of the Episcopalians of Kentucky, and to excite their zeal in behalf of the Church. There is every reason to believe that the visit of the bishop and the Rev. Mr. Richmond will have a tendency to increase their interest, and give a new impulse to their zeal.

"Besides the Rev. Dr. Chapman, who is rector of the church in Lexington, there are two other Episcopal clergymen residing in that place—the Rev. Mr. Ward, who has the charge of a female academy, and the Rev. Mr. Peers, who presides over a gymnasium for boys. It is to be hoped that the occasional services of these clergymen will lay the foundation of Episcopal parishes in the neighbouring towns of Paris and Versailles.

"On their return from Lexington, the bishop and Rev. Mr. Richmond visited Frankfort, where the legislature was in session, and arrived again at Louisville the 9th of December. On the day preceding, the Rev. Mr. Paige had arrived in that city, to take charge of the Episcopal congregation there. So opportune a meeting could not fail to be highly animating to the friends of the Church. The first fruits of this feeling were evinced in an effort to cancel a debt, which had for some time been thought to press heavily on the interests of the parish. This debt, amounting to about \$1200, was readily liquidated by the subscriptions of a few liberal individuals. On Saturday, the 12th of December, the bishop delivered a lecture in the church, on the subject of confirmation; and the day following there were three services, attended by very large congregations. The church was solemnly consecrated by the bishop, and the holy rite of confirmation administered to 31 persons; and in the evening a sermon was preached by the Rev. Mr. Richmond, and a collection made in behalf of the "Domestic and Foreign Missionary Society," amounting to \$40. During his

visit to Louisville, the bishop has baptized four adults and eleven children.

"The bishop speaks in warm terms of the kindness and hospitality of his reception in Kentucky. Immediately on his arrival, he received a communication from the standing committee, expressing their gratification at his visit, and requesting him to perform such Episcopal offices as his short stay might permit. Preparation had been made for a confirmation at Danville, but the bad state of the roads rendered a visit to that place impracticable. It appears that there are now six Episcopal clergymen in Kentucky—three at Lexington, and one at Louisville, already mentioned, and the Rev. Mr. McMillan, recently called to Danville, and the Rev. Mr. Freeman, who is expected to act as a missionary at Shelbyville and Middletown. The prospects of the Church in this diocese seem to be highly encouraging, and it is not improbable that, by the time of the meeting of the next General Convention, a new bishop may be elected there, and presented for consecration."

#### *Trinity Church, Boston.*

THIS new edifice on Summer-street, is a Gothic chapel, built of split stone of Quincy granite. The stones are of uniform length, with hammered edges. The corner-stone was laid Sept. 15, 1828; and in about 60 working days, the walls were erected and the roof raised. The body of the church within the walls is 76 feet square, and contains 164 pews. The whole length of the building is 120 feet. The galleries are supported by eight Gothic columns, five in each cluster, detached from the galleries in front, and reaching to the ceiling, which is groined with bosses at the intersections. The highest point of the ceiling is 43 feet from the floor of the broad aisle. The windows are eight in number, 10 feet broad by 24 in height—glass diamond and ground, producing a mild and uniform light. The chancel is 40 feet front by 12 deep, containing the pulpit and reading-desk in front, two canopies, and corresponding doors, on five sides of a curved wall, three of whose angles are filled with light clustered columns, supporting a chancel window, which lights the desk and pulpit. An iron Gothic railing encloses the whole. The organ occupies a large Gothic recess, 17 feet wide by 20 in height. The back of the recess is glass, admitting light around the organ and returning its sound. A rich crimson curtain is suspended from the dome. The organ-gallery is detached from the side-galleries, has a gilt railing, curtained and surmounted with a gilt crest—running between seven clusters of pinnacles, having corresponding pendants at their bases. The tower is about 100

feet high, terminating in a heavy stone battlement. It contains a belfry, the organ loft, and the porch beneath, whose ceiling is in compartments and grained—the reeding centring in an oval light of ground glass. The front door, reached by a flight of granite steps, is 14 by 16 feet. The front window is 14 feet broad and 40 feet high—glass diamond, and in three divisions by two mullions.—*Boston Courier, abr.*—The consecration of this church was noticed in our vol. xiii. p. 379.

#### Protestant Episcopal Clergy in the U States.

It appears from Swords's Almanack for the present year, that the number of our clergy in the United States is 528; viz.

Maine, 5—New-Hampshire, 9—Massachusetts, 34—Vermont, 9—Rhode-Island, 6—Connecticut, 57—New-York, 134—New-Jersey, 19—Pennsylvania, 67—Delaware, 6—Maryland, 58—Virginia, 43—North-Carolina, 11—South-Carolina, 36—Georgia, 2—Ohio, 14—Mississippi, 4—Kentucky, 4—Tennessee, 3—Louisiana, 1—Michigan, 2—Arkansas, 1—Missouri, 1—Florida, 2.

The alumni of the General Theological Seminary are 34, viz. New-Hampshire, 1—Connecticut, 6—New-York, 16—New-Jersey, 3—Pennsylvania, 1—Delaware, 1—Maryland, 1—Virginia, 2—South-Carolina, 2—Florida, 1.

#### EPISCOPAL ACTS.

##### *In the Diocese of Connecticut.*

On Wednesday, the 23d of December, the new and splendid Gothic edifice recently erected by the parish of Christ church, in this city, was consecrated to the service of Almighty God, by the Right Rev. John Henry Hobart, D. D., of the diocese of New-York, acting in behalf of Bishop Brownell, who is now absent on his western tour. Prayers were read by the Rev. Professor Humphreys, and the lessons by the Rev. Professor Potter, of Washington college; the instrument of donation was read by the Rev. N. S. Wheaton, rector of the parish, and the sentence of consecration by the Rev. William Jarvis, rector of Trinity church, Chatham. An able and eloquent sermon was delivered by Bishop Hobart.—*Watchman.*

##### *In the Diocese of New-Jersey.*

On Tuesday, the 30th June, the Right Rev. Bishop Croes instituted the Rev. Benjamin Holmes into the rectorship of St. Peter's church, Morristown. Sermon by the bishop.

On Thursday, the 17th of December, the Rev. William R. Whittingham was admitted to the holy order of priests by the Right Rev. Bishop Croes, in St. Mark's church, Orange; the Rev. John Croes,

jun., the Rev. Henry P. Powers, the Rev. Benjamin Holmes, the Rev. Birdsey G. Noble, of New-Jersey, and the Rev. John F. Schroeder, of New-York, being present and assisting. Morning prayers were read by the Rev. Mr. Noble, the Rev. Mr. Powers reading the lessons. The sermon (on Acts xx. 28) by the bishop. The candidate presented by the Rev. Mr. Holmes. The bishop was assisted in the communion by the Rev. Mr. Croes.

On Friday, the 18th, the Right Rev. Bishop Croes instituted the Rev. William R. Whittingham into the rectorship of St. Mark's church, Orange. Morning prayers were read by the Rev. Mr. Powers. The sermon (on 1 Thess. ii. 19, 20) by the Rev. Mr. Holmes.

##### *In the Diocese of Pennsylvania.*

On the second Sunday in Advent, December 6th, the Right Rev. Bishop Onderdonk visited Trinity church, Oxford, and administered the holy rite of confirmation to 17 persons; and on Christmas Day he visited All Saints' church, Lower Dublin, and confirmed 31 persons.

On the fourth Sunday in Advent, December 20, 1829, in St. Stephen's church, Philadelphia, Mr. George Emlen Hare was admitted to the holy order of deacons by the Right Rev. Bishop White.

##### *In the Diocese of Virginia.*

On Friday, the 30th of October last, the new Episcopal church in Winchester was solemnly consecrated to the service of Almighty God, by the Right Rev. William Meade, D. D., assisted by a number of clergymen from the neighbourhood.

##### *In the Diocese of South-Carolina.*

The holy rite of confirmation was administered at St. Philip's church, Charleston, on the 2d of December last, by the Right Rev. Bishop Bowen, when 26 persons were confirmed.

##### *In the Diocese of Kentucky.*

On Sunday, the 6th December, the church in Lexington was consecrated by the Right Rev. Bishop Brownell, in the course of his visitation to the west. Morning prayer was read by the Rev. Dr. Chapman, the instrument of endowment by the Rev. Mr. Peers, and the sentence of consecration by the Rev. Mr. Richmond. An appropriate sermon was delivered by the bishop. A very crowded audience evinced a deep interest in the solemnities of the day; and it is worthy of remark, that the occasion brought together six Episcopalian clergymen, which is probably the greatest number ever assembled in Kentucky.—*Watchman.*

##### *In the Diocese of Ohio.*

On the 13th Sunday after Trinity, Sept. 13, 1829, in Kenyon college, the Rev. Alvah Sanford, deacon, was admitted to the

holy order of priests by the Right Rev. Bishop Chase; the Rev. Wm. Sparrow and the Rev. M. T. C. Wing being present and assisting. And on Sunday, October 11, in the same place, Mr. James M'Elroy, tutor of mathematics and natural philosophy in that institution, was admitted by the same Rt. Rev. Bishop to the holy order of deacons.

### *Obituary Notices.*

#### JUDGE WASHINGTON AND HIS LADY.

DIED in Philadelphia, on Thursday, the 26th of Nov. last, the Hon. Bushrod Washington; and at Darby, near that city, on the following Saturday, very suddenly, Mrs. Washington, his wife.

"Judge Washington arrived here," says the Philadelphia Sentinel, "early in October, on his way to Trenton, to open the circuit court, and complained the morning following of being unwell. He nevertheless went to New-Jersey, and discharged his public duties with accustomed energy and ability. As soon as the business was disposed of, he hurried back to Philadelphia, to avail himself of the medical advice of his favourite physician, Dr. Chapman. The disorder increased rapidly, and he seemed early impressed with the belief that he should not overcome it. His family reached here in time to console his concluding hours, and to give to the final departure from this world, one of the important comforts of which it is susceptible.

"Judge Washington was in the 71st year of his age. He had studied the science which he afterwards adorned and exalted, in the office of James Wilson, esq., the only judge of the supreme court of the United States yet furnished by Pennsylvania. After practising with much reputation but for nine years at the bar in Virginia, he was appointed, in 1797, by President John Adams, to a vacant seat in the highest judicial tribunal of the nation. He has ever since been distinguished for his untiring devotion to his arduous and interesting duties—for great sagacity and learning—for firm integrity of purpose, and unaffected simplicity of manners.

"Mrs. Washington, who had been in ill health for several years, left Philadelphia on Saturday, in a carriage, to return home. In the afternoon of the

same day, her friends were surprised and shocked by the intelligence of her death. She had reached the neighbourhood of Darby, where she was attacked by apoplexy, and soon breathed her last. Her remains were carried to Philadelphia."

The Commercial Advertiser of the 1st of December relates this melancholy event as follows:—

"*Death of Mrs. Washington.*—We have the melancholy news, by the Philadelphia papers of yesterday, of the death of Mrs. Washington, relict of the lamented judge, whose death we have so recently been called to announce. Judge Washington, it appears, was somewhat indisposed when he came on to hold the circuit courts of New-Jersey and Pennsylvania. But he discharged his duties in the former place with his accustomed energy and ability; and immediately hurried back to Philadelphia, to place himself under the charge of his favourite physician, Dr. Chapman. He was not able, however, to hold the circuit in Philadelphia, and was soon confined to his room. His family was sent for, and Mrs. Washington arrived only in season to console a few of his last hours. On Thursday last his remains were taken from Philadelphia, on their way to the family-vault at Mount Vernon. They reached Baltimore on Friday evening. On Saturday morning Mrs. Washington left Philadelphia, on her desolate journey home. She had been in ill health for several years. And in the afternoon of the same day, her friends were surprised and shocked by the intelligence of her death. She had reached the neighbourhood of Darby, where she was attacked by apoplexy, and soon breathed her last. Her remains have been brought back to Philadelphia, and will be transmitted thence, to repose with the ashes of the illustrious dead beneath the shades of Mount Vernon.

"This coincidence is one of those seemingly singular dispensations of Providence which naturally strike the mind powerfully, and in unenlightened ages gave superstition subjects for its legends. The philosopher recognises in them only the contingencies which

it is but reasonable occasionally to expect. It would be extraordinary indeed, if they did not sometimes happen. Christianity, however, teaching us the general and particular providence of God, teaches us also how to improve these rare occurrences, for our moral good.

"The usual and proper tributes of respect were paid to the memory of Judge Washington, by the bar of Philadelphia."

*From the Philadelphia Chronicle.*

*Obituary.*—Died suddenly, on the 28th November, 1829, in the 60th year of her age, Mrs. Ann Washington, the consort of the late Hon. Bushrod Washington, one of the judges of the supreme court of the United States. The bereavement which this lady experienced on the 26th instant, only two days before, in the death of a husband to whom she was entirely devoted, and whose existence the event has proved was identified with her own, left her without a desire to live, and she fell a martyr to an intensity of attachment which she had manifested with an undeviating constancy and enthusiasm during the forty years of their union. This unexpected conclusion of her existence was a remarkable proof of a trait of character, which, always active, had a dominant influence on her life for the last twelve or fifteen years—to wit, a devoted attachment to her relatives. Sensitive and affectionate in a high degree, and having never known what it was to be herself a mother, the current of domestic affections, or this want perhaps of its natural channel, was turned with increased vehemence to the objects nearest her—as her husband, her mother, her sisters, and their children. The warmth of family feeling extended its amiable influence to such as had even the most distant claim to consanguinity; and mistress of Mount Vernon for the last thirty years, its generous and elegant hospitality was, until her spirits became benumbed by affliction, always warmly conceded by her to its numerous visitants from all parts of the world.

Originally possessed of an acute mind, which was improved by a high education, and refined by an extended

intercourse with the best society, her intelligence, amenity of manners, and numerous accomplishments, made her both the charm and ornament of the distinguished circle in which she moved. The gaieties and festivities of life were, however, cut short in 1815, by the death of her beloved mother. A depression of spirits, arising from an amiable weakness of character, which she strove in vain to combat, followed this event, and finally produced from the world a close seclusion, which, through its inscrutable nature, was liable to be much misunderstood. To her near relatives, however, she was always accessible, always tenderly alive to what afflicted them; and her sympathies with the misfortunes of society always remained active. Her personal affections now centred in her husband; he was the staff of her existence, and to be absent from him even for a few hours, produced intolerable anguish in the state of melancholy to which she was brought. To one who, like him, knew and felt so fully all the duties of life, this morbid affection, far from being irksome, seemed to impose new obligations instead of rescinding the old ones, and it became his happiness to indulge and humour it. He had enjoyed her unlimited affection during many years, while her mind was unclouded by sorrow and untouched by depression; she had contributed largely to his happiness by a strict observance of all the duties of a good wife; and it was not possible for a mind so honest and affectionately constituted as his, to forget what was due to her as the partner whom he had solemnly promised "to love, comfort, honour, and keep, in sickness and in health, so long as he lived." The strength of his attachment seemed, therefore, rather to increase by the requisitions made upon it, and continued unabated to the last hour of his existence. In his preparation for death, the only pang which appeared to attend it was the reflection how badly she would sustain his departure, how unmitigated would be her anguish for the residue of her existence; and he gave her much advice how to conduct herself after his demise. His wish, he declared to a friend only

a few days before his death, had been, that it might have pleased the Almighty to remove her from existence before himself. It would seem, indeed, as if his prayer on this subject had not been unheeded. Two days after his death, she started from this city with a nephew and niece, Mr. and Mrs. John Washington, on her sorrowful return home, determined, however, as she said, to follow exactly the advice of her dear husband. They had proceeded only four or five miles on the Darby road, when she complained of feeling indisposed; and, before the carriage which conveyed her could be driven to a farmhouse on the road side, the vital spark was totally extinguished.

Her remains have now followed those of her husband, to be deposited in the family-vault at Mount Vernon.

The Philadelphia Recorder of the 12th of December, furnishes the following additional article:—

*“Obituary.”*—By a mysterious and most distressing providence, it has pleased God to remove from the world, within two days of each other, the Honourable Bushrod Washington and his lady; the former in this city, on Thursday, the 26th ultimo, and the latter in her carriage, near the city, on Saturday, the 28th. Thus, by a single visitation, the family-seat of the FATHER OF HIS COUNTRY has passed from the hands of the second into those of the third generation of this illustrious family. It is said that John A. Washington, of Jefferson county, Virginia, will inherit it from his uncle, as the judge did from his. It is highly gratifying that this venerable spot is likely to be retained by a person bearing the name of Washington.

“To the Episcopal Church, of which the judge was a truly attached and exemplary member, his death is a great loss. His name, in connexion with some of the noblest charities of our land, carried with it a great and merited influence, and was of far greater value than his pecuniary contributions, which, however, were by no means stinted or unfrequent. As the worthies of other days, one after another, are dropping away, how important it is

that survivors should step forward with alacrity and invigorated zeal, to sustain and carry forward the ark of the Lord, until his kingdom shall be established in all lands.”

#### RICHARD HARISON.

Died at his seat near the city of New-York, on Monday, the 7th December, 1829, in the 81st year of his age, Richard Harison, esq. The superior court, then in session, being informed by Mr. David B. Ogden of the death of this venerable father of the New-York bar, Chief Justice Jones thereupon immediately adjourned the court; and the following proceedings were had in relation to this melancholy event:—

At a meeting of the gentlemen of the bar at the city-hall, convened for the purpose of testifying their respect for the memory of their deceased brother, Richard Harison, the Hon. James Kent was called to the chair, and William Johnson was appointed secretary.

Mr. D. B. Ogden, after some observations on the distinguished character of the deceased, moved the following resolutions, which were seconded by Mr. Boyd, and unanimously adopted:

*Resolved*, That this meeting receive with deep emotion the intelligence of the death of Richard Harison; and holding in high veneration his pre-eminent attainments as a jurist and scholar, and the undeviating rectitude and consistency which have marked his long and useful life, they cherish for his memory the most unfeigned respect.

*Resolved*, That in testimony of these feelings towards an individual who has long been regarded as the ornament and father of the New-York bar, its members will wear the customary badge of mourning for thirty days.

*Resolved*, That the secretary communicate to the family of the deceased, the sincere and respectful condolence of this meeting, on the lamented event which has called forth this expression of its feelings.

On motion of Mr. Jay, seconded by Mr. D. S. Jones, it was *resolved*, That the members of the bar will attend the funeral of Mr. Harison.

JAMES KENT, Chairman.  
WILLIAM JOHNSON, Secretary.

One of the daily papers, after announcing his death, gives the following particulars :—

“ The death of the venerable Richard Harison, announced yesterday, is an event which has naturally been expected for a length of time. Though retaining his faculties to the last, many years have passed since his advanced age rendered it necessary for him to withdraw from the active business of a profession which he had pursued with signal success. His fame is connected with the bar of which Hamilton was so distinguished an ornament. The present generation have considered him as belonging to that which preceded them; and his memory has been consecrated among them, as that of a sound, laborious, and enlightened lawyer. He was also a well informed scholar. He discharged, after his active life was past, many important trusts with great ability. His character, through a life unusually protracted, was free from the shadow of suspicion, and he has died beloved and lamented by all who knew him.”

To the above we rejoice to add, that Mr. Harison was an enlightened and devoted friend to our Church. He understood her principles, and was ever the justly influential advocate, and the powerful supporter, of a policy in strict accordance with those principles, and conducive to her best interests. He was one of the few surviving members of the General Convention of 1789, at which our ecclesiastical constitution was adopted; and his name appears among the original signers of that instrument. In subsequent years, he was frequently one of the delegates to the General Convention from this diocese, of whose convention, also, he was long a most valuable member. In short, wherever an enlightened, zealous, and active layman could be useful, Mr. Harison was ever ready to serve his Church, and ever the choice of her best friends. In 1827, he was compelled, by the infirmities of age, to decline a re-appointment, as a delegate from Trinity church in this city, to the diocesan convention. The circumstance drew from Bishop Hobart, in his ad-

dress to that convention, the following remarks :—

“ I trust I shall also be excused for noting, on this occasion, the absence of a lay member of our body. Mr. Harison has taken so long, conspicuous, and efficient a part in our ecclesiastical assemblies, and has brought to them so much of intellectual energy, and of sound Church principle, that I think I ought not to withhold the public expression of my regret, that the infirmities of an advanced age prevent him from appearing among us, and have deprived us of the benefit of his counsels. In the course of my official duties I have always found him a valuable supporter and friend.”

—  
REV. JOSEPH PERRY.

Died in the city of New-Haven, Connecticut, on the evening of Sunday, the 13th of December last, the Rev. JOSEPH PERRY, aged 51 years. He attended church in the morning, apparently in good health, was taken ill at the close of the service, and expired about six o'clock in the evening.—*Conn. Jour.*

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*Acknowledgment.*

The Subscriber acknowledges the receipt of the following sums to the New-York Protestant Episcopal Missionary Society :—

|                                                                                                                                                                             |           |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|
| 1829.                                                                                                                                                                       |           |
| 24th December. From the members of the congregation of Grace church, New-York, to constitute their rector, the Rev. J. M. Wainwright, D. D. a patron of the society,        | \$ 100 00 |
| 30th December. From the Auxiliary Female Missionary Association of St. John's chapel, New-York, (being the amount of the sales of the Sewing Society attached to the same,) | 307 00    |

\$ 407 00

BENJ. M. BROWN, Treasurer.

—  
*Calendar for February, 1830.*

2. Purification of the Virgin Mary.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. Ash-Wednesday. St. Matthias.
28. First Sunday in Lent.

—  
*Ecclesiastical Meeting in February, 1830:*

17. South-Carolina Convention meets.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 2.]

FEBRUARY, 1830.

[Vol. XIV.

*For the Christian Journal.*

REMINISCENCES OF A DECEASED CLERGYMAN.

*Parochial Visiting.*

If the readers of the Christian Journal found themselves at all interested in the character of the Rev. Mr. H.—, from the imperfect delineations attempted in the August and September numbers, we hope the present article will not be altogether unacceptable to them.

In our last communication we promised to give, in a future number, some further account of this eminent servant of God. In fulfilling this promise, we shall pursue the course that we adopted in our former communications—attempt to give the substance of conversations in which Mr. H.— took a prominent and distinguished part.

It will be recollected that in a former number we remarked, that Mr. H.— was not only highly gifted in conversational powers, but had the rare faculty of giving to every conversation a serious and religious turn. As his views of practical piety became more enlightened and consistent, and his own heart became more deeply interested in divine things, this disposition to turn every train of thought into a serious and devout channel, became a more prominent and strongly marked feature in his character. Seldom was any one long with him without hearing something said of Christ, and said in such a winning and interesting manner, as not only to increase the hearers' interest in the man, but also in the Redeemer of whom he spoke.

Often, after having spent a few hours with this man, and witnessed the easy, natural, and delightful manner in which

he engaged every individual about him in conversation upon personal religion, I have asked myself, Why is it that Christian people, and Christian ministers, so seldom converse upon a subject so noble, so glorious, so infinitely interesting?

The conversation which I at this time intend to relate, was started by the following occurrence. A small party were dining with Mr. H.—; the whole company consisting only of two clergymen, two theological students, and three ladies—unless we add the name of Henry H.—, Mr. H.—'s son, a bright-looking boy, about eight years old, who sat by the side of his mother.

Upon our first sitting down to the table, there was that easy and unconstrained manner in our host, that put to flight every thing like reserve or embarrassment, and insensibly drew us into conversation.

The conversation was at first of a desultory character, but at length a subject was started that seemed to attract the attention of all, and the visiting clergyman, the Rev. Mr. Z.—, became highly animated in the discussion.

The subject discussed was the character of some one of the ancients. His wisdom had been called into question Mr. Z.—, in the ardour of feeling, inquired, "If he was not a wise man, *who is wise—yes, who is wise?*"

The earnestness with which this inquiry was made, occasioned a momentary silence through the whole company Henry, seizing the opportunity, whispered to his mother, "I can answer that question."

"Hush!" said his mother.

"Let him speak," said one of the



ladies, who overheard what he had whispered to his mother.

"What remark have you to offer, my son?" said his father affectionately, who had taken very little part in the previous conversation.

Henry's countenance brightened up with intelligence, and with a trembling voice he said, "I can answer Mr. Z——'s question, for I was reading it this morning in the Bible."

"Well, let us have the answer," replied his father.

"*He that winneth souls is wise.*"

"A very good answer," replied his father, "and I hope you will hereafter understand and exemplify its meaning."

This was the commencement of a very interesting and profitable conversation—the several means by which souls might be won, were made the subject of copious remark.

At length Mr. H—— observed, "That although none could hold in higher estimation the pulpit than he did, yet he was decidedly of the opinion, that more good could be done by religious conversation in the private circle—by thus '*preaching from house to house*'—than by public preaching in the sanctuary."

"But," said Mr. Z——, "there are a number of serious objections to this plan."

The Rev. Mr. Z——, though an amiable, and, in many points, a truly estimable man, had not those deep views of religion, and that conscientious concern about the faithful discharge of his duty, which characterized the subject of this memoir. He was naturally of an easy disposition, and quickly deterred from any course where he perceived difficulties were to be encountered. He had hitherto scarcely attempted a course of parochial visiting, and perhaps the remark of Mr. H——, though unintended, came to him as a sort of reproof.

"There are a number of serious objections to this plan," said he.

"What are those objections?" inquired Mr. H——.

"First," said Mr. Z——, "it would be too great a tax upon our time."

"Ah!" replied Mr. H——, "have we not consecrated all our time to God?

and are we not therefore bound to spend it in such a way as will tend most to promote his glory and the salvation of our fellow-men? But really to attain this object, I do not think it necessary to infringe upon any portion of that time now appropriated to duties strictly professional. We may read and write, and preach and pray as much as we now do, and yet have abundant time to see all our people, and speak to them in private about their eternal salvation. How many hours, my dear brother, do we spend in receiving and paying mere worldly visits! How many hours do we spend in pursuits totally unconnected with the objects of our ministry! O, sir, if we carefully husbanded this time, and employed it, as the blessed Saviour did his life, '*in going about doing good*,' I think your objection would have no validity, and we should find, to our inexpressible delight, in the day when Christ gathers together his elect, many additional gems in our crown of rejoicing."

"Even though we had abundant time," said Mr. Z——, re-enforcing his objection, "there are many individuals and families in our congregations, to whom we could not speak directly, upon the subject of personal religion, without giving offence, or at least without losing a portion of our influence with them, and rendering our visits at their houses less acceptable."

"Is there not in this argument," replied Mr. H——, with increasing animation, "is there not something of that '*fear of man which bringeth a snare*'? I take it as a given and indisputable principle, that when our duty is made plain to us, there is but one course for us to pursue—we must do our duty, let the consequences be what they may. When God says to the wicked, '*O wicked man, thou shalt surely die*,' we must '*warn the wicked from his way*,' however much offence it may give, else '*his blood will be required at our hands*.' And of what value, my dear sir, is that influence with our parishioners, which we lose the moment that we attempt to bring them to Christ? I think, however, that this is a mistaken view of the subject. Faithful admonition in the pri-

vate circle, when it comes from a heart full of love and kindness, will not give offence—it will elevate the man of God who thus discharges his duty, in the estimation of those very persons who perhaps feel pained by his admonition. He may not be hailed with as much welcome in the circles of gaiety; he may not be invited to those parties of pleasure where his presence would have been earnestly solicited, had he been less faithful; but, in the hour of affliction, when sober reason is on the throne, and the judgment is allowed its legitimate reign, he, of all others, will be most earnestly sought. Yes, those very persons, who, while dancing the giddy and intoxicating rounds of pleasure, might have thought his godly admonitions impertinent and obtrusive, will, when stretched upon the bed of sickness, desire him before all spiritual counsellors. I recollect an instance perfectly in point. Some years ago, I resided in L ——. There was a very gay young man there, of immense fortune, who was a sort of patron to the place. There were two clergymen in the neighbourhood. The one, a plain but faithful man; his congregation consisted of the lower and more ignorant class of people; he did his duty to all, and to this gay and wealthy young man he frequently spoke with all the plainness and faithfulness of the ancient prophets, though perhaps not always with the same prudence. The society of this faithful minister, of course, was not much sought: he was often spoken of as a sour, disagreeable Puritan. The other minister had more learning and refinement, and a more fashionable congregation. His society was much sought by this gay young man, and they at length became almost inseparable companions. This minister, though he often witnessed in his young friend immoralities plainly forbidden by the Bible, never presumed to reprove him; he therefore retained his attachment and esteem until he was suddenly seized with a sickness which proved fatal. Being fully impressed with the conviction that he should never recover, he began to think about meeting the Judge eternal, and the agony of mind he now experienced no

one can conceive. His friends proposed to send for the minister who had for so many years enjoyed his intimacy. ‘No, no,’ said the dying man, ‘he can do me no good. He has feared to tell me my duty when in health, and he will not have confidence to be faithful now. Send, send for that despised man of God, who has not been deterred, by fear or favour, from warning me through life, and apprizing me of my real character.’ ”

“But,” said Mr. Z——, still starting objections, “we should often find it impossible to introduce religious conversation, without the greatest abruptness and apparent incivility.”

The next number will contain the continuation of this conversation.

IRENEUS.

### State of the Church.

(Concluded from p. 16.)

#### Pennsylvania.

THIS diocese consists at present of the bishop, the assistant-bishop, 53 presbyters, 12 deacons, and 71 congregations; being an accession, since the last General Convention, of eight clergymen, and 17 congregations.

Nine persons have been ordained deacons, of whom one was an alumnus of the General Theological Seminary; and eight deacons have been admitted to priests' orders.

There are fifteen candidates for holy orders: John H. Marsden, John Campbell, Henry Hood, Darius Williams, jun., George E. Hale, George P. Geddinge, David Dick, Matthew H. Henderson, Frederick Beasley, Samuel W. Selden, Sansom K. Brunot, Lyman N. Freeman, Charles Shaler, Richard Collier, and Edward Y. Buchanan.

The Rev. Benjamin Allen has departed this life.

Seventeen churches have been duly organized and received into union with the convention; and seven churches have been consecrated to the service of Almighty God.

The number of persons confirmed has been 1017, of whom 628 received that holy rite from the assistant bishop.

Many of the parochial reports, as printed on the journals, are imperfect.

The number of baptisms reported since the last General Convention, is 2211, of whom 294 were adults. The number of communicants, according to the journal of the last convention of the diocese, is 2563.

On the 10th day of May, 1827, the Rev. Henry U. Onderdonk was elected to be assistant bishop of this diocese during the life of the present bishop, and to be the bishop of the diocese after his demise. Dr. Onderdonk was consecrated to the Episcopacy on the 25th of October, in the same year, in Christ church, Philadelphia, by Bishop White; Bishop Hobart, of New York, Bishop Kemp, of Maryland, Bishop Croes, of New-Jersey, and Bishop Bowen, of South-Carolina, being present and assisting.

The funds for the support of the Episcopate are the following, viz.—The generous bequest of the late Rev. Dr. Pilmore, \$7,969 12; the fund raised by annual collections in the different churches, \$12,478 55; a loan of \$30,000; and the legacy of Mr. Doz. \$4,701 33.

The missionaries employed within the past year, under the ecclesiastical authority of the diocese, were eleven in number.

The fund for the support of the widows and children of deceased clergymen, amounts to \$42,595 33.

The state of religion, on the whole, appears encouraging. Sunday school instruction flourishes in many parishes, and is carefully maintained in nearly all. Infant schools have been established with much success in some instances, and promise a high degree of usefulness. Occasional examples have occurred in a few of the congregations of a peculiar degree of religious sensibility, followed by numerous and solemn professions. In other places, large additions have been made to the congregations and to the number of communicants, accompanied by a gradual increase of general seriousness and devotional regularity. And a much more earnest attention is manifested on the subjects of Theological and Christian education, and the great cause of missionary exertion.

And although the diocese has not

escaped its share of the agitation usually incident to the management of elections, whether in church or state; although we have had to lament, in some particulars, the evils of a temporary alienation amongst brethren, and in many others, the spirit of worldliness, indifference, and neglect; although we have great reason to long for an increase, not only in the number of our ministers, but in the zeal of their labours, and in the consistent diligence of their flocks; yet is there cause of deep and fervent gratitude to the gracious Head of the Church for the blessings which he has vouchsafed to us, and ground to hope that the diocese of Pennsylvania will experience an increasing measure of prosperity for the years to come.

#### *Delaware.*

In the diocese of Delaware there are five clergymen resident, four of whom have parishes, the other, from age and infirmities, only occasionally exercising his ministry.

In Newcastle county the churches are in good repair, and supplied. In the two remaining counties the state of the Church has not materially altered since the last report—with this exception—that a commodious and handsome place of worship has recently been erected in Smyrna, Kent county, and consecrated to the service of Almighty God by the Right Rev. Bishop Onderdonk. A clergyman has been invited to officiate in this church, and has accepted the invitation.

Attached to several of the churches are flourishing Sunday schools, in which deep interest is felt, and from which there has been a happy result. There has, in some of the parishes, been laid the foundation of libraries attached to the churches, and thus an example set worthy of general imitation. It is to be regretted that the Diocesan Missionary Society has been totally inefficient, from the inability to obtain missionaries.

The Church in Delaware, availing itself of the provision in the twentieth canon of 1808, invited the Right Rev. Bishop White to visit and perform Episcopal offices in this diocese, and a

similar invitation has been given to the Right Rev. Dr. Onderdonk, as assistant bishop, whose services have produced and revived feelings promotive of the best interests of the Church.

The number of communicants, so far as they can be ascertained, is 217. The difference under this head, between the present and former return, is attributable to an error in that, and not to any diminution of communicants.

### *Maryland.*

It appears, from the journals of the several conventions which have been held in this diocese since the last meeting of the General Convention, that four persons have been ordained deacons, and thirteen admitted to the holy order of priests. There are now in the diocese 51 clergymen and four candidates for orders, and three churches have been consecrated to the service of Almighty God.

According to the parochial reports, 3,302 persons have been baptized; 575 confirmed, and there are now 2,325 communicants in the Church. But it is to be observed, that in some instances no parochial reports have been made, and that in others there does not appear to be as much accuracy as it would be desirable to find in them.

The Diocesan Missionary Society, formed some years since, appears to have been useful in some of the parishes which had been deprived of the ordinances of the Gospel, and it is a matter of deep regret that it has not received that pecuniary aid which the situation of many parts of the diocese so imperiously demands. Sunday schools have been formed in most of the parishes, and have been eminently useful, and some of them have become auxiliary to the General Sunday School Union of the Protestant Episcopal Church. There are charity schools also attached to St. Paul's parish, and St. Peter's church, in the city of Baltimore; and in that first named, 23 female orphans are supported as well as instructed. The Episcopal Female Tract Society of Baltimore, which has been mentioned in former reports, continues to render essential service to the cause of religion and the Church. Societies of a

similar description, most of them auxiliary to the one just named, have been formed in other parts of the diocese, and have, with the Prayer Book and Homily Society of Maryland, been instrumental in diffusing among our members a knowledge of the doctrines, liturgy, and government of the Church. The funds of the Corporation for the Relief of the Widows and Orphans of deceased Clergymen are considerable, and the products of them have been beneficially applied, in many instances, to the relief and comfort of those for whom it was intended. At a late meeting of the convention, a society was formed for the relief of aged and infirm ministers of the Church.

Since the last meeting of the General Convention, the diocese of Maryland has been called to mourn the death of its much beloved Bishop Kemp. The journals of the two last conventions record the deep affliction which was produced by this event, and the various communications of the different ecclesiastical bodies, expressing their condolence with the Church in the diocese, in the heavy loss which it has sustained, and the sentiments of love and veneration which the diocese at large cherished for him.

Under the constitutional and canonical provisions of this diocese, for the performance (during a vacancy in the Episcopate) of duties not peculiarly belonging to the Episcopal office, the Rev. William E. Wyatt, D. D. has been elected president of the convention.

The Right Rev. Bishop Onderdonk, assistant bishop of the diocese of Pennsylvania, on the invitation of the standing committee, has visited and performed Episcopal services in several portions of the diocese; and his services have produced the happiest effects, and tended, in a high degree, to sustain the cause, and extend the influence, of our Church in Maryland.

Episcopal duties have also been performed in several parishes in the District of Columbia, by the Right Rev. Bishops of Ohio and Virginia, on the invitation of the standing committee, made at the request of the parishes in which the services were rendered.

*Virginia.*

The prospects of the Church in the diocese of Virginia continue encouraging, and indeed are greatly more so than at the time of the last report. The number of clergy has considerably increased; the principles of the Church are better understood, and more than ever loved; and the influence of pure and undefiled religion more extensively felt. Arrangements have been made for the permanent establishment of the Theological Seminary of the diocese; and a system adopted for its future management, calculated, it is confidently believed, very greatly to extend the influence, and multiply the benefits, of that institution. A Diocesan Missionary Society has been recently established, from whose operations much is expected, and by means of which our numerous waste places, we trust, will soon be, in some hopeful measure, supplied with the ministrations of the Gospel, and the doctrines and institutions of the Church made known in the hitherto neglected and destitute, but important, western section of the state beyond the mountains. Auxiliaries to the Education Society, one of the favourite institutions of the diocese, have considerably multiplied; and by them uncommon exertions have been made, within the last two years, for the vigorous and successful prosecution of the noble and truly pious object of assisting devout and gifted youths in preparing for the Gospel-ministry.

Besides the repair of several of our old churches, almost in ruins, and the re-occupation of some hitherto almost or entirely deserted, it is pleasing to report the building and consecration of several entirely new.

The number of clergy is now 44; and there is the prospect of an early addition to their number from among the candidates for orders now prosecuting their studies at the seminary.

*North-Carolina.*

The situation and prospects of this diocese are such as to encourage its labourers, and call forth lively thanksgiving to Him who ruleth over the whole Church.

Since the last General Convention of 1826, there have been baptized 489, (of whom about 60 were adults,) and confirmed 160. The present number of the clergy is 12, viz.—(1)ne bishop, nine presbyters, and two deacons. The number of communicants is 640. Many have been added since the last report; and it may be well here to correct an inaccuracy in that report. The number of communicants was at that time stated to be 649, whereas there could not have been more than 500, which would show an increase, since that period, of 160. The number of Sunday scholars is about 500; and an increasing zeal in the cause of Sunday school instruction is manifest in all our congregations. In almost every instance, our schools are connected with our General Sunday School Union, and are reaping much benefit from its excellent system of instruction.

The number of congregations is 24. —Three persons have been admitted to the holy order of deacons; and four deacons have been ordained priests.

There are at present two candidates for holy orders, viz. Mr. Wm. Norwood, and Mr. Joseph H. Saunders; the former of whom is pursuing his studies in the General Theological Seminary.

Lay reading, in the vacant congregations, has been attended with much profit —Much good has been done by the female associations of industry.

The Episcopal fund is at present estimated at \$11,406.

The bishop has been freed from parochial charge.

The canons and rubrics are, in all cases, complied with; and above all, a spirit of love and harmony pervades the councils, as well as the daily intercourse, of its ministers and members.

At the last convention, the bishop expressed his heartfelt gratification, and unfeigned thankfulness, for the increasing piety which was apparent in all the congregations during his last visitation.

*South-Carolina.*

In this diocese there are 48 organized congregations, eight of which are without a minister. The clergy consist of the bishop, 29 presbyters, and four

deacons. One of these has been absent from the diocese since 1826, but has never applied for or received his dismission from the diocese, according to the canons. Twenty-five of our ministers are clerically employed: one is president of the college in Charleston, and eight are without cures. Within the period embraced by this report, three persons have been admitted to the holy order of deacons, and four deacons have received priests' orders.

One clergyman has been displaced from his grade in the ministry, and two have departed this life. Several distinguished laymen have been removed by death, and also one of our candidates for holy orders. The number of candidates is five. Two churches have been consecrated, and one is nearly ready for consecration.

The baptisms reported are—of infants, 882; of adults, 117; and 368 persons have been confirmed. There are 1,974 communicants reported, of whom 476 are persons of colour.

The monthly religious publication, entitled "The Gospel Messenger, and Southern Episcopal Register," which was commenced in January, 1824, is still continued, under the direction of members of our Church.

The bishop's fund is slowly increasing, and amounts to \$9,687 80; which sum is invested in public securities.

The religious societies mentioned in our last report, are engaged in their useful labours with undiminished zeal. They have had in their service, within the last three years, nine missionaries. Several sewing societies, for pious and charitable purposes—a female Bible, Prayer Book, and Tract society—and a society for the special purpose of increasing the bishop's permanent fund, (which is under the control of the diocesan convention, and of which three-fourths of the interest may be applied to the immediate support of the Episcopal office in the diocese, if needed,)—have been instituted. Of this last-named society, for the scheme of which we are indebted to the judicious zeal of one of our clergy, who is also a very active officer of the same, any person can become a member, by paying one dollar annually; or a member for life,

by paying twenty dollars; regulations which, it is hoped, will ensure a large number of members, and render the society eminently efficient.

Our Sunday schools are in successful operation, and have been greatly aided by the books of the Sunday School Union of our Church. The number of teachers reported to our last convention was 150, and of scholars 1,215.

This diocese has never been insensible to the interests of the General Theological Seminary, nor unwilling to do what it could to promote them, in conformity to the recommendations of the last General Convention, measures were taken for procuring our quota in aid of the building fund of the seminary. The subject was brought before the convention in 1827, by the bishop; and a committee of the same convention reported a scheme of contributions, according to which we have the satisfaction to report that \$1,040 74 has been paid in. The balance due, viz. \$609 26, (the whole quota being \$1,650, at the rate of \$50 for each of our 33 clergymen,\*) we have no doubt would have been obtained, but for the late bequest of Mr. Kohne, which some persons may plead, not correctly, as we think, as a reason for not giving, since many years will probably elapse before the seminary will receive this bequest.

|                                                                                                                                            |            |
|--------------------------------------------------------------------------------------------------------------------------------------------|------------|
| There was paid to the general fund of the seminary, prior to the General Convention of 1826, (see page 48 of the journal,) by this diocese | \$ 9017 60 |
| Since that period paid into the same fund                                                                                                  | 269 60     |
| On account of the building fund, paid in                                                                                                   | 1030 74    |
| For the founding of the Claremont Scholarship, paid in                                                                                     | 48 00      |
| The Bishop Dehon Scholarship fund is                                                                                                       | 3567 68    |
| The Bishop Bowen Scholarship fund at present is                                                                                            | 1551 57    |

Total contributed to this object \$15485 19

\* When the subscription was opened, we had 33, now we have 34 clergymen.

The Domestic and Foreign Missionary Society, instituted by the General Convention, (we regret we are not able to report a larger number,) has only five annual and twenty-one life members in this diocese.

We have the pleasure to report, that the canons and rules of the Church are observed. Indeed we know of no clergyman among us who habitually disregards them.

### *Georgia.*

The Church in this diocese has undergone no material change since the last General Convention, but continues to labour under the depression arising from the want of clergymen, not only for the supply of parishes already organized, but also for the raising up of new congregations in districts where every encouragement is offered for successful ministerial exertion. Efforts have not been wanting to remedy the evil, in the formation and encouragement of missionary societies, and in the repeated applications which have been made to individuals, as well as to the Church at large, for co-operation in reaping the wide-spread harvest which is here presented.

The Rev. Lot Jones, by whose assiduous labours Christ church at Macon was founded and organized, has resigned its rectorship, and removed from the state. The Rev. Thomas S. W. Mott, of Gardiner, in Maine, being obliged to visit the South on account of his health, kindly consented to accept a missionary appointment to St. Simon's Island, upon the duties of which he entered in November last. "A very gratifying proof of the estimation in which his services were held, and of the favourable impression he had produced, as well as of the desire of the people for the enjoyment of the ministrations of the Church, was furnished by the resolutions adopted at a meeting, held for the purpose of securing his permanent settlement on the island; by which, considering the small number of those who could contribute, a very liberal offer was made for his support." The relation in which he stands, however, to the church at Gardiner, forbids the hope that he can continue

much longer to occupy this important station.

To counterbalance, in some degree, the discouragements arising from the sources already named, it is cause of devout thankfulness to the great Head of the Church, that he has not left himself without witness among us, in the increasing prosperity and flourishing condition of the congregations in Savannah and Augusta. The former has, indeed, sustained a severe loss, since the last meeting of this body, in the removal by death of the Rev. Abiel Carter, to whose sound and enlightened views and instructions may be mainly attributed its present firmness and stability in the faith. The latter also, by a similar dispensation of Divine Providence, has been deprived of the active exertions of one of its warmest and most devoted friends among the laity. But these occurrences, though deeply and sincerely lamented by all, have not essentially retarded the advancement of the general interests of these churches, but rather operated favourably, we trust, in the production of an increase of piety, over which, to whatever cause it may be attributed, we are constrained to rejoice.

There is in this diocese but one candidate for holy orders, viz. Mr. Theodore F. Bartow, who was admitted within the last year. The number of communicants is about 200. Sunday schools are established in Savannah and Augusta, in connexion with the Protestant Episcopal Sunday School Union, and are in a prosperous condition. There are also two societies auxiliary to the General Domestic and Foreign Missionary Society, which annually transmit their mite to the treasurer of that important institution. In addition to which, there are several others of a local nature, to whose exertions we look, with anxious expectation, for the future enlargement of the borders of Zion, and humbly hope that, under the divine blessing, we shall not look in vain.

### *Ohio.*

The diocese of Ohio reports the number of clergy to be 15, consisting of a bishop, 13 presbyters, and one deacon.

Three persons have been admitted to the holy order of deacons; and four deacons have been advanced to priests' orders. One deacon was also ordained in Philadelphia, by permission of Bishop White, in 1827; and in Washington, District of Columbia, in 1828, four deacons were admitted to priests' orders; and in 1829, one deacon received priests' orders in Baltimore.

The number of candidates for orders is two, and doubtless it will receive accessions from the pious young men now pursuing their classical studies at Kenyon college.

The Journals of 1827 and 1828 exhibit an increase of 101 communicants. Baptisms 329, of whom 35 were adults.

In casting our eyes over this extensive diocese, where the hand of God has lavished its bounties, we grieve to see the moral waste that spreads around. Multitudes there are without a Sabbath, without a preacher, without a sanctuary, without ordinances, "living without hope, and without God in the world." In some places, false teachers have crept in; in some, contentious disputants bear sway; some seem to preach for "envy and strife," supposing "to add affliction to the bonds" which already fetter the powers, and limit the exertions, of the "faithful in Christ Jesus." The convention of Ohio are not indifferent to this state of things; and in the strength of God, they are addressing themselves to the work of reformation, and to the maintenance of true religion. Ministerial faithfulness amongst us is encouraged by large and attentive audiences; by frequent additions to the Church, of such, we trust, as shall be eternally saved, and by the extension of that influence which the power of truth seldom fails to exert. Amongst the members of the convention there is a pervading spirit of good fellowship. The zeal and love of the excellent bishop are felt and imitated. And where there are harmony of views and concentration of strength, happy results may be rightfully anticipated.

In such paucity of ministers, and feebleness of means, we have not neglected those powerful auxiliaries to the ministry of reconciliation, which

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are found in the Prayer Book, Sunday school, and Tract associations. These have been established, and are operating to a considerable extent. There is also a missionary society, which has been useful, and may be made most extensively so; as from the peculiar circumstances of our new settlements, it probably possesses the greatest power of influencing them. What more can be done for the Church in this diocese? Our hope is in God, to bless Kenyon college. Under Him, that institution may furnish missionaries to the wandering and unsettled, and pastors to organized congregations. Its prosperity, of course, has been, and is, matter of deep anxiety to the convention. So far, through the indefatigable labours of the venerable bishop, and the smiles of approving Heaven, difficulties, apparently insuperable, have been overcome; embarrassments, painfully depressing, have been relieved; and success still calls for increased exertion. The centre building has been completed; but much remains undone. All is lost, if effort be relaxed. And the Church in this diocese cannot cease to make our appeal to the friends of science and literature, of our own Church, and the cause of Christ throughout the land, whilst an institution, upon which such destinies hang, is in jeopardy.

#### *Mississippi.*

In this diocese are five congregations:—One in Natchez, one in Woodville, one in Jefferson county, one in Port-Gibson, and one in Vicksburgh.

Within the last three years there have been—Baptisms (adults 8, infants 57) 65—marriages 30—funerals 20. The number of communicants is 50.

Trinity church in Natchez, the only one in the diocese that affords a salary adequate to the support of a minister, is, at this time, vacant.

In Vicksburgh a considerable sum of money has been subscribed for the purpose of erecting a church, and the congregation are very desirous of procuring the services of a minister.

Since the last General Convention, this diocese has been bereaved of one of her most zealous and active ministers, the Rev. James Pilmore, by whom



Trinity church, Natchez, and Christ church, Jefferson county, were organized. In this secluded region, where many labourers are needed, and but few are found, his loss is deeply felt.

There has been formed in this diocese a society, styled "The Protestant Episcopal Society for the Advancement of Christianity in Mississippi." This society has distributed a considerable number of Prayer Books and Tracts.

There are, within the limits of this diocese, several flourishing villages, where it is thought churches might be organized, could missionaries be found who would devote themselves to such an undertaking.

### *The two Sisters of Saint Benedict.*

(From the Christian Guardian for Dec. 1829.)

AN English lady residing near the mouth of the Seine, and devoting her time and property to acts of Christian benevolence, became acquainted with two French females in the course of her labours of love, under circumstances as singular as interesting. Resting herself in a small shop, she entered into discourse on religious subjects with the mistress, who observed, "that she wished very much the lady was acquainted with two of her old friends, who had been for many years secluded from all society, and who, she believed, were of the same way of thinking as the person with whom she was conversing."—"Where do they live?"—"I can scarcely tell you—I have not been able to leave my shop for seven years, owing to a broken limb; but I used to visit them before that accident, and I believe they live where they did then."—"But do you never see them pass by?"—"Very rarely, madam: they never go out but just to sell the little lace they make."—"Have they no friends?"—"I believe not one in the world."—"Have they no kind neighbours?"—"I do not think there is a person in this place, who, knowing them, would do them the slightest civility. Indeed I should never mention them to any one here, lest it should give occasion to some new act of cruelty towards them."

"Why, how is it they have forfeited all the good offices of neighbourhood?"—"Oh, madam! they are heretics, and have been excommunicated by the priest many years since; and the present curé has often declared, that when they die, he will not bury them, nor will he administer any of the sacraments of the Church to them."—"Why do you think that I am like them?"—"Because they are very strict in their own religion, which I think must be the same as yours, particularly as they are very devout on the Sunday."—"Well, I am very curious to see these good women: you must give me their address, or at least the best direction you can." The directions given were so vague, that several attempts to find the persons proved fruitless, and the lady had relinquished her search, when one day as she passed through the same quarter of the town, and was engaged in conversation, she was accidentally led to the long-sought spot. Ascending a flight of steps, she opened a gate leading into a small enclosed but desolate piece of garden-ground, in which stood a half-ruined hut, the dwelling of the excommunicated females. The elder was eighty-two, the younger eighty years of age. The few articles of furniture within, corresponded with the air of wretchedness without; all seemed sinking into the last stage of decay. When she looked round, and realized such a scene of destitution, she involuntarily asked herself, "Can these beings be the precious and chosen of the Father of love?" but in the same instant she recollected that it is oftentimes the poor of this world who are rich in faith, and heirs of the everlasting kingdom.

There is a surprising influence in Christian experience, which gives its possessor the power of discerning spirits; and by the laws of sympathy, a sentence—a phrase—a tone—a manner, is often sufficient to strike upon the heart, and make it flow out in affectionate confidence. Such was the case in the present instance; a short introduction made the parties perfectly at their ease with each other; the visitor found the objects of her compassion deeply instructed in the spirit

and letter of the Scriptures. She beheld in the scene before her a striking exemplification of the life of faith, in its simplest and purest exercise. She witnessed a realization of that twofold crucifixion which St. Paul experienced—the world crucified to the believer, and the believer to the world.

These women proved, by their history, to have been the peculiar orphans of Providence for thirty years past. They had been members of a class of female Benedictines, an order of the Romish Church, who devoted much of their time to meditation on the Scriptures, and particularly to the prophetic parts. They believe that in the destruction of the churches by the Jacobins, at the period of the revolution, the prophecy of Daniel, respecting the abomination of desolation standing in the holy place, was fulfilled; and from that time the faithful were to withdraw from all visible communion with the nominal Church, till she shall put away her corruptions, to turn to the Lord with a true heart. They are of opinion that the Christian Church is now in captivity, and under divine chastisement, and that she will be restored when the Jews are brought in with the fulness of the Gentiles; that is, when the Saviour appears the second time, not to expiate sin, but to complete the salvation of his universal Church.

These views of religion, with their consequent separation from the external Church, induced persecution in various forms. During the troubles of the revolution, their property was alienated or lost to them, and they were under the necessity of making lace for their subsistence. For above thirty years they have been unable to purchase either clothes or furniture; so that, when the lady discovered them, they were reduced to the last of their apparel, and were using the last pieces of their decayed household goods. A bed, a few chairs, a three-legged stool or table, composed the remnants of their furniture. Advanced in age, doubled with infirmity, their eyes not only weak but much inflamed, without the relaxing and cheering influence of a fire, and the value of their

bobbin-lace unappreciated, the result of the united labour of these venerable sisters, toiling as they did from sunrise to midnight, was truly pitiable. Six sous per day was all they could realize for their mutual support; but under this extreme poverty there was an expression of complete satisfaction; it was not simply *contentment* nor *resignation* that they felt—they seemed to subsist on spiritual and heavenly promises, to feed on the hidden manna, and literally to experience that “man doth not live by bread alone, but by every word which proceedeth out of the mouth of God.” The promises of Jehovah to his people, and the prophecies of the final glories of the Church under the personal government of the Messiah, have been the constant nourishment of their souls. Long have they lived “looking unto Jesus,” and “hasting to the coming of the day of God;” and so conversant are they with the letter of the sacred prophecy, and so much do they make the dispensations of God to his Church the objects of their study, that they are able to satisfy themselves, in the revolutions of a world they have long since quitted, and to determine, after their own calculations, the precise period of the second advent of the Saviour.

Is it not wonderful to contemplate these two poor, persecuted, almost starving women, finding in the prophecies of truth such a source of comfort and joy—to see them neither oppressed by natural wants, nor rendered selfish by social persecution, but entering with ardour into the purposes of divine love to a ruined world, and hastening forward in glorious anticipation of that millennial blessedness, where the knowledge of the Lord shall cover the earth, and the gentle sceptre of the Messiah shall sway an enlightened and obedient universe? They are perfectly taught in the spiritual nature of true religion, and know full well, that those who are regenerated by the spirit of God, can alone claim the name of Christian; and with all their attachment to the name of *Catholic*, they believe that, during the French revolution, England was the great centre of vital

piety. In conversation with the lady, they have alluded to a remark one had made to the other, when Napoleon declared his intention to invade Britain—"No," said she, "he will not go there; the ark of the divine presence is in that island." The sisters are so ignorant of the spiritual character of a large number of the reformed in France, that when a Swiss, or a French Protestant converses with them, they are surprised, and say, "Why, he is one of us!" They do not like to be interrogated on their Catholic adherence. Their prejudices and old attachments are very powerful. They in particular cherish the notion of the tutelary ministrations of the Virgin, and trust they have enjoyed much benediction from her celestial guardianship.

Their visitor soon provided some necessary comforts for these aged females, such as a warm blanket and some fuel. She said it was delightful to witness the gratitude with which they received these kindnesses. The current of their feelings turned directly on God, and they accepted all as so many proofs of his unchanging love. But they show no desire for relief of any kind, and their benefactress allows them to preserve their long-accustomed habits of industry, abstinence, and independence, as essential to their happiness. Extreme poverty makes their estimate of the value of things very curious. The loss of a pin is a circumstance of grave consideration. They never cease to search till it is recovered. They use a pair of scissors which have been in use sixty years. Their garments cannot be designated by the original fabric—they have been for thirty years in successive repair by every variety of material. They eat bread generally, vegetables when they are very cheap, and drink occasionally a cider which they make by steeping a few dried sliced apples in water, and squeezing the whole through a cloth. They work at night with a candle placed beside a white glass bottle filled with hot water, affording warmth and light. The lady winds the cotton on the bobbins to assist them in their lace-making, and she reads almost

daily the Scriptures to them, that they may both work at the same time, and this she knows to be the greatest favour she can confer upon them. This exercise is very edifying to the reader, who is constantly hearing parallel passages, or such as are explanatory, quoted by one or other of the sisters.

Such instances as these encourage the hope, that amidst all the darkness and superstition of Roman Catholic countries, obscure individuals and retired families may be found, who have been able in some degree to rise above the common level, and with much remaining darkness, and many imperfections, to worship the Lord in sincerity and truth. Nor should we be surprised at meeting among such persons with ideas very foreign to our own views and feelings. We are tempted to smile at these aged females conceiving that they had derived benefit from the guardianship of the Virgin, and yet how many amongst ourselves are amused or cheered with the idea that departed friends are their guardian angels hovering around their path. When such ideas are entertained, the individuals are prepared to apostrophize those whom having loved in their lives, they conceive to be still observant of them; and the way is thus gradually prepared for that idolatrous worship, and those vain expectations, which members of the Romish Church entertain with reference to the Virgin and departed saints. Alas! when poor Christians are destitute of the word of God, and restrained from public worship, there is a famine of sacred truth which may well make them spiritually lean from day to day; while the conviction that such secluded individuals exist, should stimulate Christians, when travelling in foreign countries, to seek out Christ's sheep scattered in the retired and dreary recesses of this wilderness world, and by reading to them the sacred Scriptures, or placing in their hands the inspired volume, endeavour to remove the darkness from their understandings, and assist them forward in the path of heavenly peace.

ALPHAGE,

*For the Christian Journal.*

**Convention of New-York—Missionary Reports.**

THE following extracts from the missionary reports contained in the journal of the late convention of the Protestant Episcopal Church in the diocese of New-York, cannot fail of being interesting to our readers.

From the report of the Rev. Moses P. Bennett, missionary at Angelica and Hunt's Hollow, Alleghany county:—

In Angelica my labours have been rendered successful by His divine aid, who is the author of every good and perfect gift. The members of this Church are making preparations for the erection of a house of public worship, which we trust will be completed during the coming year. A Bible class for the purpose of answering questions, and an explanation of the doctrines and articles of our Church, has also been kept up both in this place and at Hunt's Hollow. A Sunday school, as heretofore, has been kept in operation by some of the females of our Church; as also a female society for charitable and benevolent purposes.—The congregation in Hunt's Hollow, which is called St. Mark's Church, have lately finished a neat Gothic building, which was consecrated by the bishop on the first of September last.

From the report of the Rev. Ephraim Punderson, deacon, missionary at Colesville, Broome county, and parts adjacent:—

At Harpersville, the state of the Church is interesting and encouraging. A degree of embarrassment, which her members still feel, arising from a debt incurred by the building of a church, which was consecrated last fall, has operated in retarding her growth. We have, however, enjoyed the satisfaction of witnessing a small increase of her communion, the continuance of zeal and perseverance in her members, and the dawning of a spirit of candid investigation into her principles and practices, which has been already attended with favourable results, and upon which we build, with no small degree of assurance, her future prosperity.—At Coventry, your missionary found the Church in a very low condition. This parish has been organized 20 years; during this time it has been supplied with only occasional preaching, and barely subsisted. An appropriation of one-sixth part of my time to this place has been attended, under the blessing of God, with some good consequences. The members of the congregation have resolved to make one more ef-

fort for the preservation among them of that form of religious worship, and that order of spiritual communion, of an attachment to which, from early education, they cannot divest themselves. For this purpose, they contemplate raising (if possible) for the ensuing year, a sum sufficient to compensate a clergyman for one third part of his services, and in the meanwhile to procure a room, in which to convene for public worship, more commodious than the school-house, which necessity has hitherto compelled them to occupy.—At Green, his services, he regrets to state, have not been attended with those happy consequences which have been ardently desired. A majority of the families of the village, however, profess a preference for Episcopal services, and the expectation is not yet entirely relinquished, that the day is not far distant when the Church will be planted here, and a portion of that wealth, in which the village, from its advantageous situation and its spirit of enterprise, is gradually increasing, will be converted to the support and furtherance of the pure religion of Jesus Christ, and the prosperity of his household.

From the report of the Rev. Rufus Murray, missionary at Mayville, Chatauque county, and parts adjacent:—

Besides frequent lectures in different places of the county, I have spent one Sunday at Westfield, where there are a few friends of the Church, who are desirous of her services, and would gladly contribute of their substance, could they procure the ministrations of a clergyman for a portion of the time. And in another section of our western wastes, I have of late enjoyed the satisfaction of seeing a promising field opening to receive the pure and unadulterated doctrine of the Gospel as embraced in the Church; for having received an urgent request from Ellicottville, the county seat of Cataraugus, I was induced to spend a Sunday with the people of that new but flourishing village; where I found a number of families that had formerly belonged to the Church, and who had lived years without enjoying the privileges of her services. Accordingly, on Sunday, I administered the communion to eight, whose joy and gratitude were manifested by their tears, which, to a missionary who witnesses the lively interest felt by those who have long been deprived of the ordinances of the Church, is a source of gratification which none can anticipate but those who visit the destitute and waste places of our Zion. So acceptable were the services, that I was urged to make another appointment, which I did, and since fulfilled; when, agreeably to their wishes, I organized the church there, according

to law. I therefore consider it my duty (knowing their wishes and anxiety, also their destitute situation) warmly to recommend this infant church to the notice of the Missionary Society. Now is the favourable crisis for exertions to be made, which might be urged by many considerations; for, by their own efforts, aided by the Missionary Society, they will be enabled to place their church upon a permanent foundation. This place, together with that at Orleans, about twenty miles distant, will form a pleasant missionary station.

From the report of the Rev. Edward Andrews, missionary at New-Berlin and Sherburn, Chenango county:—

During the past year, two public-spirited individuals have erected, [in New-Berlin,] at their own expense, a convenient dwelling-house, for the residence of your missionary, and which it is fondly hoped will ultimately become the property of the parish as a parsonage. Great exertions were also made in the spring, to procure, by subscription, money for a church bell, and I am happy to say were successful, and a bell of very fine tone was accordingly purchased in the city of New-York, and has been suspended in our church. About the same time, an elegantly bound Prayer Book was presented to the vestry, for the use of the desk, by Mr. Waterman Field, jun., and the desk and pulpit made very neat and respectable in their appearance by the exertions of several pious ladies.—In Sherburn, also, your missionary would relate with thankfulness the good things the Lord hath done for us. A spacious and convenient room, sufficient to hold between two and three hundred persons, has been prepared with a desk, for the place of worship, and has always, when your missionary has preached, been filled. A bell has also been purchased and suspended over the house, and in consequence our meetings are regulated with more punctuality than might have been expected, when it is remembered that a church has been organized only two years since, and the labours of your missionary the first employment there of a minister of our Church. This is the only bell in that large and populous town. In the absence of your missionary, the services of the Church are read every Sunday by Mr. H. N. Fargo, whose untiring zeal and perseverance demand the highest praise. A lot of four acres has also been purchased by the vestry, in the centre of the village, designed as a future parsonage and site for a church, the price of which was \$500; and neat and respectable vessels for the communion service, procured by a public collection. In the town of Smyrna there are also some very favourable symptoms of respect and attachment to

our Church; and I cannot but indulge the hope that another year will show that my labour in that place has not been in vain. In New-Berlin and Sherburn are Sunday schools of the most flourishing character, under the influence of our Church; that in New-Berlin consists of about 70 scholars, and that in Sherburn, superintended by Mr. Fargo, of about 80. To each of these schools is attached a well assorted library for the benefit of the pupils. I attend also a Bible class in New-Berlin, of about 30, every Saturday evening.

From the report of the Rev. Moses Burt, missionary at Ticonderoga, Essex county, and parts adjacent:—

Since my last communication, I have continued my services at Ticonderoga and its vicinity, excepting three Sundays, on which I performed divine service and preached at Plattsburgh. The friends of the Church in that village are at present making an effort to raise funds for the erection of a church edifice, and they feel a good degree of confidence that they shall commence the building soon.—So great has been the depression of business in this place, and consequent embarrassment, that though a sum was subscribed nearly adequate to defray the expense of erecting us a place of worship, yet it has not hitherto been thought advisable to commence it. We do, however, with some confidence, anticipate the commencement of so desirable and necessary a work the coming winter.

From the report of the Rev. Seth W. Beardsley, missionary at Le Roy, Genesee county, and parts adjacent:—

Our services this season are better attended than last year, and our prospects more encouraging. Several substantial and respectable families have connected themselves with our Church. But still we have great reason to acknowledge our weakness and the smallness of our numbers.—There is also a great want of devotion to the cause of God and his Church amongst those who profess to be his friends.—A spirit of considerable seriousness has of late, however, been awakened amongst us, and we trust its good effects will continue to be felt in the increase of pure and undefiled religion, and a union with the Church of such as hope to be saved.

From the report of the Rev. Beardsley Northrup, missionary at Windham, Greene county, and parts adjacent:—

We begin at last to see some fruit of our labour: some have been added to our communion; our congregation is much larger than it was the last year; and the

members of the church indulge a hope that their prospects will continue to grow better.

From the report of the Rev. Phineas L. Whipple, late missionary at Fairfield, Herkimer county, and parts adjacent:—

No material alteration has taken place in this station since my last report. I only add, that this station is much too extensive for one clergyman; and having continued my labours here until my general health appeared evidently declining, I thought it my duty to leave, although I have left many pious and ardent friends of the Church, who, with many others, manifested a strong personal friendship to myself. May this important field of labour be supplied with a faithful clergyman, that the walls of our Zion may be built up and strengthened more and more, and may the Lord send forth a greater number of labourers into this extensive field.

From the report of the Rev. William Linn Keese, missionary at Brownville, Jefferson county, and parts adjacent:—

With respect to Brownville, my particular charge, I would observe that the Church is slowly, but surely increasing in strength. Those who have attached themselves to our communion, appear to realize their obligations, and to be advancing in the graces of the Christian life; while among those of my usual hearers who have not yet come "to feed on the banquet of heavenly food," and whose prejudices against the Church are not entirely removed, a degree of seriousness prevails, and a spirit of inquiry is abroad, from which the most favourable result may be expected. Our expenses have been increased by the purchase of an organ and the painting of the church, and when I left home, the vestry were making preparations to erect a fence and plant trees around our building.—As far as circumstances would permit, I have performed missionary duty in the vicinity of my station. At Cape Vincent, a village at the distance of twenty miles from Brownville, I have occasionally officiated, and my services have been gladly received. Here there are a few Episcopalians very desirous of obtaining the regular ministrations of the Church of their ancestors and their affections, and it is a source of deep regret to me, that my engagements prevent me from officiating more frequently among them. In reference to the increasing attention to the claims of our Apostolic Church throughout the whole of Jefferson county, and the small number of missionaries, it may be said with strict propriety

of quotation, "the harvest truly is plentiful, but the labourers are few."

From the report of the Rev. Lewis P. Bayard, missionary at Geneseo, Livingston county, and parts adjacent:—

I have the pleasure to record the completion of the three churches mentioned in my last report as commenced. My services have been continued at Avon on Sundays at five o'clock, and on week days I have stately visited Warsaw, Wethersfield, and Sheldon, in Genesee county, and Moscow, in Livingston county. The Holland Company have generously given seventy acres of land to the church at Wethersfield.—Great praise is due for the spirited exertions of a few pious individuals in these places—at Warsaw in particular, where a devoted layman of our Church has reared and preserved a Sunday school, which now consists of one hundred scholars—has himself purchased a library, and introduced the books of the Union. A sense of duty, a love for that venerable Church at whose apostolic altars I have the honour to serve, prompts me to reiterate the lament which is heard on all sides in the West, the want, the deplorable want, of missionaries. Unless speedy measures are adopted for the education of young men, who can forego the pleasure of remaining near their relatives and friends, many stations now sparingly supplied, will have to be totally abandoned.—The trustees of the Livingston county high-school have appointed me principal of that institution. The attention of the members of our Church is invited to this seat of learning, where the whole annual expense for each pupil does not exceed \$120.

From the report of the Rev. Joseph B. Youngs, missionary at Canastota, Madison county, and parts adjacent:—

Since I moved to Canastota, the last of April, 1828, I have officiated half the time in Canastota, where I have formed a small Sunday school, and taught them the Scriptures and the catechism of our Church; and the other part of my time at the Rapids, near the Oneida Lake, and Canasatego, and the Oneida Creek. In all these places I have found some of our people, like sheep scattered in the wilderness, who are anxious to hear the word of life, and who apparently spare no pains to contribute to the support of your missionary as far as they have means, and to make provision for their neighbours to become instructed in the way of righteousness. God has blessed the efforts of the people at the Rapids and the Oneida Creek; the congregations have increased, and the ordinances of the Church have been administered among them; while some of the

old members of our Church, who have long been deprived of these blessings, have brought their grand-children up before the altar of the Lord to receive baptism, and who gladly reach forth their trembling hands to receive the communion in remembrance of the body and blood of our Lord Jesus Christ.

From the report of the Rev. Amos Pardee, missionary at Perryville, Madison county, and parts adjacent :—

In Perryville, during the last winter, I attended to the biblical instruction of some young people, and thought I perceived some beneficial results from it. In the forepart of last summer a Sunday school was organized, and although not yet, on account of some peculiar circumstances, united with the Protestant Episcopal Sundry School Union, the books of that Union are for the most part used, as far as they are applicable to our circumstances. In this school is taught nothing but what is directly of a religious character, and includes such children only as can read intelligibly the Testament and catechism, and persons of mature age and understanding, who have made considerable proficiency in religious knowledge. A Sunday school library has also been commenced. The number of scholars on the list is about 70, and the most of them regular in their attendance.

From the report of the Rev. Solomon Davis, missionary to the Oneida Indians, Oneida castle, Oneida county:

In making my annual report, I have abundant cause of gratitude to Almighty God for the success which has crowned our exertions. For the last nine months a general seriousness has prevailed among the tribe. The church has been crowded with humble and devout worshippers. During the whole period that I have been employed at this station, I have never witnessed so great an attention to the subject of religion. Hitherto I have had but a faint prospect of success, except among the rising generation. But now it is far otherwise. Many of these degraded children of the forest, whose locks are whitened with age, are awakened to a sense of their lost and ruined state by nature—have fled to Christ as their only refuge—and we humbly trust, that through the renovating influence of the Holy Spirit, they have experienced the pardoning efficacy of that blood which speaketh better things than the blood of Abel.—Divine service has been celebrated every Sunday during the year, save one, when I was at Manlius, to obtain deacons' orders; also on all the principal days set apart to be observed as festivals and fasts. In addition to which, I have usually met with

the communicants, and those who are candidates for admission to the Lord's supper, once a fortnight. Since Easter Sunday, 27 have been added to the communion; and we are encouraged to believe that many more, who are now candidates, will follow their example, when sufficiently instructed.

From the report of the Rev. Marcus A. Perry, missionary at Rome and Holland Patent, Oneida county, and parts adjacent :—

I have the happiness renewedly to state that the churches under my charge are gradually increasing in numbers and respectability. Eight persons have been added to the communion, and the prospect is flattering for a number more. The Sunday school at Rome is flourishing; and at Trenton the children recite the catechism, and repeat lessons from the sacred Scriptures, but they are not regularly organized into a Sunday school.

From the report of the Rev. John Wurts Cloud, missionary at Onondaga, Onondaga county, and parts adjacent :

He succeeded the Rev. George L. Hinton, in the month of December. He found some warm friends to the Church, and received a cordial welcome from many, whose hearts had drooped on being left destitute by the removal of their former minister, whose laudable devotion to their spiritual interests had conciliated their warm approbation. The congregation is small, but in it are individuals of great worth, unobtrusive piety, and correct judgment.—The congregation at Geddesburgh have had service performed on every second Sunday, in the afternoon. The attendance is flattering to the heart of your missionary; and the services are entered into with much zeal and great propriety.

From the report of the Rev. Algeron S. Hollister, missionary at Skaneateles, Onondaga county, and parts adjacent :—

Your missionary reports, that since entering upon his present station, the churches under his care have improved to such an extent as to leave it no longer doubtful that respectable congregations may be sustained in this interesting section of the country. The small society of St. John's, Marcellus, has gained five members to its communion, and the congregation has been larger than usual this summer. Divine service is better attended, and the principles of the Church are better understood. The parish of St. James' church, Skaneateles, has successfully accomplished that most difficult undertaking for a small congregation, the building of a new

and commodious church, supplying it with an organ and other conveniences, without the contracting of debt to any amount.—For the year past, all things have gone along pleasantly and prosperously, and we have no reason to doubt that, by the blessing of Divine Providence, the Church of Christ will continue to prosper in this place.

From the report of the Rev. George H. Norton, missionary at Richmond, Ontario county, and parts adjacent :—

My place of residence continues to be at Richmond, Ontario county. In this parish I have officiated stately since the date of my last report, with the exception of one Sunday spent at Avon, Livingston county, and two or three at Bloomfield, six miles distant from Richmond. At the latter place a few Episcopal families reside. Having expressed a wish for a continuance of the services of the Church, I have thought it might be well to indulge them. If it does not eventuate in the establishment of a separate parish, it may be the means ultimately of aiding the Church at Richmond.

From the report of the Rev. Richard Salmon, missionary at Medina, Orleans county, and parts adjacent :—

The congregation at Warsaw, and also at Wethersfield and Sheldon, notwithstanding their *destitute circumstances* during the past year, are evidently flourishing, and the labours of a missionary would, unquestionably, be greatly blessed. And here I should do great injustice not to mention some facts relative to the Sunday school at Warsaw, which was organized during my location there, a little more than a year and a half since. At that time there were about 25 scholars who usually attended the school; now, owing to the truly zealous and disinterested exertions, principally of Gen. A. Stevens, Mr. Lawrence, and Miss L. Wilder, there have been entered upon the Sunday school register about 110 names, and there are between 80 and 90 scholars who, on an average, give their attendance. Some of the children come the distance of at least four miles. Let, then, none be discouraged in their exertions to build up the interests of the Protestant Episcopal Sunday School Union.—At Medina the Sunday school has been well organized; but few, however, usually attend, owing to sectarian opposition and peculiar local circumstances.—St. John's church, Medina, is unquestionably well and permanently established; but is, at present, in rather depressed circumstances, caused by local difficulties, which exist almost universally in all the new villages of the

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West, which have been hastily reared, and contain a mixed population, opposed to each other by a diversity of discordant religious views.—There are a great number of places in Orleans and the adjacent counties, which are constantly calling for the services of our missionaries, and where a comfortable support might be obtained; the work will be *arduous* but it will be abundantly rewarded and blessed, in the increase and extension of our truly primitive and excellent Church; and to this your missionary can, by God's blessing, bear ample testimony by his own success in that part of his Master's vineyard: and he has had renewed and abundant testimony of the increasing attachment of the people to the liturgy of our Church, and of the preference which they give it over every other mode of public worship whatever. All we want is labourers. Let us pray God to "send forth more labourers into his harvest!"

From the report of the Rev. John M'Carty, missionary at Oswego, Oswego county, and parts adjacent :—

It affords me pleasure to be able to report the completion of the stone church, which, at the time of the last convention, my congregation were engaged in erecting in this village. It was consecrated on the 25th of January last.—The circumstances of the congregation in this place, though greatly embarrassed by the debt contracted in the erection of their house of worship, are, upon the whole, prosperous, and such as to give me abundant cause to "thank God and take courage." From the increase of the congregation during the past year, the number of adult baptisms, of those who have been confirmed, and added to the communion, there is cause to believe that my exertions to build up a church in this village, and to promote the religious improvement of the people of my charge, have not been altogether unblest.

From the report of the Rev. Beardsley Northrup, missionary at Hobart, Delaware county, and parts adjacent :

The services of our Church in Westford, and also at Worcester, where there are only two or three families of Episcopalians, are very regularly performed; and there is evidently in these places an increasing attachment to our excellent liturgy. From what I have witnessed during the past year, I am fully persuaded, that in Cherry Valley, Westford, and Worcester, the services of a faithful and persevering missionary would be both acceptable and useful.

(To be continued.)



*The Soldier's Funeral.*

(From the Christian Guardian for Dec. 1829.)

I HAD promised to accompany a few friends to a small cottage, pleasantly situated in the neighbourhood of my residence, whither the inhabitants of an adjacent seaport occasionally resorted on a fine afternoon to take tea, and generally with their children, who are accustomed to regard a visit to that favourite spot as a great treat. We dined early, that we might have the more time to enjoy the glories of creative beneficence, which at this season of the year, just upon harvest, were transcendently lovely and cheering. The air being sultry and oppressive, we resolved to proceed by water, and after nearly an hour's pleasant sailing in the harbour, generally admired for its capaciousness, convenience, and safety, we passed up a well-known lake, and soon landed at the cottage. Early as we thought ourselves, we found, on our arrival, that two or three parties had preceded us, and reaped the advantage of being early, by securing the best accommodations provided for the reception of visitors. A few children, released from the toils of school and the restraints of home—attired in their Sunday clothes—with health and happiness depicted in their blooming countenances—strangers alike to the troubles and anxieties of maturer age—in all the hilarity of childhood, were running and gambolling about upon the green before the house, full of life and enjoyment; whilst their parents and elders, comfortably seated in an adjoining arbour, were holding friendly converse on subjects most interesting to themselves, and would now and then smile at the innocent frolics of their little ones. My mind, naturally reflective, could not behold this animated scene without emotion; and while I thought of years past and gone for ever, I feelingly participated in their joys, and perhaps felt something like an inclination to join in their amusements, I could not, from experience of the truth of the aphorism, but exclaim with Solomon, "Childhood and youth are vanity."

*We had scarcely time to contemplate*

the beautiful scenery around, when the distant sound of bugles fell upon my ear, and for the moment arrested my attention. Imagining it however to proceed from the garrison barracks, at no great distance, I gave little heed; but endeavoured to improve to my own edification those feelings of gratitude and praise, to the gracious and beneficent Author of them, which country scenes seldom fail to awaken in my breast, and found at the present time my heart expand with these sweet and exhilarating sensations. Presently my musings were interrupted by the same sounds, wafted upon the light air, towards the spot where I was standing. I hearkened for a few minutes: the cadence was serious and impressive, and from the effect of its plaintive notes I felt somewhat affected. The sound now seemed to recede, for it became less distinct, and presently it ceased. Concluding it came from the barracks, or from part of the regimental band stationed there, and, as was frequently the case, practising in some of the fields, or lanes close by, my interest subsided, and I soon fell into my former reverie. All at once my cogitations were again disturbed by nearer and louder sounds of the same sacred melody. My attention now was quite absorbed. I listened: the air was mournful and solemn; and I was revolving in my mind what it could be, when a sudden gust of wind brought it full upon my ear, and I immediately concluded, "IT IS A SOLDIER'S FUNERAL!" It was even so: for continuing to look towards that quarter whence the sound proceeded, the mournful procession just then turned a corner of the road, and came in sight. My view of it was soon obstructed by an intervening water-mill and hedge; but in a few minutes it once more appeared, proceeding with slow and measured step in the direction of the burial ground; of which, by getting upon a bank close by, I had a distinct view. It is a lonely and solitary spot; fast by another section of the lake by which we came—surrounded by a high brick wall, without any sacred edifice to consecrate its use, or tomb-stones to designate its gloomy character—generally

unknown as a receptacle for the dead, and quite away from the habitations of man. Within this enclosure I could distinguish an aged man, whom I conjectured to be the sexton; another individual on horseback, whom I took to be an officer's servant, was attracted thither, either by curiosity, or, it may be, acquaintance with the deceased; and a few boys, who, to obtain the better sight of the melancholy spectacle, had clambered the wall, and were looking on with all those feelings of interest which such scenes usually excite in the youthful breast.

Scarcely had I made these observations, and ruminated upon them, when the gate of this silent and unfrequented grave-yard was thrown open, and I plainly saw the approaching procession. The buglemen led the way, who, upon entering the ground, ceased to play upon their instruments; then followed a few files of soldiers, with arms reversed, headed by a serjeant with a small piece of crape tied round his halbert; afterwards came the body, borne by six comrades of the deceased—the pall supported by four corporals; on the coffin lay the hat, belt, and bayonet of its unconscious tenant; and about twenty of the corps closed the whole. It was a humble but affecting scene. No near relative was there to show the last act of affection for the departed man. No parent, wife, or brother followed the corpse to its long home. Ah! where is the father that welcomed thy entrance into this world of sin and death, and oftentimes dandled thee upon his knees, and marked thy smiling face and increasing stature? where is she that gave thee birth, nourished thee from her breasts, watched over thy helpless infancy, and frequently felt anxious for the future welfare of her boy? where are the companions of thy childhood and youth, whom once thou didst accompany to the village school, and anon join in their pastimes and amusements?—all, all are absent! ignorant of thy latter end, or perhaps inhabitants of “the house appointed for all living,” and, like thyself, entered upon an eternal state of existence!

The clergyman now approached,

and the whole party drew near to the narrow cell. I could hear no voice, save the notes of a lark mounting over my head, and warbling its Creator's praise; which, together with the affecting and instructive lesson of mortality before me, conveyed a double and most impressive comment upon the words of heavenly wisdom, “Set your affections upon things above; not on things on the earth.” The rites of sepulture were soon performed—the coffin covered with the ground—the usual honours of firing three volleys over the body were concluded—the men fell into their ranks and marched away to the sound of the merry drum and lively fife. The horseman had disappeared, and the boys, jumping from the wall, hastened towards the grave, to catch, if possible, a glimpse of the coffin, ere the earth, which the sexton was fast filling in, shut it for ever from the eye of man. Soon youthful curiosity was satiated, and withdrew from the mournful sight; and before another quarter of an hour had passed away, the sexton finished his work, and closed the scene, by shutting the gate of the grave-yard, and departed to his home. All now was silent and still, as before; and the only change was, that the earth had received into its bowels another portion of itself, safely to retain the deposit till that hour when the trumpet shall sound, the dead be raised, the judgment set, the books be opened, and another book, which is the book of life, and the now lifeless clay, reunited to its immortal principle and companion, receive its final award, either of endless bliss, or everlasting woe.

Of the history and character of the stranger, whose funeral obsequies I had just witnessed, I could learn nothing that I could depend upon; or, with the record of divine truth in my hand, I could have replied to the affecting and awakening interrogative of the patriarch Job, “Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?” But ignorant as I was of any information respecting him, I could only relieve my mind of its anxieties for his eternal destinies, by endeavouring to indulge an

unfounded and uncertain, and consequently unsatisfying hope, that in his day of grace and probation he had earnestly sought, and found mercy, through faith in the Redeemer's merits, and now had obtained an inheritance in the kingdom of heaven.

My dear reader, your feelings have perhaps been interested by this plain and unadorned statement of a soldier's funeral; but the object of the writer will be far from attained, if your sympathies only have been excited. A few more years at farthest, it may be only months or weeks, when your soul shall be required of you, and the solemnization of your own interment take place. And perchance, when the eye that now reads this simple narrative of a stranger's burial shall be closed in death, and the heart that has felt alive to the scene just described shall have ceased to beat, a stranger, arrested in his way by the sound of your passing knell, may turn aside to the grave opened to receive your corruptible part; and on seeing it lowered into its dreary prison-house, and hearing the mould rattle upon your coffin, while the voice of the minister pronounces the solemn words, "Earth to earth, ashes to ashes, dust to dust," may, in the intensity of Christian concern, exclaim, "*Where is he?*"

And where, O where wilt thou then be? Pause and reflect. Hastily dismiss not the momentous inquiry, on which hangs thine eternal weal or woe! Either thou wilt be a member of the Church triumphant in heaven, a companion of angels, a glorified spirit, in His presence where there is fulness of joy, and at His right hand, where there are pleasures for evermore: or, inconceivably awful reverse! excluded for ever from His presence and glory, and with apostate angels and condemned spirits reserved for the irrevocable sentence of the judgment of the great day. Oh! lay these things to heart, and consider thy latter end! —*Now is the accepted time, now is the day of salvation.*

Teach me, O Lord, my end to know,  
The number of my days declare;  
That I to thy decrees may bow,  
And for the hour of death prepare.

Behold, my days are as a span,  
Mine age as nothing, Lord, to thee;  
And, in his best condition, man  
Is altogether vanity.

O Lord, I place my hope on thee;  
What is there I can want beside?  
From all transgressions set me free;  
Let none my steadfast faith deride.

ALPHA.

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For the Christian Journal.

## REMINISCENCES—No. XIX.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1710—1711.

"It having been frequently represented to the society, that there is a very great want of a bishop to govern those missionaries whom the society has, or shall, from time to time, send over to New-England, New-York, Pennsylvania, and other parts of the continent of North-America, as well as the rest of the clergy in those and the adjacent colonies; and to ordain others, and to confirm the children of the clergy and laity; this matter has been most seriously considered of, and is yet depending before the society; and in the meantime, and till they can bring it to bear, they are looking out for the best and most commodious place, as near the centre as possible of the above-mentioned colonies, to fix the see for the said bishop; and having been informed, that at Burlington, in New-Jersey, there is a spacious and very convenient house, with some land belonging to it, (fit for the purpose,) to be disposed of upon good terms, they have empowered the Hon. Colonel Hunter, her majesty's governor of New-York and the Jerseys, to treat with the owner for the purchase thereof.

"Besides the missionaries (with whom the society has liberally provided several of her majesty's colonies, even beyond the narrow bounds of their income) there has been a great demand upon them for catechists and schoolmasters, to instruct not only the servants and slaves, (who have hitherto lived as without God in the world,) but also the children of the planters, especially the poorer sort, in reading,

writing, and the principles of the Christian religion, as taught and professed in the Church of England; but the narrowness of their fund having obliged the society to send but few of these, a worthy member of their body, Colonel Heathcote, of New-York, has suggested an expedient of maintaining a great many more schoolmasters, at the easy rate of five or six pounds per annum, which the society has most readily embraced, and referred it to the governor himself, and the missionaries of that province, to put the proposal into practice."

Besides the great charge of sending missionaries to our plantations, it has been no small article in the disbursements of the society, to allow Bibles, Common Prayer Books, catechisms, and other practical and devotional tracts, where wanted; and accordingly the society has sent considerable numbers of English and French Common Prayer Books to Carolina, New-York, &c. this and the last year; and it having been represented to them, that abundance of the inhabitants of New-York, and other towns in the province of that name, being Dutchmen, were very well disposed to embrace the Church of England doctrine and worship; the society has thought fit, at their own charge, to print 750 copies of the liturgy in English and Low Dutch, for the same purpose; and since the establishment of the poor Palatines in the said country, they do not only maintain a minister among them, but intend, as soon as their fund is enlarged, to give them also a whole impression of our liturgy in the High Dutch, or German tongue, which, as they are informed from thence, is likely to be a happy expedient of uniting both Lutherans and Calvinists, and bringing them all over to the Church of England.

This year has been remarkable also for the arrival of the four Indian sachems or kings, as they are commonly styled, who came from, and on the behalf of the Six Nations which border upon the province of New-York, to enter into a more strict alliance with the crown of England, against the common enemy, the French of Canada,

and to desire that missionaries may be sent among them, to instruct their people in the Christian religion. Whereupon her majesty was graciously pleased to refer them to the society for the latter part of their proposals, who accordingly treated with them several times, and at last agreed to allow £300 per annum for maintaining two missionaries among them, on condition that the government do build them a chapel and house, and fortify the same, for the security of the said missionaries, and maintain an interpreter till they can make themselves masters of the language: all which the queen has most graciously consented to. There is a person likewise in South-Carolina, who offers to bring up his son to the ministry, and to send him among the Yamousee Indians, to perfect himself in their language, and to teach them ours, in order hereafter to instruct them in the knowledge of the Christian religion, whom the society have agreed to supply with books, and to give him all fitting encouragement.

"Nor have the society's missionaries and catechists been wanting in their zeal for bringing the Indians and negroes to the light of the Gospel; and God has been pleased to give such a blessing to their endeavours, that the society has received in this, as well as former years, very comfortable accounts of the great progress that has been made in that pious design, particularly in South-Carolina, by Dr. Le Jau, Mr. Maule, and others, who have instructed and baptized several men, women, and children, both Indians and negroes; and in New-York there has been such a noble harvest, through the indefatigable pains of that worthy confessor, Mr. Elias Neau, that the government of that country have thought it worth encouraging by a public act of their assembly for converting the Indian and negro slaves and servants."

"As the society has augmented the number of their members, they have likewise more than balanced the same, by the increase of their missionaries, catechists, and schoolmasters; for upon a representation to them from Mr. Vaughan, minister of Elizabeth-Town, and several other parishes in New-

Jersey, that he could not possibly supply so many places in that province, to which he was appointed; the society were so kind as to divide the burden between the said Mr. Vaughan and Mr. Thomas Halliday, whom they lately sent over to that country: Dover hundred and Chester (both situate upon Delaware river, between West-Jersey and Pennsylvania) being vacant, they sent over to the first, Mr. Jacob Henderson, and to the latter, Mr. George Ross. Mr. Mackenzy, the society's missionary in Staten-Island, in the province of New-York, having informed them how much they wanted schoolmasters, to instruct the children of the English, Dutch, and French, in the said island, and having recommended Mr. Adam Brown and Mr. Benjamin Drewit for that purpose, the society made choice of them both; and in the city of New-York, they have given a little pension to Mr. William Haddleston, the chief schoolmaster there, upon condition that he shall teach forty poor children gratis, after the same manner as they are instructed in our charity schools here in England: lastly, they have sent over to St. James's parish, near Goose-Creek, in South-Carolina, one Mr. Benjamin Dennis, as a schoolmaster for that place, at the recommendation of their worthy missionary, the Rev. Dr. Francis le Jau; and have fixed a missionary, with a standing salary, in St. Andrew's parish, on Ashley river, in the said province, the Rev. Mr. Wood."

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### *The Poor Man's Friend.*

(From Stowell's Life of Bishop Wilson.)

As the bishop had a poor's drawer in his bureau for the reception of all monies dedicated to charitable uses, so he had a poor's chest in his barn, for the reception of corn and meal, designed for the relief of the indigent. This chest he was in the habit of frequently inspecting, that he might be satisfied it was filled even up to the brim. At a season of unusual scarcity in the island, when, according to custom, he was inspecting the poor man's repository, he found it almost empty,

whilst the family-chest was abundantly supplied. He expressed great displeasure on the occasion, and gave a strict charge to the steward of his house, that whoever were neglected, the poor should not. He regarded the claims of the poor as sacred, and made provision for every species of want and distress. When corn was measured for the poor, he gave express orders to his steward not to stroke it, as is usual, but to give heaped measure. He often conversed with the objects of charity who applied for relief, and minutely inquired into the circumstances of their case. One day a pauper, who had a large family, calling at Bishop's Court, was asked by the bishop how he contrived to get food for his children. "May it please your lordship," says he, "I go round with my bag from house to house, and generally get a herring from each housekeeper. This is our food; and as to drink, we quench our thirst at the nearest stream of water."—"Poor man! (says the bishop,) that is hard fare; but mind you call here whenever you pass this way, and you shall get your bag filled." Many a bag was filled, and many a family sustained by provisions from the stores of this generous friend of the poor.

A more interesting spectacle could scarcely have been exhibited to the eye of the philanthropist, than the bishop's demesne presented. There he might have seen manufactories of different kinds, carried on with greater energy and activity than any prospect of secular advantage could have produced. Benevolence gave motion to the wheels, and charity guided every operation. Days of patriarchal simplicity seemed to have returned. The materials required in manufacturing garments for the poor, were procured in exchange for the produce of the demesne. Artisans of different kinds were busily employed in manufacturing these materials. The poor's wardrobe was always kept supplied with garments of every size, suited to every sex and age. The poor who could weave or spin, repaired to Bishop's Court with their webs, their yarn and worsted, as to a general mart, where they bartered their different articles for corn. This traffic of charity

was regularly carried on. Every species of distress found relief at Bishop's Court. Whether the hungry or naked applied, their claims were sure to be duly considered, and liberally answered. The attention of this real friend to the poor, extended to the minutest circumstances of their condition. He was in the habit of purchasing an assortment of spectacles, and distributing them amongst the aged poor, whose eyesight began to fail, that such of them as could read, might read their Bible by means of this seasonable aid; and that such of them as could not, might, as their kind benefactor expressed it, use these glasses "to help them to thread a needle to mend their clothes." Imagination can scarcely picture a more pleasing and interesting scene, than that which presents the pious and venerable Bishop Wilson distributing spectacles amongst a crowd of the aged poor for such purposes as these.

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*The venerated Book.*

WE extract from the American Baptist Magazine for January, the following passage from the Journal of Mr. Boardman, for September, 1828. Mr. Boardman resides at Tavoy, in the Burman empire, and is the Baptist missionary at that station:—

Sept. 7, Lord's day. Morning worship at the house, as usual. In the evening, on returning from the zayat, I found my house thronged with Karens, and was informed that the Karen teacher had arrived with his much venerated book. After tea, I called them up, and inquired what they wished. The teacher stood forward and said, "My lord, your humble servants have come from the wilderness to lay at your lordship's feet a certain book, and to inquire of your lordship whether it is good or bad, true or false. We Karens, your humble servants, are an ignorant race of people; we have no books, no written language—we know nothing of God or his law. When this book was given us, we were charged to worship it, which we have done for twelve years. But we know nothing of its contents,

not so much as in what language it is written. We have heard of the Gospel of Jesus Christ, and are persuaded of its truth, and we wish to know if this book contains the doctrine of that Gospel. We are persuaded that your lordship can easily settle the question, and teach us the true way of becoming happy." I requested them to produce the book, when the old man opened a large basket, and having removed fold after fold of wrappers, he handed me an old tattered duodecimo volume. It was none other than the "Book of Common Prayer, with the Psalms," published at Oxford. "It is a good book," said I; "but it is not good to worship it. You must worship the God it reveals." We spent the evening in instructing these simple foresters in some of the first principles of the Gospel. They listened with much attention; but the old teacher, who, it seems, is a kind of sorcerer, seemed disappointed at the thought that he had obtained no claim to heaven by worshipping the book so many years.

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*Report of the Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States.*

THE trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, in conformity with the second article of the constitution, report as follows, to the General Convention, that—

As the last General Convention was held a few weeks after the regular time of commencing the session at the seminary, in the year 1826; and as the same period of the current year has not yet arrived, we have now to record the accessions of but two years. These have been—

|                                                   |      |
|---------------------------------------------------|------|
| In the year commencing Oct. 1827,                 | 11   |
| Do. do. do. 1828,                                 | 9    |
|                                                   | —    |
| Total,                                            | 20   |
| The number of students at the last convention was | - 30 |
|                                                   | —    |
| Total then and since,                             | 50   |

The additions to the alumni of the seminary, that is, those who have pro-

secured its full course, and received its full honours, have been—

|                              |   |    |
|------------------------------|---|----|
| At the commencement in 1827, | - | 6  |
| Do. do. 1828,                | - | 6  |
| Do. do. 1829,                | - | 8  |
|                              | — | 20 |

Fifteen students have left the seminary from various causes, but, agreeably to a standing rule of the faculty, have received no testimonials. As this report is made during the interval between the leaving of the seminary by one class and the entering of another, there are now of course but two classes of students. Their numbers are as follows :—

|                                                   |   |   |   |    |
|---------------------------------------------------|---|---|---|----|
| First class,                                      | - | - | - | 9  |
| Second class,                                     | - | - | - | 6  |
|                                                   | — |   |   | —  |
| Total number of the students now in the seminary, | - | - | - | 15 |

A third class will be added in October. The trustees think it important to mention, that the students of this seminary are all strictly theological students, having completed their literary preparation before entering, and all, agreeably to the statutes, regular members of some one class, and performing all its duties; and that, according to a resolution of the faculty, reported to the trustees at their meeting in 1828, no one is allowed to attend the recitations or lectures, or admitted to any privilege of student, except he is a regular member of one of the classes. By the adoption of more accommodat- ing measures, the number of students might be much increased; but, in the opinion of the faculty, its beneficial operation on the cause of religion and the Church would not be by any means so well secured.

The students are assembled for reading and criticising theological dissertations, and engaging in such discussions as may arise out of them, once in every fortnight during the greater part of the seminary year. As frequently also they assemble with one of the professors, for devotional exercises, the reading of practical religious essays, and colloquially remarking on the subjects thus introduced. They assemble also in the chapel, daily, for morning and evening prayer. Divine service is

regularly celebrated, and the communion statedly administered, in the chapel, on Sundays. The faculty have also introduced the custom of having annually, on the Sunday preceding matriculation, a sermon in the chapel, especially devoted to the duties and obligations of the students, as such, and as candidates for the holy ministry.

The students have charge of a large and flourishing Sunday school taught in the chapel, and connected with the General Protestant Episcopal Sunday School Union.

Since the establishment of the seminary in 1817, one hundred and nine young gentlemen, including the present students, have entered it.\* The present number of alumni is 34, among whom the faculty derive great satisfaction in recognizing some of the most valuable and efficient clergymen of our Church.

The disproportion between the alumni, that is, those who have completed the seminary course and received its honours, and those who have, at various times, been connected with it, is to be accounted for in two ways. In the first place, it was several years after the commencement of the operations of the seminary before they were reduced to their present regular system, and commencements were held; and secondly, for want of a proper number of scholarships, and other means of aiding young men in their support while engaging in a course of study which leaves little time at their disposal, many have been obliged to leave the seminary. This evil, it is hoped, will be removed by the liberality of the Church; and encouragement is found in the fact, that the board at the seminary, including washing, is less than \$2 per week.

But one death has occurred among the students since the removal of the seminary to New-York in 1822; and none since its location in the present building.

The property of the seminary, exclusive of its real estate, consists of—

\* A few who abandoned the study of divinity, after having entered the seminary, are not here included.

February, 1830.] *Report of the Trustees of the Gen. Theol. Seminary.* 57

|                                                                                                                                                                                                                 |                     |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------|
| 200 Mechanics' Bank shares, which cost                                                                                                                                                                          | \$ 5,350 00         |
| 45 Phoenix Insurance Co. shares                                                                                                                                                                                 | 2,250 00            |
| 43 Union Insurance Co. shares,                                                                                                                                                                                  | 1,612 50            |
| Bonds and mortgages of sundry persons in the city of New-York, amounting to                                                                                                                                     | 72,750 00           |
| Bonds and mortgages of several persons in the state of New-Jersey, received on account of the Bishop Croes Scholarship, which have been handed to the treasurer of the convention of that state for collection, | 612 39              |
| Cash on hand this day, August 6th, 1829,                                                                                                                                                                        | 1,212 18            |
| <b>Total,</b>                                                                                                                                                                                                   | <b>\$ 83,787 07</b> |

|                                                                                      |                  |
|--------------------------------------------------------------------------------------|------------------|
| Deducting from the above sum the endowments of the—                                  |                  |
| Warren Scholarship,                                                                  | \$2,000 00       |
| Bishop White do.                                                                     | 2,500 00         |
| Bishop Hobart do.                                                                    | 2,500 00         |
| Bishop Kemp do.                                                                      | 2,000 00         |
| Bishop Croes do.                                                                     | 2,000 00         |
| Bishop Claggett do.                                                                  | 198 50           |
| North-Carolina Fund,                                                                 | 2,948 22         |
| Claremont Scholarship,                                                               | 48 00            |
| Salaries and other debts due the 1st inst.                                           | 1,236 66         |
| The amount that will be required to complete the contract for filling up water lots, | 5,500 00         |
|                                                                                      | <b>20,931 38</b> |

There will remain the sum of \$ 62,855 69  
The interest of which may be applied to the current expenses of the seminary.

The ordinary expenses of the seminary are—

|                                                                                                                    |             |
|--------------------------------------------------------------------------------------------------------------------|-------------|
| Salaries to Professors Turner, Wilson, and Moore,                                                                  | \$ 3,750 00 |
| Salary to the librarian,                                                                                           | 100 00      |
| Allowance for a janitor,                                                                                           | 150 00      |
| Interest on four scholarships founded by the Society for Promoting Religion & Learning in the Diocese of New-York, | 400 00      |
| Incidental expenses,                                                                                               | 600 00      |

Making together \$ 5,000 00

From this deducting the interest on the above-mentioned balance of \$ 62,855, which, at 6 per cent. per annum, is - 3,771 30

There will remain a yearly deficiency of income amounting to \$ 1,228 70

According to the report made to the General Convention in 1826, there have been contributed in the—

|                                             |                   |
|---------------------------------------------|-------------------|
| Diocese of South-Carolina,                  | \$ 9,614          |
| To which add am't rec'd since 3d Nov. 1826, | 1,613             |
|                                             | <b>\$ 11,227</b>  |
| North-Carolina,                             | 4,078             |
| since 3d Nov. 1826,                         | 100               |
|                                             | <b>4,178</b>      |
| Maryland,                                   | 4,968             |
| since 3d Nov. 1826,                         | 568               |
|                                             | <b>5,536</b>      |
| Virginia,                                   | 625               |
| since 3d Nov. 1826,                         | 7                 |
|                                             | <b>632</b>        |
| Pennsylvania,                               | 5,061             |
| since 3d Nov. 1826,                         | 2,822             |
|                                             | <b>5,883</b>      |
| Massachusetts,                              | 1,715             |
| since 3d Nov. 1826,                         | 51                |
|                                             | <b>1,766</b>      |
| Georgia,                                    |                   |
| New-York,                                   | 120,058           |
| since 3d Nov. 1826,                         | 2,644             |
| Bp. Hobart scholarship,                     | 2,500             |
|                                             | <b>125,272</b>    |
| New-Jersey,                                 | 2,035             |
|                                             | <b>\$ 156,509</b> |

The cost of the seminary buildings and furniture, together with the expense of levelling the adjoining ground, amounts to the sum of \$ 83,520.

The library has received many valuable additions since the last meeting of the General Convention: the present number of volumes contained in it is 3,481; viz 750 folios, 600 quartos, 2,131 octavos and under.—The seminary building is now entirely completed. It is erected in Greenwich, upon land given to the institution by Clement C. Moore, Esq.; and is 104 feet in length, and 52 feet in depth. It is provided with accommodations for two professors, and for boarding and lodging forty students; and also with a library, which, for want of a chapel, is also used for that purpose. The whole cost of this building has exceeded the estimate made in the last report, to the amount of \$ 3,520. The deficiency of the building fund, and the consequent necessity of taking so large an amount from the general fund of the seminary, causes it to be deeply regretted that the resolution passed by the house of clerical and lay deputies, and concurred in by the house of bishops, at the last General Convention, (recommending to the friends of the Protestant Episcopal Church to assist in raising the sum of \$ 20,000 for the



building fund of the General Theological Seminary.) has received such limited attention. As far as the trustees are informed, the only dioceses which have made exertions, in compliance with the recommendation contained in this resolution, are those of New-York and South-Carolina. These dioceses have both collected and paid into the treasury a considerable amount of their proportionate part of the above required sum.

The state of the finances, as exhibited in the present report, might have excited in the minds of the General Convention some degree of anxiety, but for the seasonable and munificent bequest of the late Frederick Kohne, Esq. of Pennsylvania. On account of the favourable change in the prospects of the seminary produced by this legacy, the trustees beg leave to offer their congratulations to the General Convention, and to acknowledge with gratitude a kind Providence promoting the welfare of the institution. In reference to this bequest, at their recent meeting, the following resolutions were passed, viz.—

On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*, That this board have heard with grateful emotions to the good Providence of God, the information communicated by the trustees of the board present from Pennsylvania, of the legacy of \$100,000 to this seminary by the late Frederick Kohne, Esq. of Philadelphia, and do hereby testify their veneration and gratitude for the memory of their munificent benefactor.

*Resolved further*, That the standing committee be authorized to take measures for erecting a monument to the memory of Mr. Kohne, in the chapel of the seminary.

*Resolved*, That the trustees of this board resident in the city of Philadelphia, be a committee to convey to Mrs. Kohne the grateful sentiments of this board for the munificent benefaction of her deceased husband, and of their great respect for her own character, and sensibility to the interest which she has manifested in his large and benevolent legacies.

The following preamble and resolution were also adopted :—

*Whereas* the available funds of the seminary are insufficient to meet its annual expenditure, and will be so until the mu-

nificent bequest of Mr. Kohne and other contingent funds become available; and it is improper and inexpedient to encroach upon the vested permanent fund, or to anticipate the bequest above referred to, or any other contingent or expected funds: therefore, *resolved*, That it be recommended to the parochial clergy of the Church to have collections made in their respective churches, on some Sunday before the first of June, 1830, for the purpose of supplying the said deficiency.

To this last resolution the trustees would respectfully draw the particular attention of the General Convention, in order that in their wisdom they may adopt such measures as will more effectually secure the accomplishment of the object proposed by it.

All of which is respectfully submitted to the General Convention by the board of trustees.

J. M. WAINWRIGHT, *Secretary*.  
New-York, Aug. 6, 1829.

From the Episcopal Watchman.

Christ Church, Hartford, Connecticut.

THE foundation of this solid and beautiful structure was commenced in the autumn of 1827. On the 13th day of May, 1828, the corner-stone was laid by the Right Rev. Bishop Brownell, in the presence of a large concourse of people. From that time the work was steadily carried on until the 22d day of December, 1829, when it was consecrated by the Right Rev. Bishop Hobart, of New-York, in the absence of the bishop of the diocese on his Episcopal visitation to the West.

The following description of the edifice may be relied on for its accuracy; although the writer is conscious how imperfect an idea can be conveyed of any specimen of architecture by mere description, unaccompanied by drawings.

The church, as far as it is finished, presents a faithful example of the ECCLESIASTICAL STYLE, and bears a general resemblance to that modification of it which prevailed in England in the time of the last Henries. No particular building has been adopted as a model, but the details are almost all copied after drawings of the most approved specimens in England. The

peculiar characteristics of the style are very closely adhered to in every part; the utmost pains having been taken to avoid those unseemly admixtures which characterize most of the attempts at Gothic architecture in this country.

The main building is a parallelogram, 100 feet in length by 70 in breadth, independently of the buttresses. These project three feet on each side, and at the ends, giving an area of 106 feet by 76 covered by the building. Its extreme length, including the tower, is 121½ feet.

The tower is 22½ feet square, fortified with double buttresses at the angles, and stands out 14½ feet from the wall. It rests on a broad foundation of solid mason-work, deeply sunk in the ground to form an adequate support for the weight it was designed to sustain.

The east end of the church presents three entrances; one through the tower, and the others into the vestibules opening into the side aisles. The doors of the latter are deeply panelled, and finished above with tracery terminating in crocketed finials, having a light and graceful effect. The jambs are channelled with deep mouldings, and the space between the arch and the window is ornamented with spandrels, together with rich panels and tracery—the latter copied, with some slight variations, from those in Tattershall church, Lincolnshire. Over each of these doors is a window rising to the same height with those on the sides, and enriched at the foot with light battlements.

The entrance through the tower is by a door 13 feet 9 inches high by 9 feet 6 inches wide within the stone jambs, which are deeply moulded, and carved into a flattened arch, with spandrels and a label above. The great depth of the door, which is sunk nearly three feet within the surface of the wall, together with the expansion and mouldings of the jambs, gives a striking relief to this part of the architecture. The door is composed of narrow panels separated by mouldings in strong relief, woven into tracery under the arch. Above is a window, copied in part, but considerably enriched, from one in the chapel of Magdalen college,

Oxford. The tracery in the window-head is of the foliated or ramified description, the mullions being split at the spring of the arch, and interlaced, so as to produce a light and pleasing effect. These jambs are also of great depth, and cut into mouldings highly relieved.

The space of dead wall above is broken by tracery in stone, on a panel upwards of 20 feet in height; and above this is a light cornice, enriched with foliage, running round the tower at the floor of the belfry, about 73 feet from the ground. The projections of the buttresses are here covered with gablets, the coping-stones below being of the usual form. The tower, at present, is finished only to the belfry; but is designed to rise about 60 feet higher, and to be constructed of stone to the top.

The side view of the building presents five windows, the walls between being strengthened with buttresses falling in at regular intervals, and terminating at present at the eaves. When finished, they will rise 15 or 20 feet higher, and be surmounted by crocketed pinnacles. The present cornice of rough stone will be supplied by an ornamental one, and the walls are intended to receive a battlement surrounding the whole roof.

The windows are copied from those in St. Mary's church, Oxford, acknowledged to be one of the most beautiful specimens of the *perpendicular* style which England affords. Each window is divided into three bays, by mullions rising perpendicularly till they intersect the arch, and exhibiting as much tracery in the window-head as the space can afford, without giving it a heavy appearance. They are about 2½ feet in height, and are divided into upper and lower compartments by transoms. The arches are protected by hood-mouldings, and the deep jambs are also enriched with mouldings cut in stone. The windows are glazed with ground glass, in diamond panes set in lead sashes.

The walls at the west end are also strengthened with buttresses. The chancel window is about 27 feet in height, and is divided by large mul-

lions, and a transom enriched with battlements. The window-head is a composition from various subjects, designed to obscure the light as little as possible, to give the better effect to the transparency placed over it within. The attic is lighted by a trefoil window placed in the gable, and crowned with a hood moulding.

The walls were laid by Messrs. Scranton and Johnson, of Derby, and are constructed of the chocolate-coloured freestone from the Chatham quarries. The roof is slated, and rests on six trusses put together without mortice or tenon; and is believed to furnish one of the first instances of the application of Mr. Town's patent for bridges to the support of a roof.

In each vestibule is a handsome elliptical staircase, affording an easy ascent to the gallery. The vestibules are arched with ornamented groined arches, the ceiling of the lower compartment being decorated with a cornice enriched with foliage.

The dimensions of the audience-room are as follows:—Length of the nave, 90 feet; length of the side aisles, 76½ feet; breadth from wall to wall, 65½ feet. The ground floor contains 138 pews, and the galleries 56; making in all 194, exclusive of the orchestra. From twelve to thirteen hundred people can be conveniently seated in the church.

The inner doors opening into the side aisles, are partly copied from one in St. George's chapel, Windsor; that in the centre being a composition. The deep moulded jambs of the latter give it a singularly rich appearance when seen from within. All the doors, both within and without, have their arches finished with a label, or hood-moulding, either resting on corbels, or terminating in a return of the moulding.

The pulpit, desk, and altar, are situated within the chancel, at the west end of the church. The panels on the front of the altar, which is richly and heavily moulded, are of the most elaborate description; and were copied, together with the general form of the altar, with some variations, from the tomb of Archbishop Kemp, in *Canterbury cathedral*. The front of the desk

displays a variety of tracery, and rests on a base ornamented with quarterfoil panels, and deep mouldings, which also breathe round the altar.

The pulpit is in the form of a hexagon with unequal sides. The cornice appears to be supported by small buttresses, clustered around piers placed at the angles, and at equal distances on the front and sides of the pulpit. The spaces between are filled with tracery and narrow panels, deeply sunk, so as to give a bold relief to the ornaments. The trimmings of the desk and pulpit are of purple velvet, edged with lace and a deep fringe. The pulpit is designed to receive a canopy; and it is also intended to cover the wall from gallery to gallery, as high as the bottom of the chancel window, with a screen composed of panels and light clustered columns; the doors of the vestry-room, which is situated in the rear, forming a part of the tracery. The lateness of the season, and the wish of the parish to occupy the church as soon as possible, have prevented the execution of this part of the work.

On entering the church from the tower, the eye is immediately directed to the splendid transparency covering the whole window over the pulpit. The subject is that of our Saviour's ascension, after a picture of Raffael. The principal figure is surrounded by a wreath of foliage, forming a border in imitation of stained glass. The arch is also filled with a wreath, in the centre of which is a chalice richly embossed, and bearing a cross on its front. The figure is represented in the act of rising through the clouds, the edges of which are strongly tinged with light streaming from above. The face is turned upward, the arms are extended, and the whole position is that of one buoyed up in the air as its native element. The effect of this beautiful piece of painting, especially when viewed by the mellow light of a setting sun, is singularly rich and solemn. The window-heads on each side are filled with stained glass of various dyes and figures; and when seen in connexion with the transparency between, present a view unrivalled perhaps in any church in the country. The transparency is from the pencil of

W. Bacon, esq London; the stained glass was executed in Boston.

The church is fitted up with side galleries, and an orchestra over the entrance. The front is ornamented with panels and mouldings wrought into arches, terminating in small carved finials, while the mouldings along the base support a light parapet. The ceiling beneath the galleries is composed of flattened rampant arches, groined, and resting on corbels next the wall. These arches are enriched with bold, fluted mouldings, their intersections being concealed alternately by a passion-flower and a cluster of oaken leaves in stucco.

The arches above are supported by rows of pillars standing about 14 feet from the wall. These are formed of columns clustered around square piers, each column having its capital, from which spring the groined arches over the galleries, resting also on corbels next the wall. The vaulting over the nave is constructed in a manner, of which, it is believed, there is no example in this country. It springs from a line *above* the intersection of the transverse arches; and thus gives an appearance of loftiness and expansion, which could be attained in no other way. A member of the pillar is continued up to the spring of the main arch, which it thus appears to support, at the same time that it relieves the surface of flat wall below the vaulting. The crown moulding of its capital is continued along from pillar to pillar, forming a cornice which supports a light battlement; and over this rises the main arch, with an extent unbroken through the whole length of the nave. This is struck from four centres, and rises about 12 feet, and 46 feet above the floor of the church. Like the groined arches over the galleries, it is traced with a profusion of mouldings of great depth, and enriched where they meet with knots of oak leaves and acorns, and various kinds of foliage, in stucco. In the centre of the vault are disposed bosses, alternately large and small, of wreathed foliage, boldly executed in stucco. The form of these was taken from some very beautiful ones in Westminster Abbey. The largest are up-

wards of two feet in diameter, and bear in their centre the characters *I H S* in black letter, gilt.

The orchestra is furnished with an organ, of three rows of keys; the case of which is designed in a style admirably corresponding with the architecture of the church. It presents a front 14 feet broad by about 26 feet in height, relieved by four clustered pillars, the shafts from the impost to the capitals being formed of pipes clustered. The capitals are richly carved into foliage, and are surmounted by crocketed turrets. Small pipes and delicate tracery fill up the compartments between the pillars; and over the middle compartment rises an ogee arch, with a finial crocketed in a bold style. The instrument contains 22 stops, and nearly 1500 pipes. One of the open diapacons is supplied with metal pipes throughout, the largest of which is 14 feet long and 9½ inches in diameter; it being the largest metal pipe, it is said, in the United States. The instrument possesses great power and compass, and is equally remarkable for the richness and mellowness of its tones. It was built by Mr. Henry Erben, of New-York, and does the highest credit to the skill of that young and enterprising artist. It is painted of a dark oaken colour, to correspond with the finishing of the interior of the church. The painting and glazing of the building were done by Mr. Gourley, a member of the parish.

The whole work was executed under the superintendence of Mr. Chamberlain, also a member of the parish, and with a faithfulness and skill which do him the highest honour. No attentions have been spared by the building committee, Messrs. Imlay, Tudor, & Ward, to render the work as perfect as possible. Indeed, the deep foundations and thickness of the walls, strengthened with buttresses in every weak part, and the massive solidity of the structure, seem to insure to it an indeterminate duration, if not assailed by any of those casualties to which all buildings are more or less liable.

*Arise, O God, into thy resting-place;  
thou, and the ark of thy strength.  
Peace be within thy walls, and plen-*

*teousness within thy palaces. For my brethren and companions' sake, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good.*

---

*St. John's Church, Northampton, Massachusetts.*

WE copy from the Episcopal Watchman of the 23d January, the following account of the new church edifice erected in Northampton, Massachusetts—the first of the kind in that town or vicinity:—

“During a visit to Northampton, Massachusetts, a few days ago, I had an opportunity of being present at the consecration of St. John's church, which took place on the 13th instant. This peculiarly neat and convenient edifice was begun in June last; and the expense has fallen principally on a few families, whose acquaintance with the Church is of a recent date. The building is 60 feet in length by 42 in breadth, contains 56 pews, and will seat about 400 persons. A gallery at one end is furnished with an organ, and will accommodate a considerable number of persons besides the choir. The church is elevated on a basement, and at one end rises a handsome octagonal tower surmounted by a battlement. The windows, doors, &c. are finished above with pointed arches, and the decorations of the tower are in the style usually termed Gothic. The structure is of wood, and, together with the lot and bell, cost about \$4000. It was designed and built by Mr. Pratt, an architect residing in the town. The parish is composed at present of about thirty families, who appear to be much united under the pastoral care of their zealous and devoted rector, the Rev. Mr. Muenscher, to whose perseverance they in a great measure owe the erection of their building.

“A large congregation assembled to witness the solemnities of the day, which were also attended by a few of the neighbouring clergy. Morning prayers were offered by the Rev. Mr. Wheaton, of Hartford, and the sentence of consecration was read by the Rev. Mr.

Strong, of Greenfield. An excellent and appropriate discourse was delivered by the Right Rev. the Bishop of the Eastern Diocese, from 1 Kings ix. 3. The church was handsomely lighted in the evening; and the presence of a large congregation, composed of many of the principal inhabitants of Northampton, attested the interest they felt in the religious transactions of the day. It ought to be added, in justice to their liberal views towards the Church, that subscriptions to a very handsome amount were obtained among gentlemen of other denominations, towards defraying the expenses of the building.

“I cannot but hope that the example of this little parish will operate favourably in our large and populous towns where no Episcopal church has yet been erected. In all of them there are probably a number of families attached to our services either by education or by preference, and many more would readily join them, were an opportunity presented. A little well-directed zeal on the part of a very few individuals, in a populous village, is all that is required, under the divine blessing, to collect a congregation of worshippers, and to erect a temple to God's glory.

“VIATOR.

“Hartford, Jan. 13, 1830.”

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*Prospects of the Church in Tennessee.*

A LETTER from a clergyman at Columbia, Tennessee, to the publishers of the Christian Journal, gives the following account of the situation of the Church in that state:—

“The friends of the Church are few, and very much scattered in this section of the country, and only three clergymen in the state; but still there is hope of doing good, by patience, privation, and perseverance. A missionary would be of immense service, as the three clergymen who are here have schools and families, and cannot be long from home.

“In Huntsville, Florence, Galatin, and the Western District, we have friends who would be glad of the Episcopal services, and some of them could

give considerable aid in support of the Gospel.

"This is a very rich soil; the population is dense, and will soon be rich and quite civilized. We ought then to occupy our ground in time."

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*For the Christian Journal.*

***Eighth Annual Report of the Female Auxiliary Missionary Society of Christ Church.***

THE board of managers, in presenting this their eighth annual report, account it a subject of pleasure to be able to say, that, since the last anniversary, this society has not, upon the whole, lost ground, either as it respects the amount paid in to the parent society, or the general interest manifested in the parish; and with gratitude to the great Disposer of events, he who has promised that the gates of hell shall not prevail against his Church, to him alone we owe it that we can record the more encouraging state of the society. Within the last year several new members have been added, besides donations. Though the prospects are more favourable, still they are by no means adequate to the hopes and wishes of the society—by no means adequate to the pressing demand. Would to God that, through this mean, the desert and solitary places might blossom as the rose, and the Church of Christ spread her benign influence on the waste and desolate places of our diocese! The board fondly hope and pray that this laudable zeal may increase year after year, new members may be added, and with it good to the souls of men, and glory redound to the great Author of every good and perfect gift, with whom is no variableness, neither shadow of turning. Such is the statement of affairs which the board have to submit to the members of this society, and to the friends of our truly apostolic Church. We call upon all that profess and call themselves Christians, to show, by their efforts for the promotion of this blessed work, that they indeed love the Lord Jesus Christ in sincerity.

C. OSBORN, *Secretary.*

***Upper-Canada College.***

THE new college recently erected, was opened at York, Upper-Canada, on the 4th Jan. 1830. The principal is the Rev. J. H. Harris, D. D. fellow of Clare Hall, Cambridge; vice-principal, Rev. T. Phillips, D. D. of Queen's College, Cambridge; first classical master, Rev. C. Matthews, M. A. of Pembroke College, Cambridge; second classical master, Rev. W. Boulton, B. A. of Queen's College, Oxford. Mathematical department—Rev. C. Dade, M. A. fellow of Caius College, Cambridge. French language—Mr. J. P. De la Haye. English—Messrs. G. A. Barbor, and J. Padfield. Drawing—Mr. Drury. A preparatory school is attached to the college.

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FROM the last annual report of the venerable Society for Promoting Christian Knowledge, in England, we extract the following paragraph:—

"In the year that has just closed, the expenditure has amounted to £.72,212 4s. 9d.; the number of Bibles distributed to 60,668, the number of Testaments and Psalters to 79,164, the number of Books of Common Prayer to 151,702, the number of religious books to 115,927, and the number of tracts to 1,197,443."

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**EPISCOPAL ACTS.**

*In the Diocese of Massachusetts.*

On the 13th January, 1830, St. John's church, Northampton, was consecrated to the service of Almighty God by the Right Rev. Bishop Griswold. Morning prayers were read by the Rev. William Wheaton, of Hartford, Connecticut, and the sentence of consecration by the Rev. Mr. Strong, of Greenfield. Sermon by the bishop, from 1 Kings ix. 3.

*In the Diocese of Pennsylvania.*

On Sunday, January 3, 1830, the apostolic rite of confirmation was administered in St. Paul's church, Philadelphia, by the Right Rev. Bishop White, to 28 persons.

On Sunday, the 24th of January, in St. Luke's church, Germantown, Mr. George P. Giddinge was admitted to the holy order of deacons by the Right Rev. Bishop Onderdonk. He was presented to the bi-

shop by the Rev. J. Rodney, jun. rector of the church.

*In the Diocese of Virginia.*

On the second Sunday in Advent, December 6, 1829, in the Episcopal church in Staunton, Mr. John Alexander Adams, of the Episcopal Theological Seminary of Virginia, was admitted to the holy order of deacons; and the Rev. Ebenezer Boyden, rector of the said church, was admitted to the holy order of priests, by the Right Rev. William Meade, D. D. assistant bishop of the diocese of Virginia; the Rev. F. W. Hatch, Rev. J. E. Jackson, and Rev. Charles Page, being present and assisting.

The new edifice in Portsmouth, built for the use of the Episcopal Church, was consecrated to the service of Almighty God, January 10th, 1830, by the Right Rev. Bishop Moore, by the name of Trinity church.—At the same time and place, the Rev. Z. H. Goldsmith was admitted to the holy order of priests.

*In the Diocese of North-Carolina.*

On the fourth Sunday in Advent, December 20, 1829, the Right Rev. Bishop Ravenscroft consecrated a new church at Raleigh.

*In the Diocese of Nova-Scotia.*

On the fourth Sunday in Advent, December 20, 1829, the Right Rev. and Hon. John Inglis, D. D. lord bishop of Nova-Scotia, held an ordination in Halifax, and admitted Mr. Joseph Hart Clinch to the holy order of deacons, and the Rev. Samuel Edwin Arnold to the holy order of the priesthood. They were presented to the bishop by the venerable Archdeacon Willis, and the usual oaths were administered by his lordship's chaplain, the Rev. E. Wix, A. M.

*Obituary Notice.*

Died at Lancaster, Pennsylvania, on the 25th January, 1830, after a fortnight's illness, the Rev. Joseph Clarkson, in the 65th year of his age.

From "Affection's Offering," for 1830.

*Lénes to the Memory of a lovely little Girl.  
By a Mother.*

Still her tones of endearment breathe sweet  
on my ear—

Still fancy will picture her melting blue eye;  
And, oh! every smile to my heart was so dear,  
I could not believe my lov'd Mary would die.

Oh, my Mary! thou dear little angel of light,—  
On earth thou wert all that an angel could be,—  
The last thoughts of my bosom thou art ev'ry  
night,—

The sigh of the morning is prompted by thee.

When the still lapse of time shall have soften'd  
the wo

That rends the fond heart of a mother for  
thee,

From my lips the warm praise of thy beauties  
shall flow;

For, oh! they will ne'er be forgotten by me.

When the father, whom Mary so sweetly re-  
sembled,

Can hear her dear name without wounding  
his breast,

I may tell him how often I tenderly trembled  
For the fate of the beautiful flower I prest.

For, oh! thou wert clasp'd to the heart that  
now mourns thee,

With all the affection a mother's had known;  
How often these arms have endearingly borne  
thee,

Whilst soft round my neck thou didst circle  
thine own.

Thou wert the bright sunshine that cheer'd away  
sadness,—

Thou wert the fair spirit of peace and of  
love—

And thine was the laughter of innocent glad-  
ness,—

An angel in beauty—in softness a dove.

And, do I then weep that my Mary possesses  
Transcendently more than to angels are  
given?

Oh! could I but soothe the wild throbs that  
oppress

My heart—I'd not wish to recall her from  
heav'n.

*Hymn for Christmas Day.*

(From the Christian Remembrancer for Dec. 1829.)

Hail to the Son of Man! who came  
With man kind brotherhood to claim;  
To feel his want, his care, his pain,  
And teach by suffering to sustain;  
To tread life's darkest path, and show  
How safe the feeblest step may go,  
Propp'd by the staff God's word hath given,  
And guided by the light of Heaven!

Hail to the Son of God Most High!  
Who came for fallen man to die;  
And pay, Heaven's pitying grace to win,  
A boundless price for boundless sin!  
Star of Jacob! yield thy ray;  
Sun of Zion! spread thy day;  
Son of Man! thy mercy show;  
Son of God! thy help bestow!

St. Abbe.

R. P.

*Calendar for March, 1830.*

3. Ember Day.
5. { Ember Days.
6. {
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the Virgin Mary.
28. Fifth Sunday in Lent.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 3.]

MARCH, 1830.

[Vol. XIV.

*For the Christian Journal.*

**General Theological Seminary.**

Messrs. EDITORS,

ENTERING fully into the views of your correspondent N. L. O., in your December number, respecting the necessity and benefits of full preparation for the ministry, and the value of the provisions for this purpose made in our General Theological Seminary, I have weighed the subject in my mind much and seriously. One fact relating to it bears, I humbly conceive, an aspect far from favourable towards the best interests of our Church. I mean the multiplication of theological seminaries. It is well known, that besides that which was established, and is conducted, under the auspices of the General Convention, Ohio and Virginia have each one. Pennsylvania and the Eastern Diocese have also declared in favour of local seminaries within their respective bounds. Should they carry their expressed desire into effect, we shall have, besides the general, four diocesan seminaries, or five in all. The sanction, too, thus given to the principle of having diocesan seminaries, especially on the part of Pennsylvania, which has hitherto been deemed the fast friend of the General Seminary, and has taken a very active part in its concerns, will have a powerful tendency to promote the getting up of local seminaries in any or every other diocese. The consequence must inevitably be the preventing, in no small degree, of the good ends designed by the General Seminary, in raising the standard of preparation for the ministry. This can be efficiently done only under the auspices of a faculty devoted to the busi-

ness of instruction, and sufficiently extensive to give to each branch its due share of attention, and under the advantages of an ample and increasing library. In reference, indeed, to the last particular, it is difficult to set bounds to the extent to which appropriations might judiciously and usefully be made. Now is it supposed that the dioceses above mentioned are each equal to the support of a competent faculty, and the providing of a proper library? I presume it will not be denied that diocesan seminaries must, in a greater or less degree, and probably in various degrees, fall short of the means of instruction enjoyed by a seminary concentrating the patronage of the whole Church. The Virginia seminary has but three professors, one of whom is also a parish minister, and no professorship of the ministry and polity of the Church. In the Ohio seminary there are, besides the president, only a professor of *languages*, and two tutors.\* What the prospects of Pennsylvania and the Eastern Diocese are with regard to the endowment and support of their respective seminaries, I have no means of judging. If the patronage extended to the General Seminary, especially by Pennsylvania, which has uniformly expressed the liveliest interest in its welfare, is any just criterion, those prospects are not very encouraging. Limited means, it is therefore to be feared, will there also, lead to

\* The information respecting both these seminaries is taken from Swords's Almanack for 1830. Should it be incorrect, information thereof will be thankfully received, and promptly and cheerfully laid before the readers of the Journal. My only object is to ascertain, as far as may be, the actual operation of the diocesan seminary principle.



limited advantages, and consequently to an unfavourable bearing upon the vitally important subject of preparation for the ministry.

The question then arises, Might not even a much less expense than must be incurred in providing for the partial course of a diocesan seminary, be made productive of greater good by being appropriated to education at the General Seminary? The expenses at the latter are so small, that making the proper allowance for those who need no assistance, and those who need but partial assistance, a sum not more than one hundred dollars per annum each, may safely be taken as the average at which all students may be there educated; that is, it will not, generally speaking, cost a diocese more than at the rate of one hundred dollars per annum for each of its candidates, to extend all the aid required among them, in order to their being educated at the General Seminary. An annual contribution, too, at the rate of six or eight dollars for each congregation of our Church, would be equal to the interest of a sum amply sufficient to increase the present endowment of the General Seminary to an amount providing for all its needs, and for the most extended prosecution of its objects; and the necessity of this will, of course, cease, when the seminary will have come in possession of the munificent Kohne legacy. From these data every diocese may calculate the expense at which its present candidates, or any increased number, may enjoy all the advantages of the General Seminary. Compare with this the expense to which it must go in establishing and endowing a local seminary which will extend any thing like equivalent advantages.

But it may be said that those advantages are not necessary, and that a much more limited course of study will be sufficient, because there are humble spheres of ministerial, and especially missionary, labour, for which such a limited course is ample preparation. Let me appeal, on this subject, to the observation of all who have had an opportunity of knowing the facts in the case. How many young men who have been ordained, with special ledi-

gical qualifications, because it was thought they were fitted for usefulness in particular stations, have remained contented with those stations? How many have had strength of mind enough to resist the temptation of any popular talent they might possess, or of official equality with their brethren, and remain in the humble stations suited to them, instead of aspiring beyond them, and urging pretensions from which little else than discredit and injury to the Church can be expected to flow? The real matter of fact operation of the system of having various grades of preparation for the ministry, it is to be feared, is rather making disappointed and mortified, than humble and laborious clergymen, and rather filling *important* stations with *unqualified*, than *minor* ones with *peculiarly fitted*, incumbents.

To do any thing like justice, then, to the real exigencies of the Church, especially in these days of heretical and infidel *talent* and *learning*, theological seminaries should be fitted to impart ample instruction for the ministry; and in the efforts to this end making by the General Seminary, the only institution promising any thing like success in the undertaking, her hands should be strengthened, and her operations encouraged, and no inducements offered for young men to seek an easier access to the ministry.

But to this, and to all else that may be said on the same subject, it is answered, that the General Seminary becomes in fact local, and has a tendency to draw students from other dioceses, and lead to their settlement in that in which the seminary is located. The bishop of the Eastern Diocese has particularly complained that the want of a seminary there has occasioned the loss to it of several of its candidates for orders, and their settlement elsewhere. It must be gratifying to the friends of the General Seminary to know that it has not produced such an effect. This will appear from the following facts, drawn from authentic sources:—

Since the removal of the General Seminary to New-York in 1822, there have entered it, including those then belonging to it—

|                             |     |
|-----------------------------|-----|
| From the Eastern Diocese, . | 3   |
| Connecticut, . . .          | 15  |
| New York, . . .             | 57  |
| New-Jersey, . . .           | 3   |
| Pennsylvania, . . .         | 13  |
| Delaware, . . .             | 3   |
| Maryland, . . .             | 4   |
| Virginia, . . .             | 2   |
| North-Carolina, . . .       | 1   |
| South-Carolina, . . .       | 9   |
| Kentucky, . . .             | 1   |
| Total, . . .                | 111 |

Of those belonging to New-York, who have been ordained, 24 are now settled in that diocese, and of these, three in the city of New-York.

Of those belonging to New-York, who have been ordained, there are now settled in other dioceses, as follows:—

|                           |    |
|---------------------------|----|
| In the Eastern Diocese, . | 1  |
| Connecticut, . . .        | 6* |
| New-Jersey, . . .         | 4  |
| Pennsylvania, . . .       | 1  |
| Delaware, . . .           | 1  |
| Maryland, . . .           | 2  |
| South-Carolina, . . .     | 1  |
| Georgia, . . .            | 1  |
| Total, . . .              | 17 |

more than two thirds as many as are settled in their own diocese.

Of those belonging to other dioceses, who have been ordained, there are now settled in New-York—

|                         |   |
|-------------------------|---|
| From Connecticut, . . . | 3 |
| New-Jersey, . . .       | 1 |
| Maryland, . . .         | 1 |
| Total, . . .            | 5 |

From the above view it appears, at a single glance, that the tendency of the General Seminary has not been to draw clergy from other dioceses to that in which it is located; and especially that it has not been the means of fixing young men in the city. Of those who have been ordained out of 57 New-York students, 17 have removed to other dioceses. Of those who have been ordained out of 54 students from other dioceses, five have removed to New-York. Since the location of the General Seminary in New-York, 12 pastoral vacancies have been supplied in that city, a fair proportion of the students have belonged to the city, and yet but three who have ever had connexion with the seminary, during that period, have been settled

there, and one of these, from his cure being situated in the extreme outward, has, in fact, but changed the sphere of his former useful labours, as a country clergyman and missionary. As a New-York Episcopalian, I exult in the truth, and am thankful for it, that whatever peculiar advantages that diocese may possess for furnishing clergy to our Church, continue to be, as they ever have been, liberally shared by the Church at large. I have sometimes lamented that I thought I saw a tendency to cherishing the most unworthy feelings of jealousy towards this diocese. These are as ungrateful as they are dishonourable and unchristian.

The tendency of the General Seminary, then, is to the general good of our Church, and not to mere local and sectional advantages. No reason therefore exists for local seminaries, upon the ground that the General Seminary becomes virtually one in favour of the diocese and city in which it is established.

But residence in a large city, it is said, may unfit a young man for usefulness in retired country places. Here, too, an appeal to fact is unfortunate for a plausible theory. Many of the most useful of our clergy, in the most retired places, are those who have been educated in our cities, and among them not a few who have been brought up there, and always lived there, until they went forth on their Master's errand. In Swords's Almanack for the present year, I find the names of 114 clergymen, or more than one fifth of the whole number of our clergy, who, I know, were educated, in whole or in part, in the city of New-York, and many of whom had their homes there. There must, of course, also be many, of whom the same thing may be said in reference to other large cities. The presumption is, that at least one third of all our clergy in the United States have been educated, in whole or in part, in our large cities. And among those who certainly were, rank no small number of our most faithful, laborious, and disinterested missionaries and country pastors. The conclusion is irresistible. Education in a large city is not unfavourable to fitting a

\* One of whom, I understand, is about removing to the Eastern Diocese.

young man for usefulness in any station. And when we consider how many peculiar advantages attend it, in access to books and other means of knowledge, in the profitable study of human nature, in clerical intercourse, and in opportunities of witnessing various modes of preaching and of other public ministrations, the General Seminary must, even from its location, have accorded to it a great advantage over those in more retired situations; it being ever borne in mind, that a more pleasant retirement for study, meditation, and devotion, could hardly be afforded, than in that seminary.

The argument in favour of local seminaries, drawn from the benefit that may accrue from them to the Church in their immediate vicinities, is capable of such an almost infinite subdivision as to leave scarcely a fraction of a reason to any one place.

I have heard it urged as a reason for local seminaries, that many young men "*won't come*" to the General Seminary. This is of force, if it is reasonable that these young gentlemen are to be accommodated with seminaries at their own doors, as often as they choose to object to going to the General Seminary. The urging of this argument—and it has been urged—does no credit either to the fitness of the young men to be candidates for holy orders, or to the efficiency of the care and supervision under which they are placed by the canons.

Whatever may be the original intention in the establishment of diocesan seminaries, they cannot, in fact, operate otherwise than prejudicially towards the General Seminary; and therefore must, in fact, be ranked in opposition to it.

The General Seminary, it is well known, is intrusted by the General Convention, to the care of all the bishops of our Church, and of clerical and lay trustees from all the dioceses. Now I am as much disposed as any man to look on the bright side of human nature; but in practical questions we must take human nature as it is. One consequence of having diocesan seminaries is, that there will be in the board of trustees of the General Semi-

nary, with a full voice in all its concerns, and probably in actual attendance at its meetings, members whose more immediate, and therefore stronger, feelings, attachments, and perhaps interests, are centred in other similar institutions. Let the candid judge of human nature apply the remark.

Again. The General Seminary looks to the whole United States for students. What diocese, having a local seminary, will not feel a pride in presenting that in the best possible light, by increasing its number of students, and in every other way commending it to the good opinion and patronage of the diocese?

Still farther. The General Seminary looks to the Church in the whole United States, and that with a solemn sanction to which every diocese was a party, for support. What diocese, having its own seminary, will encourage contributions, within its bounds, to the general one?

Thus local seminaries must, in their operation, be opposed to the General Seminary, even in their legitimate character as strictly local. That local seminaries are *not needed*, I hope my former remarks have furnished some evidence. To this may be added the fact, that the candidates throughout the United States might have their present number doubled, and then all might come to the General Seminary, and yet they would not be too numerous for that seminary, endowed as our Church can endow it, to educate in the most efficient manner.

But I am now reminded of another evil, and a more extensive injurious operation of local seminaries upon the general one. A respectable local seminary may *silently*, if not *by the direct efforts of its friends*, draw students from other dioceses than that for whose especial benefit it was professedly intended. This may be done by holding out the lure of a shorter and easier course, by occupying less time with studies for which some young men may have a disinclination, by getting somewhat of a party reputation with regard to points in religion, respecting which there may be differences of opinion among us, or by some other, among an almost infinity of ways

by which such a result may be produced. On this head we are not left to theory. The most public and pointed measures have been adopted to present the Alexandria Seminary, which, it will be recollected, was got up avowedly without any feeling of opposition to the General Seminary, and simply to answer the needs of the Church in *that quarter*, to the notice, and as a fit object for the patronage, of the Church in all parts of the Union. These measures are prosecuted even in New-York and its vicinity, under the very eyes of the General Seminary. Thus even the large and wealthy diocese of Virginia gives evidence that she is incompetent to the proper support of her theological seminary, and must, in order that it may be supported, present it, *though entirely under her own control*, to the whole Church, as another General Seminary, as far as urgent calls for *general patronage* extends. And is any other diocese better able than Virginia to support a seminary? Must not local seminaries be either comparatively feeble and inefficient institutions, and therefore exert an influence decidedly hostile to the infinitely important object of due qualification for the ministry, or else be thrown upon the Church at large for enjoying a patronage which must be withdrawn from the General Seminary?

This view of seminaries professedly local urging claims to the patronage of the whole Church, still more strongly enforces the remark before made respecting an alienation of affections and views from the General Seminary, among the very persons intrusted with its concerns.

May it not, now, Messrs. Editors, be reasonably observed, that among the questions to be asked by dioceses forming local seminaries, certainly not the last should be, whether they wish to interfere with and oppose the General Seminary? For interference and opposition must, in the present state of our Church, be more or less the result of all local operations.

I hope I will not be thought presumptuous in respectfully and earnestly entreating for this subject the most serious consideration of our brethren in

the Eastern Diocese, and in Pennsylvania.

As respectfully and earnestly also would I appeal to the friends of our Church generally in behalf of her General Seminary. Divided among them in fair proportion to their means, the due support of the seminary would be but a light burden. And if there are opposing influences in operation, let the energies of those who would support *our Church* in her measures for enlisting able soldiers under the banners of the cross, be redoubled. Especially let the crying demand for aid to youths and young men who have piety, zeal, devotion, natural talent, eagerness to give themselves to the ministry, every qualification but *means of living while pursuing their studies*, be answered, and answered promptly, and answered liberally. Such youths and young men are daily increasing around us. At this moment, within the knowledge of your present correspondent, several of the most promising character are burning with the very fervent desire that they have to devote themselves to preparation for the ministry, *but they cannot, because they must labour for their support*. If any of your benevolent and Christian-minded readers would send contributions to this great and good object to the office of your Journal, I can assure them, Messrs. Editors, that they could be immediately and most efficiently applied.

The convention of New-York passed a resolution in 1828, and a canon in 1829, whereby the diocese is pledged for active and vigorous operations in the vitally important matter of aiding young men in preparation for the ministry. Most devoutly is it to be hoped that the benefits of these conventional acts will be soon and largely realized.

J. D. N.

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*For the Christian Journal.*

REMINISCENCES OF A DECEASED CLERGYMAN.

*Parochial Visiting.—(Continued.)*

If we are at all disinclined to our duty, nothing is easier than to disco-

ver, or imagine, innumerable difficulties in our path. And on the other hand, if we are fully bent upon the discharge of our duty, nothing is more certain than that Divine Providence will devise means for the removal of every obstacle.

On those trying occasions, when obedience to divine command involves us in apparent peril, we have only to keep on in the straight forward path, and look continually to God for support and success.

Thus when the Israelites were brought into such straits at the Red Sea—hedged in, on either side, by impassable mountains—cut off from a retreat by the advancing and irresistible war-chariots of Egypt—and having before them the waters of the great deep—the Israelites, when brought into these straits, had really no reason to fear: for they had come there in obedience to the command of God—He had marked out their path, and fixed their stations; and He was able, and knew how, to deliver them.

His command on this occasion was—“*Speak unto the people, that they go forward.*”—What! into the overwhelming waters of the sea? How many objections might have been started, how many arguments urged, to show the impossibility of obedience in this instance!

Still the command was explicit and peremptory. Was there any thing unjust in it? Did God require them to divide the sea, or plunge into its overwhelming waters? No. This was his business. All they had to do, was to believe and obey—to trust in Him, and “*go forward.*”

And just so it is with us, in reference to our duty. Whatever difficulties or discouragements lie in our path, we must *go forward*—it is God that commands; and if we have confidence in Him, if we have faith in the all-controlling power of his Providence, we shall not fear “*though the earth be removed, and though the mountains be carried into the midst of the sea.*”

The objections started by the Rev. Mr. Z—, in the conversation, the commencement of which we attempted

to relate in our last communication; and the conclusion of which will be found in the present number, have suggested the preceding remarks.

The difficulty, alleged by Mr. Z—, of finding a fit opportunity to introduce religious conversation in parochial visits, was very promptly met by Mr. H—, in the following reply:—

“Had we sufficient confidence, my dear Sir, in the cause we have espoused, and solemnly undertaken to advocate—were we sufficiently impressed with the priceless worth of immortal souls,—those difficulties, I think, would vanish, like the mountain mist before the risen sun.

“You call upon a family, and have just been made acquainted with a piece of intelligence in which their highest temporal interest is involved. Now, if the turn which the conversation takes does not furnish you with a fit opportunity to introduce this subject, you will not on this account be deterred from making the communication: you would act upon the principle, that the importance of the intelligence, and the interest it would excite, would furnish abundant apology for any abruptness in the manner of its introduction. And shall we not, my brother, feel equal confidence in the message we have to communicate?

Again. He who is sent to a foreign court upon an important embassy, does not rest satisfied, or deem his duty discharged, if, when admitted into the presence of those with whom he has to negotiate, he finds no opportunity of speaking upon the great object of his mission. No. He goes again and again, and seeks another and another occasion, until the matter is brought up, and he has obtained a definite, decisive, and final answer, from those with whom he was sent to negotiate.

“Now, if the ambassadors of Christ, in their round of parochial visiting, had before them an object as definite, and were as persevering, and as fully bent upon attaining that object, I think they would find no lack of opportunity to speak to men about their immortal interests.”

“But do you indeed find no difficulty in introducing religious conver-

sation in the families you visit?" inquired Mr. Z——.

"As you have appealed so directly to my personal experience, you will not ascribe it to the promptings of vanity or egotism, if I give you some account of myself in relation to this matter.

"The first years of my ministry were years of much ignorance and error; along with clouded and obscure views of the plan of salvation, I had no adequate idea of the awful responsibilities I had assumed in taking upon me the office of an ambassador of Christ.

"After my eyes, through divine grace, were opened to a clearer perception of the truth as it is in Jesus, I began to estimate more fully the extent of the responsibility resting upon me.

"In reading over the office for '*the ordering of priests*,' I became very deeply impressed with a sense of my own delinquencies. Many parts of the exhortation addressed to the candidates, now appeared to me in an entirely new light.

"It was indeed a sacred character, an awful responsibility, that I had taken upon myself—'*a messenger, watchman, and steward of the Lord*'—appointed 'to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.'

"Had I heeded the admonition—'See that ye never cease your labour, your care and diligence, *until ye have done all that lieth in you*, according to your bounden duty, to bring all such as are, or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ—that there be no place left among you for error in religion, or for viciousness in life?'

"Upon this inquiry I felt condemned. The thought flashed across my mind, if God should this moment call me and my flock to his bar, how many families would stand up in judg-

ment against me! How many would lift up their voices and say, O if religion had ever been brought to our firesides and our homes—if our minister had ever spoken to us plainly and directly about our immortal interests in private, this curse would not have lit upon us—we might have entered yonder heaven, and escaped that awful burning gulf into which we are now doomed to sink. O had our minister been faithful, we should not have stood here this hour, covered with confusion! It is true, he was kind and amiable; he told us our duty in the sanctuary—but this was so much a matter of course, it made but a momentary impression upon our minds. He often mingled in the private circle, enlivening it by his sociability and extensive fund of information; but at such times he never spoke of Christ or salvation; he never said, 'Sir, unless you repent and turn to God, you will be lost.'

"Had I been called away that hour, I am confident many would have thus testified against me. But, through divine grace, I was spared. I resolved to pursue a new course—to commence a round of parochial visiting upon a new plan.

"I recollect well the first day that I attempted to carry this proposed plan into execution.

"I rose early, and spent several hours in meditation and prayer.

"I reflected deeply upon the inconceivable worth of an immortal soul—a soul which could be ransomed by nothing but the blood of the Son of God—a soul, whose agony, whose torment, whose perdition, if lost, were beyond the power of calculation.

"All the souls of this parish, thought I, are committed to my charge. I can never have done '*all that lieth in me*' to save them, until I warn them personally, and in private. If I fail to do this, they may be eternally lost. God has placed me a *watchman* over them; he has sent me a *messenger* to them; if I am not faithful, their blood will be upon my soul.

"I endeavoured to realize, that this might be the last tour of visiting that I should ever make through the parish—

that as soon as I had completed this round of parochial calls, God might summon me to his presence, to give an account of my stewardship. I will endeavour, thought I, to do my work as if I was doing it for the last time. I will go into no house without the solemn impression upon my mind, I may never be permitted to speak to these people again about their souls: if I am not now faithful, under what circumstances shall we meet at the judgment-bar? And finally, I made it a subject of devout and fervent prayer to Almighty God, that he would prepare the way, and enable me to discharge my duty with fidelity. The families I was about to visit were particularly remembered before his throne, and their salvation most earnestly besought.

"To this practice I have ever since adhered, deeming previous preparation as essential to profitable visiting, as to profitable preaching; and I have no doubt, if it were universally adopted, a thousand of the difficulties now complained of would vanish. I found it so in my case. I was astonished to find how easy it was to speak to my people about their salvation; and still more astonished, to see with what interest and respect they listened to my words. Till now, I was never half as much endeared to them, nor they to me. They perceived I was in earnest to secure their salvation, and this drew still closer the ties of affection between us.

"When I had once completed such a tour of visiting, the way was quite clear. They then expected, when I entered their dwelling, that I should not leave it without dropping a word for Christ; and they always evinced disappointment if I did.

"I fully believe that this is the most powerful means that can be employed to win souls to Christ. As far as my own experience is concerned, I can say most unqualifiedly, that this method of parochial visiting has been attended with the happiest results, both in reference to my people and to myself.

"The advantages to my flock were manifold. Plain and direct conversations were, in several instances, the

means of awakening careless and worldly-minded persons to deep and abiding seriousness. Some who had long been desirous for counsel and advice in relation to eternal things, were drawn out into an acknowledgment of their religious exercises, and thus the more speedily confirmed in a Christian course. The views and spiritual wants of many were ascertained, upon whom, at the time, no impression was apparently made. But most valuable information was thus acquired—the *knowledge how to touch deep and secret chords that would vibrate to the inmost soul*. All my people became much more attentive listeners, and much more easily affected by divine truth; in the house of God. They no longer supposed that the exhortations from the pulpit were addressed exclusively to others, but understood, from what had been said to them in private, that they were individually with me, objects of deep solicitude.

"To myself these strictly parochial visits were of incalculable advantage. I was every day finding new materials for my sermons, and never at a loss what subjects to select. In the ardent piety of some of my flock, I always found much to incite me to seek new supplies of divine grace; and in endeavouring to rouse others from their torpor, I often found the animating subjects to which I recurred, kindled a new fire in my own heart; and even when I failed altogether—when my counsel was repelled, (which did not frequently occur)—even this, in as much as it humbled me, and taught me that all the power comes from God, was of service to me.

"But I have already engrossed the conversation too long. I have only one more remark to add on this subject, and that is, that I sincerely wish that every minister of our Church would make it a rule from which he would never depart, to read the office for '*the ordering of priests*,' as the first business, every Monday morning. I am sure that all would then feel constrained to pursue the course of parochial visiting which I have adopted."

IRENEUS.

*For the Christian Journal.*

**Convention of New-York—Missionary Reports.**

(Concluded from p. 49.)

From the report of the Rev. Norman H. Adams, missionary at Unadilla, Otsego county, and Bainbridge, Chenango county, and parts adjacent:—

I have the pleasure to state, that the Church at Unadilla still continues to flourish, and the prospect of her continued increase is more favourable than at any former period. A growing attachment to the doctrines and formularies of the Church is manifest throughout the congregation; and we anticipate the time when the "*ways of our Zion*" shall no longer "*mourn*" because "*so few come to her solemn feasts.*"—At Bainbridge, the prospect is interesting and encouraging. Since the organization of that parish, which has been but a short time, a beautiful and commodious church has been built, and consecrated to the service of Almighty God, and is now filled with a large, respectable, and attentive congregation; and notwithstanding their great liberality in erecting their church and purchasing an organ, they have the last summer procured a very fine bell, and still manifest a disposition to "*beautify their temple,*" to "*build up the waste places of Zion.*"—Here I will beg leave to remark, that all the churches in the valley of the Susquehanna owe, in a great measure, their foundation and their increase to the patronage of the Committee for Propagating the Gospel, whose funds have been so much aided by the New-York Protestant Episcopal Missionary Society.—The influence of these institutions has extended through all this western country, and laid the foundation to almost every church in this increasing and important part of our commonwealth. The moral "*wilderness and solitary place*" has been made glad, and the desert to rejoice and blossom as the rose." And although "*the harvest is still great, and the labourers few,*" yet the members of that society may rest assured, that the seeds of their benevolence have not been sown in vain.

From the report of the Rev. David Huntington, missionary at West-Charlton, Saratoga county, and Amsterdam, Montgomery county, and parts adjacent:—

Several deaths and removals have diminished the small number of Church people who formerly resided in this vicinity; while the unfrequency of divine service, for a length of time, has pre-

sented but little means or opportunity for the increase of the Church. There are a few very estimable persons still remaining here, whose attachment to the Church is firm and devoted; and if the Missionary Committee can continue to extend aid to them, there is reason to hope and expect that the present unfavourable appearances will pass away, a good congregation be again collected, and the intrinsic worth of the worship and doctrines of our Church be seen surmounting, as they have often done, whatever impediments and opposition lie in the way of her progress.

From the report of the Rev. William W. Bostwick, missionary at Bath, Steuben county, and parts adjacent:—

At the growing village of Hammond's Port a congregation was organized in June, under the title of St. James' church, Hammond's Port. The principal proprietor of the village, Mr. Lazarus Hammond, has generously given to the vestry an eligible site for the erection of a church; and measures, it is contemplated, will soon be taken for the accomplishment of this desirable object.—The Church at Bath is gradually increasing in strength and numbers, though but little accession has been made to the communion the present year. For the want of teachers, the Sunday school has been obliged to discontinue its operations for the present.—In the months of February and May he performed a tour into the county of Cattaraugus, and visited the villages of Olean and Ellicottville, where he found a number of Episcopal families, earnestly desiring the services of a missionary. At this village, and Ellicottville, the county town, congregations might be easily formed; and with missionary aid, would be able to afford a competent support to a minister. As there is no clergyman of our Church in this country, and such a wide field is open, it is hoped that some faithful and zealous labourer will be induced soon to enter it.

From the report of the Rev. Henry S. Attwater, deacon, missionary at Waddington and Norfolk, St. Lawrence county, and parts adjacent:—

Shortly after receiving holy orders, your missionary proceeded to this county, and commenced his duties by officiating at St. Paul's church, Waddington, on the fourth Sunday after Trinity, July 12th.—The churches at Waddington and Norfolk, having been for some time without the regular services of a clergyman, had begun to experience that deterioration which is the almost necessary consequence of the absence of the ordinances. At the former place the church was also weakened by the recent and much-lamented



death of one of its most able and zealous supporters, the Hon. David A. Ogden.—But notwithstanding these disheartening circumstances, it is believed that signs of approaching prosperity can be discovered, and we humbly trust, that with the promised blessing upon the appointed means, the labours of your missionary will not be in vain in the Lord.—At Russell, the church, which, at the time of its organization, was as flourishing as any in the county, has now become almost extinct. This is to be attributed, among other causes, to its having been left almost entirely destitute of the services of a clergyman. Hence those who were formerly attached to the principles of our communion, are now seeking among other denominations those religious privileges which they despair of enjoying in their own.—At Canton, now the county town, and several other places, the services of an Episcopal clergyman are earnestly desired, and it is believed that another missionary in this region would find ample employment and comfortable support.—Sunday school societies, auxiliary to the Protestant Episcopal Union, have been recently organized both at Waddington and Norfolk, and Sunday schools commenced with flattering prospects.

From the report of the Rev. Charles Seabury, missionary at Setauket and Islip, Suffolk county:—

The usual routine of duty has been performed the year past, dividing my time equally between my two parishes; and it is a pleasure to state, that I think the increase of the congregation at Setauket has rewarded my services. Should it please God that the same increase continues, a few years would fill the church every Sunday. The congregation at Islip continues the same. In both churches there is good attention given, and a respectful and devout appearance characterizes both.

From the report of the Rev. John D. Gilbert, missionary at Big Flatts and Catharine-Town, Tioga county, and parts adjacent:—

At St. John's church, Catharine-Town, one third of my time has been employed during the past year. It was stated in our last report, that the prospects of this Church were gradually assuming a better appearance. Through the goodness and tender mercy of God, they still continue to do so. At a new and promising village in this town, situated at the head-waters of the Seneca Lake, and at present the place where boat navigation terminates, the Church has recently opened her services, and has found a number of friends, who rejoice to walk with and to aid her.

—That the Church will in future find it convenient to make this place the centre of action, is a thing highly probable.

From the report of the Rev. Ralph Williston, missionary at Ithaca, Tompkins county, and parts adjacent:—

More than a year has elapsed since your missionary entered upon the duties of his station; and although he has, through the blessing of the Divine Head of the Church, great cause of thankfulness for the manifestly increased prosperity of our apostolic and beloved Church, through his ministrations in St. John's parish; yet it remains a source of much regret, that an extensive region of country surrounding Ithaca, where there are many Episcopalians, and where Episcopal parishes might be organized with the fair prospect of increasing additions to the Episcopal Church, should still remain without those authorized, holy, and efficient ministrations, which are considered essential to the present and future well-being of the apostolic household of God.—Located as your missionary is at Ithaca, and receiving his principal support from the parish of St. John's, the greater part of his labours have been devoted to that parish. During the winter and spring he performed divine service and preached twice on every Sunday, and delivered a biblical lecture on every Sunday evening. These were well attended, and deemed very useful. In addition to these services were weekly lectures in school-houses, in parts adjacent, which were numerous attended.—Wishing to extend his labours, he has embraced several invitations to officiate in distant towns. At Hector, 23 miles distant from Ithaca, he has officiated, preaching twice on a Sunday, and three times on other days. At Ovid, about the same distance from Ithaca, he performed the like services on a Sunday, and once on another day. He also officiated once at Lodi, and Danby, and Richford, and Ludlowville. At all these places he found worthy members of the Episcopal Church, who were very desirous of having her authorized ministrations, and of constantly uniting in her truly evangelic liturgical services. At Ovid and Hector a most praiseworthy effort has been made to obtain the services of an Episcopal clergyman. Between four and five hundred dollars have been subscribed for his support. At Danby an Episcopal church has been organized; and could they obtain a clergyman for one half of the time, a large congregation would attend his ministrations, and in due time a church edifice would be erected for its accommodation.—Great exertions have been made to awaken a more steady zeal in the promotion of the religious education of the infant members of the Church, and

the hope is cherished that the Sunday school of St. John's will yet become a fruitful nursery of religion, piety, and Christian morals.—Ever keeping his ordination vows in mind, and persuaded that the Holy Scriptures contain all doctrines required as necessary for eternal salvation, through faith in Christ Jesus, your missionary has endeavoured to give his faithful diligence always so to minister the doctrine and sacraments, and the discipline of the Church, as the Lord hath commanded, and as this Church hath received the same. And whilst he has been ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word, he has constantly endeavoured to maintain and set forwards, as much as possible, quietness, peace, and love among all Christian people, and especially among those committed to his charge. And there have evidently resulted a more entire unanimity among ourselves, an increased congregation, a greater number of communicants, and it is trusted, a more availing piety and true zeal in the cause of God, and a firmer attachment to the Episcopal Church.

From the report of the Rev. Moore Bingham, missionary at Hampton, Washington county, and parts adjacent:—

There is in the parish of Christ church, Hampton, a Sunday school of about 25 scholars, most of whom use the books published or recommended by the Protestant Episcopal Sunday School Union. This school has a small library of about 25 volumes, nearly all of the American Sunday School Union; but it will soon be enlarged from the publications of our own Union, as far as those publications are sufficient in number. This school is not yet connected with our Union, but will probably be so on or before its opening next spring.—The condition of this parish cannot be spoken of in high or flattering terms. By a series of adverse events it has been reduced very low; and as the causes which have conspired almost to destroy it, still continue to operate against it, hopes of its rapid recovery and prosperity cannot be reasonably entertained. It may be due to the committee to specify one, at least, of these causes—that one is emigration. The greater part of the most active, influential, and able members of this church and parish have disposed of their property, in nine cases out of ten, to people of other denominations, and emigrated westward, within a period of ten or twelve years. The whole number of inhabitants in town is not probably as large at this moment as it was 20 years since.—Grievous and disheartening as this

state of things may be, yet the remaining members of the church, filled with awful dread at the thoughts of falling a prey to sectarian bigotry, confusion, and misrule, are resolved manfully to struggle still against all their difficulties, trusting that the Divine Head of the Church will not forget his promises to it, nor suffer its enemies eventually to triumph in its overthrow. While there remains, therefore, any chance of rising again to the measure of their former prosperity, the members of this church cannot but hope and pray that the diocese will still extend to them missionary assistance.—It well deserves to be mentioned, that this parish has not hitherto been altogether unprofitable or unimportant to the interests of the diocese, and of the Church at large. Considering its size, age, and situation, it has been the means under God of gathering a surprising number of pious and excellent young men into the ministry of the Church. One such has recently graduated, and another is this moment pursuing his studies in one of our Episcopal colleges. The present missionary, soon after his appointment to this church, became acquainted with a pious, and he thinks promising young man, who proposes eventually to enter the ministry. As, however, this young man was found in possession of no other means of becoming extensively useful than piety and good intellect, with common education, your missionary has hitherto gratuitously afforded him board, books, and tuition in branches preparatory to college, in his own family; in the hope that when fitted to enter, he may find assistance elsewhere further to prepare himself for the sacred office.

From the report of the Rev. Ezekiel G. Gear, missionary at Palmyra, Wayne county, and parts adjacent:—

With great and liberal exertions the beautiful Gothic church which was commenced during the ministry of the Rev. Mr. Clark, in Palmyra, has been completed in a style of neatness and convenience not surpassed in any of the churches in this country. But, owing to the peculiar pressure of the times and the scarcity of money, the vestry have been under the necessity of involving themselves in debt to a very considerable amount, and of mortgaging the church for the security of money which they borrowed.—The congregation at Penfield, during the last year, has continued to increase. Fifteen months ago, when I first commenced my labours in that place, there were only five or six persons who understood the service of the Church; now nearly an hundred regularly attend our worship, and most of them have procured Prayer Books. A flourishing Sunday school has been or-

ganized, and the books of the Sunday School Union are used.

From the parochial reports we select the following :—

**Christ church, Binghamton, Broome county, the Rev. Francis H. Cumming, rector :—**

The rector of this church entered upon the discharge of his duties here too recently to be able to give any correct parochial report. The present prospects of the Church are in a high degree favourable, if we may be permitted to judge from the number of persons who have attended public worship the few Sundays he has officiated here, and from the liberality of their subscriptions to his support. It was the first *organized parish* of which he had the charge; and the invitation again to become its minister being tendered to him immediately upon the resignation of the Rev. Mr. Huse, and urged upon him, he would mention, thereby to testify his grateful acknowledgments to the people for their remembrance of his former services among them, and his sense of the additional obligation thus imposed upon him to be faithful to their interests. May he have grace given him, so that he may neither disappoint them, nor be himself "a castaway!"

**St. Paul's church, Redhook, Dutchess county, the Rev. John Grigg, rector :—**

This congregation is considerably reviving from the depression occasioned by its having been without a settled clergyman for two or three years past. A Sunday school has been lately organized, and from the number of teachers and pupils connected with it, and the increasing devotedness to its prosperity, it promises considerable advantages to the Church.

**St. Luke's church, Rochester, Monroe county, the Rev. Francis H. Cumming, late rector :—**

There are attached to the congregation a missionary society, auxiliary to the New-York Protestant Episcopal Missionary Society; a female society, auxiliary to the preceding, and a young ladies' benevolent reading society. This last society deserves especial commendation for their unwearied industry, the regularity with which they have conducted their operations, the harmony which they have preserved, and the good they have done. At one of their meetings they resolved to contribute a certain part of the avails of their labour towards the support of a free school attached to *St. Luke's church*.

**Christ Church, New-York, the Rev. Thomas Lyell, D. D., rector :—**

It is a subject of devout and heartfelt gratitude to the great Head of the Church, that in his infinite mercy he has been pleased to pour out rich spiritual blessings upon this parish during the past year. Adult baptism has been administered to 23 persons, and about 70 names have been added to the list of our communicants. A part of these results, as far as human agency is concerned, it is believed is to be traced to the influence of the Bible class, which has been well attended, (the present number of members being about 120,) and has been the means under God of exciting deep and abiding seriousness in the minds of many of the young in the parish. The Sunday schools connected with this congregation have not for many years been so prosperous as they now are.

**St. Andrew's church, New-York, the Rev. George L. Hinton, deacon, minister :—**

In the early part of last winter a few pious and benevolent individuals of this city, animated with the hope of establishing the Church in the remote but growing part of our metropolis, comprising the village of Harlaem, in the twelfth ward of the city, made provision for the performance of her customary services. Their anticipations thus far have been fully realized. The services were commenced in a school room, in the month of November. The parish was duly organized on the 4th day of February, 1829. The corner-stone of a neat and commodious edifice was laid on the 6th of August, by the Right Rev. Bishop Hobart, to be completed early in the ensuing spring.

**St. Luke's church, New-York, the Rev. Levi S. Ives, rector :—**

Sunday school in a flourishing state; number of scholars about 280, under the immediate superintendence of the rector, and the instruction of thirty-one teachers, twenty-two in the female, and nine in the male department. The Bible and catechetical classes continue to be well attended, and to furnish evidences of undiminished usefulness to the congregation. The rector has been made a life member of the General Sunday School Union of our Church, by ladies of the congregation.—A female education and missionary association has been formed, under circumstances highly encouraging.

**St. Stephen's church, New-York, the Rev. Henry Anthon, rector :—**

The present rector was elected to that office on the 6th of January, and officiated in the parish two Sundays in February;

but circumstances beyond his control prevented him from entering upon his charge until the beginning of May.—The rector must be permitted to observe, that he has marked with great satisfaction the affectionate veneration in which the memory of his revered predecessor is held by the congregation. His work is done, but (to use the words of Bishop Horne) "the memorials of his name and of his good deeds" will long remain in this parish, "fresh as the morning breeze, and fragrant as the flower of the spring."

St. Thomas's church, New-York, the Rev. George Upfold, M. D., rector.

There is a flourishing female Sunday school in this parish, in connexion with the General Protestant Episcopal Sunday School Union; and measures have been recently taken for organizing a male school, to be similarly connected.—A female missionary association, auxiliary to the New-York Protestant Episcopal Missionary Society, has also been formed within the past year, which has already contributed \$95. The fund of the Theological Scholarship Society of this church amounts to \$1466, and is gradually increasing.

St. Stephen's church, New-Hartford, Oneida county, the Rev. Parker Adams, rector:—

The late Judge Sanger, in addition to numerous and valuable donations made to this church during his life-time, at his decease left to it a bequest of two hundred and fifty dollars, charged upon his estate, and payable annually. The congregation is thought to have gained recently some accessions. The parish, on the whole, may be considered as flourishing.—The young men of this parish, with a becoming zeal, have raised funds to put blinds to all the windows of the church, which are nearly completed, and will soon be put up. These, together with the organ contemplated to be speedily procured, will render this a neat and beautiful place of worship, in which, it is hoped, a sacrifice acceptable to God will be continually offered.

St. Philip's church, Philipstown, Putnam county, and St. Peter's church, Cortlandtown, Westchester county, the Rev. Edward J. Ives, rector:—

Since the commencement of my official labours in these two churches, they have undergone extensive repairs, and are now convenient and comfortable. A new congregation has also been organized in the village of Peekskill, who contemplate the erection of a new church as soon as their pecuniary resources shall be enlarged, be-

ing now insufficient to carry this good object into effect.

St. James's church, Newtown, Queen's county, the Rev. George A. Shelton, rector:—

The Sunday school, which was established during the last year, continues to flourish, and, in connexion with the Sunday school library, has been the means of exciting much interest among the congregation generally. Fifty dollars have been raised, principally among the ladies of the congregation, to constitute the rector an honorary member for life of the General Sunday School Union of our Church.

Trinity church, New-Rochelle, Westchester county, the Rev. Lawson Carter, rector:—

The female missionary association formed in this parish last year, continue their benevolent efforts with zeal and diligence truly praiseworthy. These few ladies, in a comparatively small country congregation, have in fifteen months collected and paid over \$205. They have also recently brought forward and circulated a subscription to raise a fund for building a parsonage, which now amounts to about \$1300.

For the Christian Journal.

*Brief Notice of the Rev. Mr. Johnson's Thanksgiving Sermon.*

*The Manifestations of the Divine Goodness: a Sermon, preached on December 10, 1829; being the Day recommended, by the civil Authority, to be observed as a Day of Thanksgiving to Almighty God, for the Fruits of the Earth and other national Blessings. By WILLIAM L. JOHNSON, A. M., Rector of St. Michael's Church, Trenton, New-Jersey.*

PART of the 68th verse of the 119th psalm—THOU ART GOOD, AND DOEST GOOD—is the portion of Scripture selected by Mr. Johnson for the foundation of this sermon, which he thus commences:—

"It is of the divine goodness that we partake, in any degree, of the bounties of Providence; that plenty covers our table; that friends cheer our minds; or that health continues to us the power of enjoyment. But it is more eminently owing to the divine goodness, that we are not 'without hope, and without God in the world.'—P. 5.

After a short exordium, he proceeds to the consideration of the first part of his text—**THOU ART GOOD**—and arrives at the following conclusions:—

"It is obvious, then, that the goodness of the Supreme is not a bias of his nature to scatter blessings, as it were, at random, and to bestow everlasting happiness upon all intelligent creatures, of whatever character. Goodness is a perfection of infinite excellence. It is one of those attributes which constitute God what he is. Simple and indivisible in its nature, yet endlessly diversified in its operations; never warped by partiality, nor disturbed by passion; never wearied, never discouraged, never influenced to change its views by rebellion and provocation, it shines forth with uniform and untroubled brightness, and harmonizes with all the divine perfections. The goodness of God is, therefore, that propension and disposition which makes it agreeable to the divine nature to apportion happiness among his creatures, according to the rule of infinite wisdom. This excellence belongs to God: this is essential to his existence as a Being of infinite perfection."—P. 7.

Having dismissed his first head, he proceeds to the consideration of the latter part of his text—**AND THOU DOEST GOOD**. God is represented as not only essentially good in himself, but as communicative of his goodness, which "is an inexhaustible fountain, the streams of which diffuse joy throughout all the celestial regions, and even visit and refresh the deserts of this world."—P. 9.

This part of the discourse is subdivided into three divisions; the first of which considers the creation of the universe, stated to be "the first conspicuous and sublime display of the divine goodness." Giving to the material world a hasty review, he reaches the formation of man:—

"Passing by the inferior animals, let us now contemplate the creation of intelligent beings. Here, we find conscious existence, susceptibility of happiness, capacity of thought, ability to know, to adore, and to enjoy God. Here, the Supreme Being has imparted certain degrees of his communicable perfections to immortal natures, that bear the impress of his glorious image. He is no more a solitary being, dwelling alone in the habitation of his holiness; but he assumes a social character, surrounds his throne with natures that reflect, in their measure, his infinite

perfections, and with whom he delights to hold communion.

"Such is MAN! Not only, in his appearance, superior to the other creatures that inhabit this earth; of erect form, of noble aspect, of sublime eye; he possesses a more excellent distinction, by being endowed with the gift, and by being able to exercise the powers of reason. Possessed of imagination to conceive, of judgment to deduce, and of memory to retain that knowledge, which this vast creation and the operations of nature are calculated to afford, he acquires truths, he advances in perfection, he feels himself allied to the higher orders of existence. Conscious of his intelligence, he looks abroad upon this glorious scene of things: his bosom heaves with mighty emotions; the extremes of the earth, and the ages of futurity, are commanded into his view; his eye rolls ardent from earth to heaven; and, following the footsteps of the Deity, he mounts, at length, to contemplate the glories of his throne."—Pp. 10, 11.

Again—of the higher order of beings:—

"Another order of intelligent beings are the ANGELS, 'who excel in strength, who execute the commands of God, hearkening unto the voice of his word.' Possessed of amazing comprehension of thought, of bright and intuitive conception, and of happiness which we can never know, till we drink of the river of pleasure above, they are 'flames of fire' in the service of God. There is Gabriel, who stands in the divine presence, whether wrapt in deep contemplation of the perfections of the Supreme, or touching the sweet chords of his celestial harp, and leading the chorus of immortal melody. There are myriads of seraphim, who, surrounded with the beatific presence, and filled with the ineffable love of Jehovah, 'adore and burn.' And, to elevate our conceptions of God's goodness to the children of men, he has appointed these happy and glorious beings for their protection and service. Indeed, under every dispensation, they have been the guardians of the people of God. 'Are they not all ministering spirits, set forth to minister for them that shall be heirs of salvation? The angel of the Lord encampeth round about them that fear him, and delivereth them.' My brethren, what glorious objects of contemplation, what wonderful and sublime ideas are these! How should our hearts be touched, our affections inflamed, our souls expanded, when we meditate on such monuments of the divine goodness! And, oh! how ought we to bless God for that revelation, which has brought such scenes of immortality within our view!" —Pp. 12, 13.

The second division takes up the *work of redemption*, in which "the infinite goodness of God is most illustriously displayed."

"All creatures, however perfect in their degree, are yet, as creatures, necessarily liable to change. It is the unchangeable God alone, 'with whom is no variableness, neither shadow of turning.' Man's blissful state of innocence was soon forfeited. In an evil hour, he yielded to the suggestions of the tempter, and violated the express command of God. Sin entered into the world, and death closely followed its footsteps. Thus lost and ruined by his own transgression, neither men nor angels could devise his rescue from destruction, and restoration to the favour of God. But here the Divine Goodness interposed, beaming forth in the united radiance of love, of mercy, and of grace. Consider the cause of his interference in our behalf—his love; consider the means—the death of his dear Son. Yes, my brethren, God spared his own Son from the right hand of glory where he sat—spared him to come down on this sinful earth, to assume a veil of flesh, and to lead a life of poverty and suffering—spared him to bleed, a victim to malice and cruelty, and to suffer the ignominious death of the cross, for our redemption! 'God so loved the world'—so strangely, so wonderfully, so contrary to all that men could imagine, or angels conceive—that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"But we must not stop here. The goodness of God has not only repaired the ruinous consequences of the primitive transgression, but has placed the believing sinner in a state more secure and exalted than the first man enjoyed. To be free from the burden of the flesh, to sin no more, to weep no more—this is, indeed, delightful. But far more than this is promised: 'To him that overcometh,' says the Saviour, 'will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.' What we shall then be, what form our spirit will assume, what capacities of happiness it shall possess, we cannot now fully comprehend. *It doth not yet appear what we shall be!* But it will be a happiness, which will allow us to shed no tears at the remembrance of the bliss that was lost in Paradise: for 'we know that, when He shall appear, we shall be like him,' partaking in the blessings of his kingdom, and sharing his trophies. 'We shall see Him as he is,' in all the mystery of his incarnation, in all the unimagined and unapproachable holiness of Deity, in all the splendour of eternal Godhead. We shall behold him triumphing

in the greatness of his strength over death and hell, leading captivity captive, and ruling, in the majesty of his power, over the whole universe, King of kings, and Lord of lords!"—Pp. 14, 15, 16.

The third division considers the providential care of God, which is viewed chiefly in respect to the **BLESSINGS WE EXPERIENCE AS A NATION.** These blessings, as well as all other instances of his goodness and favour, demand our social and private praise, and should induce us always to laud God for his goodness in all things. With one extract from this part we shall close our notice, first premising that the whole discourse is a judicious performance, which we have read with no ordinary degree of pleasure:—

"You might, with peculiar propriety, be called upon to praise God for the *increasing prevalence of virtue and religion* throughout our country. 'Our God is doing great things for us, whereof we are glad.' Surely the Lord is good; 'the earth is full of his mercy!' This is, indeed, an age of religious zeal and moral improvement. Christian benevolence is putting forth its strength in every quarter of the civilized world, and spreading far and wide the glad beams of revealed light, and diffusing, through a thousand channels, the blessings of Christ's religion. In every part of our own land, schools and colleges are instituted for the instruction of our youth; and thousands are gratuitously instructed in the principles of religious knowledge, on that Holy Day, which affords to many of them the only leisure and means for obtaining these invaluable benefits. Who has not felt his spirit elevated and refreshed at the sight of these beacons, which cast a cheerful blaze over that waste of crime and folly, the history of man? Indeed, every free school for the instruction of the poor in 'the principles of the doctrine of Christ,' and for their discipline in habits of industry and godliness, is to be considered as one of the bulwarks of our country. Let it, then, be our endeavour to extend the blessings of religious instruction. Let parents labour, not only to invigorate the minds of their children by noble and generous discipline, but, above all things, to warm their affections by the knowledge and love of God, and of Jesus Christ, whom he hath sent. Let all in our happy land that 'profess and call themselves Christians,' consider the responsibilities which their superior privileges lay upon them; let them not be blind to the great and righteous demands which the cause of virtue and religion makes upon them in these 'last

days ;' and let them exert their influence, that the joyful sound of the Gospel may be heard in our remotest borders, visit the inmate of every cottage, solace every bed of sickness, and spread consolation and triumph around every bed of death. Thus will they 'show forth the praises of the Lord, according to all that the Lord hath bestowed upon them : ' and he will 'set his eyes upon them for good ; and he will build them, and not pull them down ; and he will plant them, and not pluck them up ; and he will give them a heart to know that he is the Lord ; and they shall be his people, and he will be their God.' And when their day is spent, and their race run, and the hour of their dissolution is at hand, they shall abound in that hope which gladdens the parting day of righteousness, and gilds it with heavenly and unfading brightness."—Pp. 20, 21.

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For the Christian Journal.

#### REMINISCENCES—No. XX.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

##### A. D. 1711—1712.

"THE demands, and expectations from abroad did arise in proportion to the aids and contributions given to us. A letter from the wardens and other members of the vestry of Appoquimnick, dated 11 December, 1710, represented 'their miserable and deplorable state, for want of the holy ordinances of Almighty God to be duly in the sacrament ministered unto them, according to the rites and ceremonies of the Church of England ; imploring, on the behalf of many souls, to have a minister sent by the society to guide and teach them ; which they desire may be done by the first opportunity.' The gentlemen of the vestry, and church-wardens of Emanuel church, in Newcastle, on Delaware river, expressed 'their great obligations to the society, in sending the Rev. Mr. Sinclair among them—a man of abilities, integrity, and piety ; begging leave to petition for a further encouragement and decent maintenance of himself and family, which in those parts, they say, is very chargeable.' The church-wardens and vestrymen of St. Andrew's, on Ashley

river, desired Mr. Commissary Johnson 'to make their case known to the Society for Propagating the Gospel, that they, being destitute of a legal incumbent by the death of Mr. Alexander Wood, may, by their care and assistance, be supplied.' The vestry of Christ church, in East-Carolina, 24 September, 1711, requested the favour of the society to supply their parish with a good and able minister, having been left destitute for two years. And by our very last advices from those parts, the worthy Nicholas Trett, esq. has, by letters to the president and to the society, informed them that there is now a vacancy for five ministers in that province, which he desires may be supplied by the honourable society. Not to mention many other petitions and motions for new missionaries, for more schoolmasters and assistants, for help to build, and especially to furnish churches ; to provide Bibles and Common Prayer Books ; to erect or augment libraries ; to send tokens and proper gifts to work the better upon the minds of the poor negroes and Indians ; and in a word, to assign money or goods for many other purposes that may seem any way to answer the general design of promoting the Gospel in those parts. To all which requests, if reasonable and practicable, the society have taken care to make the most effectual answers within their power."

##### A. D. 1712—13.

"The society, even whilst their certain annual income has been very much less than their charge, have fitted out this year, for the following places, viz. Stepney parish, in Maryland ; Brantree, with Swanzy and Little Compton, in New-England government ; Newcastle, Delaware river, in Pennsylvania ; St. Paul's, and Christ church, in South-Carolina ; several well qualified missionaries, with allowances proportionable to the work allotted them : such are in the order of their mission, and for the places mentioned above, the Rev. Mr. Adams, Mr. Thomas Eager, Mr. Jacob Henderson, Mr. William Tredwell Bull, and Mr. Nathaniel Osborn—all at £ 60 per annum, with the usual allowances of books for them-

selves and parishes, except one only at £50, whose encouragement is greater from the country: besides which, in consideration of the great learning and piety of the Rev. Moonsieur Bondet, at New-Rochelle, in New-York, with his long and faithful discharge of his office, they have augmented his salary from £30 to £50 per annum. Some others have applied for a mission, but not answering the qualifications required by the society, have been rejected; and some missionaries are wanted for the parishes of St. Andrew, St. Bartholomew, and St. James, on Santee river, in South-Carolina; Newbury, in New-Hampshire, and Stratford, in Connecticut, New-England government, (as appears by the letters of Chief Justice Trott, the Right Rev. the Lord Bishop of London, his Excellency Governor Hunter, and Colonel Morris, but more especially from an account of the sufferings of the members of the Church of England at Stratford, and an humble address from the same people to her Majesty on that head,) which will all be taken care of in due time, as their exigencies shall require, and the society's improved circumstances will permit."

"This character\* was given some of the American clergy, on occasion of a memorial sent from them, with relation to a disputed induction of the Rev. Mr. Thomas Poyer, a missionary to the church of Jamaica, in Long-Island. It must not be here omitted, that the society's vigilance, moderation, and estate, have been employed in a proper measure for settling that affair; upon the success of which (without entering into a detail of particulars, improper for an abstract) it is the declared sense of the society, 'that not only the welfare, but even the very being of all the churches in the province of New-York, seemed to depend.' And this was done, by awarding him who brought it, his arrears, with a gratuity; by coming to a resolution, that 'the clergy who made it, deserved the fa-

vour, encouragement, and protection of the society;' by ordering a letter of thanks to his excellency Governor Hunter, 'for his readiness to support Mr. Poyer in all legal methods of relief, together with his civilities to all the missionaries;' who were ordered in another letter, 'not to fail of that respect and duty owing to his excellency's character, nor that gratitude and thankfulness to which he had a title as their benefactor.'"

"The society did little else this year, in the cause of the Church abroad, but finish the contract for the house at Burlington, mentioned in the abstract of 1711, as the best and most commodious place for fixing one of the bishop's sees; which was effected by agreement between John Tatham, gent. and his excellency Robert Hunter, esq.; the former having made over the fee-simple for ever to the society, on the valuable consideration of six hundred pounds English sterling, or nine hundred pounds current money of New-York, to be computed eight shillings each ounce, at the expiration of four calendar months after the date thereof, February 26, 1711."

"To benefactions at home, may be properly added, a donation of 150 odd acres of land to Richmond, in Staten-Island, for the use and benefit of that poor infant church, and the settlement of a minister there; the names of the donors, Adolphus Philips, counsellor, Captain Lancaster Symes, officer in Fort Lewis, Captain Ebenezer Wilson, and Mr. Peter Faulconer, merchants, all of New-York, who, out of their great generosity and charity, have made it over to trustees, so as they may set it to sale, if need be, and purchase with the £100 which they expect for it, another piece of land nearer the church, which some of the inhabitants had, before this grant, intended to purchase for a glebe; in the due execution of which trust, Mr. May Bickley, the queen's attorney-general, with others, will call for the acknowledgments of the society: such Mr. Townley of New-Jersey has already received, for his goodness in settling and confirming the land on which the church is built at Elizabeth-Town, when there

\* Referring to a previous remark respecting the American clergy, that "a better set of clergy is not to be found in all the queen's dominions."—Ed. Ch. Jour.



was a controversy about it: he has been acquainted, 'that the society esteem it a pious and good act, not doubting but what he hath so done will redound to the glory of God and the satisfaction of his own mind.'

A. D. 1713.

"Though the society had put themselves under a prudential restraint from the sending any more missionaries till their stock increasing should better enable them, yet they proceeded to inquire into the qualifications of such as offered themselves, and, upon proper satisfaction, accepted and retained some of them. On the 2d of October, 1713, the Rev. Mr. Guy, having his character and abilities, upon due examination, allowed, was received as the society's missionary to St. Helen's, in South-Carolina, with the salary of £50 per annum, and the usual allowance of money and books. September 11, 1713. Upon a petition of the inhabitants of Radnor, in Pennsylvania, being Welsh, desiring that the Rev. Mr. Clubb might be the society's missionary among them, he understanding Welsh, and being capable of reading prayers and preaching to them in their native language; he was adjudged to be well qualified for that service, and was sent to the said station at Radnor, with the yearly allowance of 60 pounds.

"The society have employed their care and stock in giving due encouragement to the building of new churches, or in furnishing them with decent utensils and books, and in opening and supporting of schools, and in sending over catechisms, Bibles, liturgies, and practical tracts, to improve the knowledge and practice of religion in those parts. Upon reading a letter from Mr. Haliday dated the 17th of March, 1712, giving an account of a design for building a church at Piscataqua, by subscription of the people, and of the laying out a piece of ground for that purpose, and of money in hand sufficient to buy bricks, &c. the society were inclined to give all encouragement proper, and within their rules, to such good designs, and particularly ordered a new quarto Bible, a folio Common Prayer Book, with articles and canons, and book of

homilies, to be sent over to Mr. Haliday, for the use of his church. A new church has been built for the Dutch colony under her majesty's government at New-York, by the favourable concurrence of the governor, and his bounty, with the contribution of other good people, as Mr. Bondet, missionary at New-Rochelle, in the province of New-York, relates, in a letter dated January 20, 1712. Advice came from Mr. Mackenzir, missionary at Staten-Island, in the said province, dated March 18, 1712, 'that having preached for seven years upon sufferance in a French church upon that island, he had at last, by the charitable contribution of several gentlemen far and near, got a pretty handsome church of their own to preach in, which was finished and opened last summer. And that the people of his congregation had purchased a piece of ground for a glebe, and were about building a house upon it. So that he hoped in time there would be a more comfortable settlement for a minister than he had hitherto enjoyed.' Great numbers of the printed Church catechisms have been sent over, to be spread in families, and put into the hands of children and servants; as particularly June 3, 1713, it was agreed, that 300 copies of the Church catechism should be sent to Mr. Neau, catechist in New-York, to distribute as he thought fit. The like presents have been made to several of our school-masters, to enable them the better to instruct and encourage their scholars. From those masters on our establishment we have good accounts yearly of their methods and successes. As particularly Mr. Brown, from Richmond, informs us, April 10, 1713, 'that he had continued to keep school in the south precinct of that country; that he had taught this year 35 children to read, write, and cipher; and the catechism of the Church, and explanation thereof, to such as were capable; that he had 24 of his scholars publicly catechised in the church, who answered so readily to all questions, that it was admired by all who heard them; that he taught them the use of the Common Prayer; so that the children could join with the congregation in the divine

service,' &c. Which account was certified by the minister, and her majesty's justices of the peace for that county."

*On the Causes which increase the Prejudices of worldly Men against Religion.*

(From the Spirit and Manners of the Age.)

It is impossible for any one who truly loves, embraces, honours, and defends Christianity, to remain indifferent while he beholds her covered with reproach and contempt. He sees, with deep regret, the operation of those causes which excite and inflame the enmity of the carnal mind. He sighs, and sheds many a tear in secret, when he finds religion wounded in the house of her friends.

The latent aversion of the depraved heart to every thing spiritually good, will easily account for much of that opposition which worldly men manifest to vital godliness; but it deserves inquiry, whether their antipathies are not augmented by the conduct of Christians themselves. The poison every where exists, and often lies in a dormant state; but the virulence of its action, the rage with which it spreads and operates, may, in general, be traced to certain excitements.

1. We have reason to believe that many Christian professors increase the prejudice of worldly men, by a coldness and gloomy reserve in their manners. Though religion is the only source of solid comfort and lasting joy, we must confess, that not a few individuals, avowedly and perhaps sincerely attached to it, give little proof of its happy influence upon themselves. Their fears predominate, their comforts are outweighed by their troubles, they are oftener walking in the chilling shade than in the cheering sunshine, and their sighs are more commonly heard than their songs. Persons of this character may be serious and conscientious, may even at times feel an earnestness and deep interest in the sacred engagements of closet devotion, but their social intercourse is flat and insipid. Whether they are ill informed with reference to the grand

doctrines and gracious provisions of the Gospel, and as yet detained in partial thralldom; or whether constitutional temperament gives a tinge of melancholy to the mind; or whatever other cause may be assigned, religion in their deportment has a meagre and uninviting aspect. Their language is uncouth, harsh, repulsive, full of censures and complaints; their life is a dull routine of tame and tiresome formalities. Is it surprising, that persons of this description should raise in the minds of worldly men an unfavourable idea of religion? The system is charged with the faults of those who espouse it. Hence the hasty conclusion is drawn, that Christian principles darken the lustre, and damp the vivacity of youth; that they infuse a leaven, which sours both the mind and the manners which yield to their influence. Such reasoning is, indeed, unfair; for examples of cheerful and attractive piety are always to be found; but prejudice is not very anxious to discriminate. Let those who sincerely wish to promote the cause of God in an evil world, beware of furnishing its enemies with a plausible plea, by exhibiting in their conduct and conversation any gloom, moroseness, or austerity, which has a direct tendency to alienate and disgust. Let them be firm and steadfast, yet uniformly kind and courteous; spreading the charm of a winning affability and benevolence over all the social circle in which it is their lot to move. By ease, freedom, cheerfulness, and suavity, under the control of a vigilant discretion, they will be able to adorn and recommend the doctrine of God their Saviour, and silence the clamour of many of its enemies.

2. Many professing Christians increase the prejudices of worldly men by the inconsistencies they display in their commercial dealings. One is hard and rigid in the bargains he makes, in the conditions he prescribes, yet lax and remiss in fulfilling the engagements into which he has entered; another is mean and mercenary in trifles, though upright and honourable in matters of prime importance. Hence is seen a spirit of speculation and eager competition, which breaks down every mound

of prudence and moderation; there is a gross want of diligence, order, and punctuality, which brings embarrassment and ruin. "These are your religious people," cries the scoffer, with an air of exultation and triumph.

It cannot, and must not be disguised, that numbers have assumed a Christian profession for selfish and sinister purposes. To this concession should be subjoined the fair and legitimate inference it warrants, namely, that if religious principle did not generally raise and improve the tone of morals, such instances of hypocrisy would be unknown; there would, in fact, be neither grounds to sustain, nor motives to produce them. But the culpable manner in which even some sincere Christians carry on trade, may greatly dishonour and injure the religion they profess. It ought, therefore, to be every good man's prayer and aim, to manage his business with such clear rectitude, exact punctuality, and uniform consistency, as shall shut out occasion from those who are eagerly seeking occasion to cast scandal and reproach on the cause of God. Frequent omissions will have an effect nearly as bad as direct and palpable violations of moral duty; and the want of consideration be readily confounded with the want of principle. "What do ye more than others?" is a taunt thrown at the servants of God, whenever any negligence on their part opens a tempting avenue for it.

3. Many professing Christians increase the prejudices of worldly people by their injudicious zeal in supporting or defending those noble institutions, which at once do honour to our own country and bless the world at large. They are seen stepping out of their own sober and proper course, to attempt a career, for which they are neither qualified by talents nor influence. Their measures are rash and ill judged; their movements wild, irregular, impetuous and offensive. Whether opposed or encouraged, they are sure to run into extravagancies and absurdities. A Christian of enlarged mind and candid spirit will make every fair allowance in such cases. Their motives, says *he*, are good; but I regret the absence

of a sound judgment, a due degree of experience, or a cautious adherence to the rules of prudence. Right principles and benevolent dispositions are too valuable to be thrown away or despised, because they are unhappily blended with some portion of alloy. On the contrary, the men of the world are not disposed to make any allowances. They assault the vulnerable points of such warm-hearted but weak advocates of a good cause, with the keenest promptitude and the highest exultation. Having culled a few instances of a kind suited to their purpose, they hold up these fanatics as specimens and fair average samples of the religious world. Now as the disposition of multitudes to misrepresent and degrade the Christian character is so clearly evident, how watchful and circumspect ought they to be, who profess themselves the zealous followers of our Lord Jesus Christ! How amiable and engaging in their manners, how fair and equitable in their dealings, how cautious and considerate in their benevolent exertions! It is not enough that their motives be right; they must shun the very appearance of evil. The end does not, according to an old exploded maxim, justify the means. A good object, pursued in a bad temper, or in a violent and indiscreet manner, cannot really advance the interests of religion. It should therefore be the constant study, the ardent and unwearied endeavour, of pious men, to hold forth the word of truth in their conduct, and to exhibit to the eyes of all, those fruits of righteousness, which are by Jesus Christ to the glory and praise of God. R.

#### *New Mussulman Prophet in Africa.*

Most persons at all acquainted with Mohammedan history, know that amongst the Mussulmans, or rather amongst a sect of them, the Shyites, there is a fixed belief that the twelfth Imam is still alive, and will re-appear in the world, to reform abuses in the faith, and to subjugate and reunite all Mussulmans beneath his sceptre, like the expected Messiah of the Jews. This looked-for prophet is termed *Almahdy*, or the Mahdy. Individuals

have, at different times, successfully availed themselves of this popular belief to gain political power, especially in Western Africa, the future scene, according to a traditional saying of Mahomet, of some remarkable revolution. Another instance has lately occurred, of a new apostle of reform in that quarter, who has assumed the title (or on whom it has been bestowed by the multitude) of Mahdy. A very detailed account of this new prophet is given by M. Davezac Le Macaya, in a paper read before the Société Asiatique of Paris, in August last.

The name of the individual is Mohammed ben Amar ben Ahmed; he was born about the year 1803, at Souymah, a large village in the province of Toro, on the Senegal, near the town of Podor, where the French African Company formerly had a fort. He displayed, at an early age, the ardour for theological studies which distinguishes most of the natives of Toro. He passed through several schools in his native province, and in 1819 entered those of the most celebrated marabouts (hermits) of the Moorish tribes who wander in the Sahara. He is said to have also traversed, in search of instruction, various countries of Africa; but he is not a hajji, not having performed the pilgrimage to Mecca.

In April, 1828, during the Ramadan, A. H. 1243, Mohammed ben Amar returned to Souymah. His sparkling eyes, closed but agitated lips, and whole expression of countenance, betrayed some extraordinary thoughts and incomprehensible internal emotions. He was supposed to be mad, and a separate habitation was built for him without the common boundary. On taking possession of his hut, he threw himself on the ground, and remained, it is said, for twelve whole days in prayer, observing the most rigid fast. On the thirteenth day he repaired to Souymah, where his imposing appearance, "the thunder of his voice and his irresistible eloquence," as the native reports say, attracted unusual respect. He preached reform; the imams and the marabouts, of every age and rank, possessed with enthusiasm, became

his disciples, and prayed a new consecration at his hands; whilst the people in transport shouted that "the long expected Mahdy had appeared." Their profuse donations soon enriched the new prophet. Rival political parties in the state sought the support of this extraordinary individual, whose voice alone could subdue an entire people.

The Almamy, or Emir-al-movmenin, the prince of the country, was Yussef ben Siry, who had been deposed by Biram, or Ibrahim, whom he afterwards deposed in turn. Ibrahim took advantage of the new prophet's appearance, to try to regain the sceptre. He secured in his interests the imam Abu-Bekr, the preceptor of Mohammed, and placed under his command all the forces he could collect, marching himself under his orders. The army proceeded against Paldy, where the Emir Yussef resided: the progress of the troops had more the appearance of a triumph than a hostile march, for the Mahdy promised certain victory to the reformed Mussulmans.

The reform, however, was not probably sufficiently radical; for Yussef, marching from Paldy, met the reformers at the distance of a few leagues, and completely defeated them. The Emir Ibrahim fled; the Mahdy disappeared, no one knew where; but in about two months he re-appeared at Souymah, clothed in white, with a grave and lugubrious aspect, bearing his infant son on his left arm, whilst his right hand grasped a naked dagger. At his appearance, the people, astonished, flocked around him; the trunk of a fallen tree served him for a tribune, from whence he addressed the multitude in a style of fervid eloquence. He told them that the reason why the reformed army had not succeeded against Yussef, was, that their sins were too foul to be removed by prayers. "Allah," said he, "demands an expiatory sacrifice, as prescribed in the book of the law. This victim he requires not from the fathers and mothers who surround me; it is from me he exacts the sacrifice, for it is I whom Allah has selected to purge away the sins

of the people; and in the blood I am about to shed, all true believers may wash away the stains from their foreheads." With these words he plunged the dagger into the breast of the innocent victim, and throwing the bloody corpse amongst the shuddering but excited multitude, he exclaimed, "Behold the blood of my son!" Then concealing his face, he fell prostrate towards the east, and in this position passed the rest of the day in prayer.

This horrible exhibition, which took place on the 25th of June, 1828, the day of the *feast of the victims*, stimulated the religious fervour of his partizans, and the Emir Yussef no longer dared to trust his cause to arms. He tried in vain to ruin Mohammed's credit amongst the Felans, and to effect his death by treachery. At length he cited him to appear before the supreme council of Imams. In the meantime the Mahdy was not very prosperous in his military undertakings; he succeeded in an attempt upon Podor, which he pillaged and burnt; but the appeal to the council of Imams had detached from him some of his most powerful adherents, and in his retreat along the Senegal, he was harassed by the people of Beraknah, forced to cross the river at Galmag, and to take refuge in the desert. He subsequently resided in the country of Walo; but the Emir Yussef threatened the brak, or chief of that state, with war if he did not expel Mohammed. Before this could take place, however, the Emir was deposed, for the second time, by the council of Imams, in the month of May last. "Who knows," says M. de Macaya, "if the finger of the Mahdy has not produced this unexpected revolution, and if the genius of this man is not about to prepare some extraordinary destiny for his people?"

From the Christian Remembrancer for Jan.

*On a singular Coincidence in Superstition respecting Christmas Day.*

MR. EDITOR,

THE following extracts are so singularly coincident in allusion, that I

cannot help requesting you to insert them for the amusement of your readers. The origin of the former superstition may be familiar to many; and that of the latter is, probably, to be found in the traditional remembrance by some early colonist of the notions of his forefathers. There are several passages in the ancient writers, which make mention of a consternation amongst animals on occasion of an extraordinary birth: and, probably, both the superstitions of the Denovians and the Canadian Indians, may have been derived from an earlier date than that of Christianity, although applied to one of its mysteries; since, as is well known, Pagan nations were, in the first ages of our era, Christianized for the benefit of converts:—

"A superstitious notion prevails in the north of Devonshire, that at twelve o'clock at night, on Christmas-eve, *the oxen in their stalls are always found on their knees*, as in an attitude of devotion; and that, (which is still more singular,) since the alteration of the style, they continue to do this on the eve of old Christmas day. There is an old print of the Nativity, in which the oxen in the stable, near the Virgin and Child, are represented *upon their knees*, as in a suppliant posture. This graphic representation has, probably, given rise to the above superstitious notion on this head."—*Brand's Popular Antiquities*, vol. i. p. 354.

"When it was midnight, I walked out, and strolled in the woods contiguous to the house. I was suddenly roused from a delicious reverie by observing a dark object moving slowly and cautiously among the trees. At first I fancied it was a bear, but a nearer inspection discovered an Indian on all-fours; for a moment I felt unwilling to throw myself in his way, lest he should be meditating some sinister design against me; however, on his waving his hand and putting his finger on his lips, I approached him, and, notwithstanding his injunction to silence, inquired what he did there. 'Me watch to see the deer kneel,' replied he; 'this is Christmas night, and all the deer fall upon their knees to the Great Spirit and look up.' The solemnity of the scene,

and the grandeur of the idea, alike contributed to fill me with awe. It was affecting to find traces of the Christian faith existing in such a place, even in the form of such a tradition."—*Sketches of Upper Canada, by John Howison, esq.* p. 191.

Such a parallelism in the superstitions of people put asunder, "as far as the east is from the west," by civilization, localities, and religions, is, at least, curious.

C.

### Convention of Alabama.

THE organization of the Protestant Episcopal Church in the state of Alabama was effected on Monday, the 25th of January last, at Mobile. The particulars of this interesting event, as reported in the Mobile Commercial Register, are as follows:—

A meeting of the members and friends of the Protestant Episcopal Church in Mobile, and from other parts of the state, was held on Monday morning, January 25th, for the purpose of giving a more efficient and permanent character to its institutions, and for the better administration of its rites and ordinances.

The Rev. Henry M. Shaw, of the congregation of this city, was called to the chair, and the Rev. Albert A. Muller was appointed secretary.

On motion of George Poe, jun. esq. it was *resolved*, That the Rev. William Richmond, from the diocese of New-York, be invited to a seat in the convention.

On motion of George W. Owen, esq. *resolved*, That the Right Rev. Bishop Brownell, from the diocese of Connecticut, be respectfully invited to preside in the deliberations of this body, and that the chairman appoint a committee to wait upon the bishop with a request that he would accede to the wishes of this convention.

The chairman appointed Messrs. George W. Owen and George Poe, jun. as that committee, and the Right Rev. Bishop Brownell was introduced by the committee to the convention, and accordingly took the chair.

On motion of George W. Owen, esq.

*resolved*, That the persons composing the meeting deem it expedient more fully to organize the Episcopal Church in this state by the formation of a diocese.

On motion of Henry Stickney, esq. *resolved*, That a committee be appointed to report a constitution for this convention.—The Rev. Mr. Shaw, Dr. R. W. Withers, and W. H. Robertson, esq. were nominated as that committee.—A constitution for the Protestant Episcopal Church in the state of Alabama was then reported, received, and unanimously adopted by the convention.

On motion of William H. Robertson, esq. it was *resolved*, That it is expedient to form a *south-western diocese*, to comprise the dioceses of Mississippi, Louisiana, and Alabama; and that for this purpose the next convention of the Church in this state will choose six delegates from the clergy and laity, to meet an equal number from each of the states of Mississippi and Louisiana, at such time and place as the said delegation by correspondence may determine.

On motion of Samuel H. Garrow, esq. *resolved*, That the secretary of this convention transmit to the secretaries of the convention of Mississippi and Louisiana, copies of the foregoing resolution.

On motion of the Rev. Mr. Shaw, *resolved*, That the chair appoint the standing committee of the Church in this state.—Whereupon the chairman appointed the Rev. Albert A. Muller, and the Rev. Henry M. Shaw, of the clergy, and Messrs. George Poe, jun. George W. Owen, and George Starr, esq. of the laity.

On motion of George Poe, jun. *resolved*, That Mr. Edward Hall, of this city, be appointed secretary of this convention.

On motion of the same gentleman, *resolved*, That the thanks of this convention be given to the Right Rev. Bishop Brownell, of the diocese of Connecticut, and the Rev. Wm. Richmond, of New-York, for their visit to this state, and for the interest they have evinced in the promotion of this convention.

On motion of David Files, jun. esq.

resolved, That the thanks of this convention be given to the Rev. Mr. Muller, who acted as secretary.

On motion of the same gentleman, resolved, That the proceedings of this convention be published in the papers of this city.

After prayers by the bishop, the convention, on motion of William H. Robertson, adjourned *sine die*.

THOMAS C. BROWNELL, *Chairman*.

Attest.

ALBERT A. MULLER, *Secretary*.

We understand that the next convention will be held in Mobile, on the 12th day of May next.

### *Bishop Brownell's Mission.*

In our January number, page 26, we copied from the Lexington Reporter, and Episcopal Watchman, the particulars of this mission, as far as then received.—Letters have since arrived from the bishop, and from the Rev. Mr. Richmond, giving very particular and satisfactory details of their proceedings. These details are so interesting, that we are sure what we insert below will be acceptable to our readers. They are taken from the Episcopal Watchman of the 13th and 20th of February, and are stated to be derived from letters from the bishop to his friends in Hartford. It will be recollected, that the account published in the January number, left the bishop and Mr. Richmond at Louisville, Kentucky.

“On the 15th of December we left Louisville, in the steam-boat Philadelphia, on our way to the state of Mississippi. On the 19th, the boat ran upon a sand-bar, with such force that there appeared little probability of her floating again till a part of her cargo should be taken out. After a detention of about twelve hours, we were fortunate enough to get on board the steam-boat Huron, and continued our way down the Mississippi. Owing to this detention, we were unable to visit Vicksburg, as we had intended, and proceeded on to fulfil our appointment at Natchez. We were fortunate in the character of our fellow-passengers on board of both the boats, as indeed we had been on board the boats in which we descended the Ohio. There was no intemperance, profanity, gambling, or other improper conduct. On Sunday, the 20th, at the request of the captain and passengers, we had divine service and a sermon in the principal cabin, which were attended by all on board, (probably nearly 100,) with the exception of those engaged in navigating the boat.

“We arrived at Natchez on Tuesday, the 22d of December. Notice had been given for public worship in the church, on the evening of the 24th, but, owing to a very violent rain, it was relinquished. On Christmas-day the church was consecrated, by the name of Trinity Church, and the rite of confirmation was administered to 19 persons. The sacrament of the Lord's supper was also administered. The Rev. Mr. Richmond, the Rev. Mr. Fox, and the Rev. Mr. Porter, assisted in the solemnities of the day.

“On the 26th December, accompanied by the above-named clergy, I set out on a visit to the churches in Jefferson and Claiborne counties. On Sunday, the 27th, Christ church, Jefferson county, was consecrated, and the holy rite of confirmation was administered to 13 persons. The church here is a very neat brick building, erected by a few wealthy planters in its vicinity. It contains spacious galleries for the accommodation of their slaves, and, both on this day and on the following Wednesday, more than one hundred of them were in attendance. The Rev. Mr. Fox, recently the rector of this parish, has removed to the state of Louisiana, and a successor is much wanted. A young clergyman of piety and talents would receive a salary of about six hundred dollars, and would be a welcome guest in the families of any of the proprietors of the church.

“On Monday, the 28th, we pursued our journey (on horseback) to Port-Gibson. On our way, we turned aside to see a very aged clergyman of our Church, the Rev. Adam Cloud, whom we found dangerously ill. The interview was peculiarly interesting and affecting, and we concluded it by uniting in the office of Visitation for the Sick. The following day we had public worship in the court-house at Port-Gibson. Three persons were confirmed. The Rev. Spencer Wall, who officiated for some time in this place, had removed to the state of Louisiana. This appears to be a suitable station for a missionary. Perhaps Vicksburg might be associated with it. We were informed that 1200 dollars had been subscribed, in the latter place, towards the erection of a church. There are several intelligent Episcopalians at Port-Gibson, who are very liberally disposed. One gentleman expressed his readiness to give one hundred dollars a year towards the support of a clergyman, and assured us that four or five hundred more would be easily raised, for a clergyman of piety and popular talents.

“On our return to Natchez, we had public worship again in Christ church, Jefferson county, when the Rev. Mr. Richmond received thirty dollars from three gentlemen of the parish, for the objects of our mission. On the evening of the

31st, the Rev. Mr. Richmond preached a missionary sermon at Natchez, and received a collection of thirty-four dollars. The Rev. Mr. Porter received and accepted a call to the parish of Natchez, during our stay there. This is a large and wealthy parish, and presents an interesting field for useful exertion. The church is built of brick, and is a spacious edifice, though not conveniently constructed. It cost about 25,000 dollars. Mr. Porter is the only officiating clergyman now remaining in the diocese of Mississippi.

"On Friday, the 1st of January, we again pursued our way down the Mississippi, in the steam-boat *Lady of the Lake*. The Rev. Mr. Richmond and the Rev. Mr. Fox landed at Fort Adams, and went to Woodville, where they had divine service on Sunday. The Rev. Mr. Porter and myself proceeded as far as St. Francisville. We arrived here on Saturday afternoon, and on Sunday I officiated in the new brick church erected for the Rev. Mr. Bowman. It is a neat and convenient building, and all finished but the plastering. The congregation has been recently organized, but appears to be in a prosperous state. The following day, the Rev. Mr. Bowman accompanied us to Woodville, where we arrived in time to attend divine service in the evening. The next day (January 5) the church was consecrated, by the name of St. Paul's Church, the holy rite of confirmation was administered to nine persons, and the Rev. John C. Porter was admitted to the holy order of priests. On this occasion the Rev. Mr. Richmond and the Rev. Mr. Fox conducted the morning service, the Rev. Mr. Fox read the sentence of consecration, the Rev. Mr. Bowman presented the candidate, and all joined in the imposition of hands.—The church at Woodville is a handsome wooden building, supplied with a neat organ, and the music was excellent. The parish which has been supplied during the last summer by the Rev. Mr. Porter, is now destitute of a clergyman, and anxious to obtain one. It should be united with the parish of Pinckneyville, and both together may afford a salary of six or seven hundred dollars. A clergyman without a family need be at no expense for boarding in this country.

"Three pious and zealous clergymen of talents are now greatly wanted to fill the vacant parishes in the diocese of Mississippi, and twice that number might be usefully employed as missionaries. I have visited no part of the country where there are fewer prejudices against our Church than in the state of Mississippi. The intelligent and influential portion of the community seem generally well disposed to receive and support her ministrations. But where are the clergymen to be obtained? The harvest truly is plenteous,

but the labourers are few.' There is no resource for the increasing wants of the Church but in our education societies. Of this I have been long convinced, and it was this conviction which laid the foundation of our 'Church Scholarship Society.' We have reason to bless God for the success which has attended the efforts for its establishment, and to pray for its enlargement and the extension of its usefulness.

"I left St. Francisville on the 7th of January, accompanied by the Rev. Mr. Richmond and the Rev. Mr. Fox, and arrived at New-Orleans on the morning of the 8th, where we were very cordially received by the Rev. Mr. Hull, and other friends of the Church. The state of this parish is much more prosperous than I had anticipated: it embodies a very large portion of the most intelligent and influential families in the city. The church is a neat and commodious brick edifice, but the congregation is so large that more extensive accommodations are needed, and a new and more spacious building will probably be erected in the course of two or three years. On Sunday, the 10th of January, the church was consecrated by the name of Trinity Church. Morning prayer was conducted by the Rev. Mr. Hull, and the sentence of consecration was read by the Rev. Mr. Richmond. The Rev. Messrs. Fox, Muller, Wall, and Adderly, were also present and assisting. In the afternoon, divine service was read by the Rev. Mr. Adderly, and a sermon delivered by the Rev. Mr. Richmond. In the evening, by invitation of the Rev. Mr. Clapp and his session, I officiated in the church occupied by the Presbyterian congregation. I was the more readily induced to accept this invitation, as there was no provision for lighting the Rev. Mr. Hull's church, and as *this* was of much larger dimensions. Evening prayer was read by the Rev. Mr. Fox, the responses were made with great propriety, and a very crowded audience evinced, by their silence and attention, the interest which they felt in the services of the Church.

"On the following Wednesday, I delivered a discourse in Trinity church, on the subject of confirmation; and on Sunday morning (the 17th) that holy rite was administered to *sixty-four* persons; after which a missionary discourse was delivered by the Rev. Mr. Richmond, and a collection made amounting to 212 dollars. I officiated again in the church in the afternoon; and in the evening the Rev. Mr. Richmond preached in the Presbyterian church, when the service was read by the Rev. Mr. Muller.—All these religious services were attended by full and attentive congregations. How far they were instrumental in advancing their spiritual welfare is known to God alone, and must de-



pend entirely on the influences of his Holy Spirit.

"On Monday, the 18th of January, pursuant to previous notice, a meeting was held in Trinity church, for the purpose of more fully organizing the churches in the state by the formation of a diocese. The meeting was attended by the Rev. Mr. Hull, the Rev. Mr. Fox, and the Rev. Mr. Bowman, as the clergy of the state, and by several respectable laymen. A constitution was adopted, and a standing committee and other officers duly elected. It was also determined to invite the Churches of Mississippi and Alabama to unite with the Church of Louisiana, for the purpose of constituting a *south-western diocese*. These measures cannot, of course, be consummated till after the meeting of the next General Convention, but the incipient organization will have a tendency to promote feelings of union, energy, and zeal, in this portion of the Church, which may prove highly auspicious to its future prosperity.

"The Rev. Mr. Bowman, of St. Francisville, informs me that the Episcopal visit to that place had tended greatly to encourage his parish, and that, the day after our departure, a meeting of his vestry was held, when eleven hundred dollars were raised—a sum amply sufficient to finish his church. The Rev. Mr. Wall, whom I met at New-Orleans, has gone, by my advice, to Franklin, in the district of Attakapas, where he purposes to establish a school, and attempt the formation of a parish. A respectable gentleman of the district of Plaquemine desired me to send to that place an Episcopal clergyman, who would be willing to take charge of a few scholars, with an assurance that he would receive a liberal support. And another gentleman, residing on the bank of the Mississippi, about forty miles from New Orleans, applied to me for a clergyman and teacher, offering himself to give sixty acres of valuable land for a glebe, and assuring me that a few planters in this vicinity were ready to unite with him in building a brick church, and a brick house for a parsonage.

"We left New-Orleans on the 20th of January, and arrived at Mobile the evening of the following day. The Rev. Mr. Muller has accompanied us, with the view of establishing himself at Tuscaloosa. In a future letter I will give you an account of our proceedings in Alabama."

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The following letters from the Rev. Mr. Richmond, will be read with great interest, notwithstanding that they may repeat some of the items of information already given. They are copied from the Philadelphia Recorder of the 2d of January and 20th of February.

"Louisville, Kentucky, Dec. 14, 1829.

"REV. AND DEAR SIR,—You were informed, at Philadelphia, of the amount of collections made in New-England, and in four churches in the city of New-York, (including St. Ann's church, Brooklyn,) with especial reference to the mission of Bishop Brownell. The sum collected in St. Stephen's church, Philadelphia, has also been reported. We left Philadelphia on the 12th of November, and I preached in the evening, in St. James's church, Lancaster. As the weather was unfavourable, it was not deemed expedient to call on the congregation for their contributions; but we visited next morning, in company with the clergymen of that church, as many of the friends of the cause as our limited time would permit, and stated the objects of the society. We received assurances of assistance in the good work, and in one instance, a liberal donation from a respectable lady, which was left in the hands of one of the clergymen, to be sent to the treasurer, with such other sums as might be received. On Sunday, the 15th, Bishop Brownell preached at Carlisle, to which place he was accompanied by the Rev. John Reynolds, of St. Stephen's church, Harrisburg. I supplied the place of Mr. Reynolds. It was judged inexpedient to attempt making a collection in either of these places. On passing through Greensburgh, I was reminded, by the sight of an Episcopal church in that town, of some facts that must interest and encourage the friends of missions. In the course of my missionary labours during the week, while I was stationed at Pittsburg, I arrived one evening at Greensburgh from Connelsville. I had heard of but two persons that belonged to the Episcopal Church, and was dissuaded from performing service there. The attempt was however made that same night in the court-house. A respectable congregation assembled, and public notice was given, that I was ready to perform, for any who might desire them, the duties of a missionary of the Episcopal Church. Next morning, before ten o'clock, I had baptized ten children, mostly of Episcopal parents; and in the course of about a week, the sum, as nearly as I can recollect, of four hundred dollars was subscribed towards obtaining the ministrations of our Church. For some time afterwards, this town was not provided for; but Greensburgh has now an Episcopal church and thirty eight communicants. Do we wish for a stronger case to illustrate the necessity of missionary exertions? Yet even stronger instances might easily be adduced by those who have laboured in the cause of Christ, and of souls, on this side of the Alleghanies.

"On Sunday, the 22d, Bishop Brownell preached in the morning in Trinity church,

Pittsburgh, and in the evening of the same day I delivered a discourse, advocating the objects of the society. Thirty-six dollars were collected. I cannot refrain from expressing my admiration at the zeal and liberality which have been evinced by the rector and members of this congregation. About ten years since, I visited Pittsburgh as a missionary, and for some months acted on Sunday as the minister of Trinity church. When I left the place, the congregation was extremely small, and the communicants were few. Since that period, a new, and, as I have been informed by good judges, uncommonly correct and imposing Gothic edifice has been erected. The congregation has increased tenfold; and the treasurer informed me, that since the 6th of February, 1824, he had collected and paid out, for various purposes connected with the church in Pittsburgh, the sum of twenty-six thousand dollars. He also says, in a letter addressed to me, 'In May last, I paid for the congregation, to the Society for Promoting Christianity in Pennsylvania, \$407; and lately the members of "the Association of Trinity Church," Pittsburgh, have given subscriptions (for missionary purposes) to the amount of \$128, which does not include the donations of the Rev. John H. Hopkins and Dr. Mowry.' I think many years will not elapse before there will be another Episcopal church in this city. On Thursday, the 27th, Bishop Brownell preached in Christ church, Cincinnati, and thirty dollars were collected for the society. He had the pleasure of meeting Bishop Chase in this beautiful and extensive city. On Sunday, the 29th, Bishop Brownell preached in Christ church, Louisville, Kentucky, on the subject of confirmation; and public notice was given, that on Sunday, the 13th December, that holy rite would be administered. The Rev. John T. Adderly, of Pennsylvania, who, on his way to New-Orleans, had accompanied the bishop from Pittsburgh, read the service. In the afternoon, the Rev. George Weller, who, with his family, had also joined the bishop at Pittsburgh, and accompanied him to this place, officiated. On Friday evening, the 4th December, Bishop Brownell preached in Christ church, Lexington. On Saturday evening, the Rev. S. C. Freeman, of Ohio, read the service, and I preached. On Sunday morning, the bishop consecrated the church and delivered an appropriate discourse; after which, the holy communion was administered. In the afternoon, the Rev. John Ward read prayers, and I preached. At night, the Rev. Mr. Peers read prayers, the bishop administered the rite of confirmation, and I addressed the congregation in favour of the society. Ninety dollars were collected, and a most zealous individual of the congregation, whose

praise is in the Church, sent in a paper subscribing \$50 annually, until withdrawn, to the society, for missionary purposes west of the mountains. It was encouraging to the friends of the Church to see five Episcopal clergymen and a bishop assembled together in the church at Lexington. On our return to Louisville, we were happy to meet the new rector of the church, the Rev. David C. Page. The time, until Sunday, was diligently devoted to visiting with him the members of the congregation preparatory to their receiving confirmation. On Saturday last, the bishop again addressed the congregation on that important subject. Yesterday he consecrated the church, preached an appropriate discourse, and confirmed thirty-one persons. There was a crowded and attentive congregation. In the afternoon, the Rev. Dr. Chapman, of Lexington, preached, and at night I preached for the mission. Forty dollars were collected. Wherever we have been, Episcopalians have very generally been visited and stirred up in the good cause. The subject of associations auxiliary to the society has been urged, and all the information that could be had, obtained. The state of the roads rendered it impossible for the bishop to visit Danville and Nashville in the time allowed him. This circumstance is the less to be regretted, as Mr. Weller went to Nashville, and the Rev. Gideon M'Millan, from Ohio, has accepted the charge of the congregation at Danville. The excitement produced by the visit of the bishop at Louisville, and the presence of their new rector, induced some of the Episcopalians to set on foot a subscription to pay off the debt of their church, amounting to about \$1000. Two individuals have subscribed \$200 each, and by this night the whole sum will be obtained. Bishop Brownell finds that his time will not permit him to explore Indiana, nor even to visit St. Louis. Indeed this mission is, I trust, only preparatory to others of the same nature, which will continue to be blessed by the great Head of the Church. I have no doubt that a missionary will be supported in West Pennsylvania, by the congregation at Pittsburgh. While we were in that city, one gentleman, to whom acts of this kind are familiar, offered \$50 annually for this purpose. The congregation at Lexington is willing to aid in the support of one in that vicinity, and there is reason to believe that the congregation at Louisville will soon declare their resolution to do the same. The language of our friends in this region is, Let intelligent, pious, and devoted labourers come forth, and we will assist in making provision for them. In our visits in this state, stations where missionary exertions will be useful, have been pointed out, and the names of persons who can give information, obtained.

Bishop Brownell will give in, on his return, a general report on these important matters. Sincerely your friend and brother in Christ,  
WILLIAM RICHMOND."

"*Mobile, 25th January, 1830.*

"REV. AND DEAR SIR,—I stated in my report to you respecting Mississippi, that Bishop Brownell preached in Grace church, St. Francisville, Louisiana, on Sunday, the 3d of January. The Rev. Mr. Bowman, the rector of the parish, informs me, 'such was the interest excited by the visit of the Bishop to this congregation, that they have since contributed about eleven hundred dollars, which will enable them to pay off a small debt of the church, and leave a sufficient balance to finish it.' The church, a very neat and commodious brick building, will be finished in the spring. Mr. Bowman intends to form an association auxiliary to our society, and will also, in a short time, make a collection with reference to Bishop Brownell's mission. On Sunday morning, the 10th of January, the bishop consecrated Christ church, New-Orleans, and preached an appropriate discourse. In the afternoon, prayers were read by the Rev. John T. Adderly, of the diocese of Pennsylvania, and I preached. At night, by the particular request of the minister (the Rev. Mr. Clapp) and the session, prayers were read by the Rev. James A. Fox, in the church occupied by the Presbyterian congregation, and a sermon was addressed by the bishop to an assembly of not less than twelve hundred persons. It was very gratifying to observe a disposition, on the part of the whole congregation, to unite in the impressive and appropriate services of our Church. As Christ church could not be conveniently lighted at night, it was deemed advisable to accept the very friendly invitation of Mr. Clapp. Our service, when regularly and fully performed, as on this occasion, can hardly fail to command the attention and meet the approbation of the candid and devout worshipper.

"On Wednesday morning, the 13th of January, the bishop delivered a discourse particularly addressed to the candidates for confirmation. This holy rite was administered, the following Sunday morning, to sixty-four persons; after which, I preached a sermon for our society, and two hundred and twelve dollars thirty cents were collected. Prayers were read by the Rev. Mr. Bowman, who had come down from St. Francisville, attended by a lay delegation, to be present at a convention for the purpose of organizing a *south-western diocese*, to be composed of the States of Mississippi, Louisiana, and Alabama. In the afternoon, the bishop preached. At night, prayers were read by the Rev. Albert A. Muller, in the church oc-

cupied by the Presbyterian congregation, and I preached to as many persons as had attended on the preceding Sunday night. We were again gratified to find, that all that were present evinced a disposition to unite, according to our form, in the worship of God.

"The convention, of which due notice had been given, assembled in Christ church, on Monday morning, the 18th, at nine o'clock, and organized the Church in Louisiana as a diocese. The meeting was attended by a number of laymen of great respectability; five clergymen of our Church were present, and the bishop was invited to preside. A constitution was adopted, and other arrangements, with reference to the object proposed, were made. I doubt not, all pious and zealous Churchmen will hail this event as highly auspicious to the interests of our communion in this important portion of our extensive country.

"We arrived at this place on Thursday, the 21st, and have since been fully occupied by the important duties assigned to us. Every day brings increasing evidence to our minds, that nothing but immediate, judicious, and zealous exertions, are required to enlarge greatly, under the favour of Heaven, the bounds of the Episcopal Church in the western and south-western states. But these exertions must be made, and *at once*, or there is reason to apprehend that the hopes and expectations now so fondly cherished, will not be realized. Let us pray that Episcopalians, in all parts of our country, may feel the great importance of preparing and sending forth diligent labourers to the field of God. May the Lord of the harvest warm their hearts, strengthen their hands, and prosper their work. May He give the increase. Sincerely yours,

WM. RICHMOND.

"*Rev. E. Rutledge.*"

### Obituary Notices.

#### THE REV. ISAAC WILKINS.

DIED at Westchester, New-York, on Friday, February 5th, in the eighty-ninth year of his age, the Rev. ISAAC WILKINS, D. D. rector of St. Peter's church in that place.

If the most stern and sterling integrity; a conscience which knew no compromise; and an habitual purpose, passing by all selfish considerations, and aiming, through good report and evil report, at *duty*, with all its sacrifices, responsibilities, and consequences, form the upright, virtuous, and honourable man, Dr. Wilkins was among the most upright, the most virtuous, and the most honourable. If deep and thorough conviction of the great truths of the Gospel; the entire submission of a more than ordinarily strong and enlight-

ened understanding to the teachings of God's word; an abiding and humbling sense of a personal need of a Saviour and Sanctifier; a childlike reliance on the Saviour and Sanctifier revealed in holy writ; devotion of the most intense character; and piety infusing its holy influences into all the heart, all the soul, and all the mind, are constituents of a true Christian, he has cause to thank God who has grace to take pattern herein by the character of the venerable man now noticed. If love for that Church which Christ loved even unto death; reverence for the appointments which He made for its perpetuity and good order, and for its subserving the great end of its establishment in the sanctification and salvation of His people; a due appreciation of that primitive evangelical piety, which led Christians to be of one heart and one mind, to continue steadfast in the apostles' doctrine and fellowship, and holding, as faithful members of the Church, the Head, which is Christ, *thus* to derive from Him grace to increase with the increase of God; if these enter essentially into the character of a good Churchman, never had the Church a truer son than in the subject of this notice. If talents and learning of a superior order; an intimate acquaintance with the whole range of Christian theology; an ardent love for the duties of the ministry; an abiding and practical application to himself of the truths and precepts which he delivers to others; a rule and measure in delivering those truths and precepts, casting off all reference to popular liking, and governed solely by *the word of God*, and by a sense of responsibility to Him; a conscientious fulfilment of the vows of ordination; faithful allegiance to the authorities of that portion of the Catholic Church to which he belongs; and an enlightened and zealous devotion to its interests, mark the able minister of the New Testament; one of the best prayers we can offer for the Church, is, that God would raise up for her many ministers as well qualified for their Master's work, as was this venerable man.

A conscience so true as his; a sense of duty so far removed as was his from any sacrifice to personal interest, personal ease, and the satisfaction of wearing the feather of popularity; and a mind of the more than ordinary clearness and elevation which characterized his, may sometimes fail in what may be thought due allowance for supposed errors of judgment, for the weakness of human nature, and for the strength with which the world allures, to some abatement of the rigid demands of duty in favour of what is easier and more gratifying to the natural man. However this faithful servant of God (and his religious views were of too evangelical a character to be blind to the

fact, that the very best have their imperfections) may have sometimes exemplified the truth of this remark, it was only where he thought principle was concerned, and in honest compliance with what he deemed duty, and what he deemed real charity, or a sincere desire to be instrumental in leading others into the truth, and to avoid even the appearance of sanctioning or conniving at error.

In private and social life, the piety, kindness, benevolence, and cheerfulness of the true Christian, an affectionate interest in the welfare and happiness of all about him, the urbanity of an accomplished gentleman, the good sense and extensive information of an intelligent and well-read man, the fancy of a ready poet, and the sprightliness of true and chastened wit, rendered him one of the most profitable and pleasing of companions. And for all the sweet charities, the endearing sympathies, and the elevated affections, of domestic life, he has left a monument that will perish only with the hearts in which it is erected.

Although from early life of a religious turn of mind, much devoted to theological reading, attached to clerical society, and cherishing an affection and desire, equal to his fitness, for the ministry, it was not until he had attained to nearly threescore years of age that Dr. Wilkins found himself sufficiently released from civil and secular cares to gratify his early and abiding preference of the ministry as his profession. He was then ordained deacon, and afterwards, priest, by the Right Rev. Bishop Provoost, of this diocese. He soon settled in the parish in the charge of which he continued until his death; having added to it, for a time, that of St. Paul's church, Eastchester. He continued in the exercise of his public duties until within a few months of his decease. He was a graduate of Columbia College in this city, and was for many years its oldest surviving alumnus, having received the degree of A. B. in 1760, and of A. M. in 1763. In 1811 he was honoured by his alma-mater with the degree of D. D. His performance of the public services of the Church was characterized by peculiar solemnity and dignity, and by a manner clearly indicative of the deep and engaged interest which his heart felt in the holy offices. In his preaching, he aimed at the faithful exhibition of the whole counsel of God; and explained and enforced the doctrines of the Gospel, the distinctive principles of our Church, and the whole range of Christian obligation and duty, with a clearness which manifested his own understanding of them, and an earnestness which proved how deeply his heart was engaged in the work. He was conscious of the existence of no error in faith or practice against which he would hesitate

boldly and fearlessly to breast himself. He saw nothing to be his own duty, or that of his people, to which he would not, in the most uncompromising manner, devote himself, or which he would not most faithfully and earnestly urge and enforce upon them. It has been said of him, and it is here believed to have been most justly said, that had he lived in times of martyrdom, there is not that thing which he thought it his duty to say or do, which he would have left unsaid or undone, or the act or word which he deemed inconsistent with the most rigid demands of duty and of conscience, which he would have done or said to save his life. His was a piety and virtue which would have remained unmoved, when those more boasted might have found plausible excuses for giving way. The unrivalled venerableness of his appearance, for many years past, added to the worth, dignity, and sanctity of his character, invested his public ministrations with a deep and peculiar interest. It was to him that reference was made in the beautiful lines entitled "the Watchman," published in the *Christian Journal* for December, 1826.

From the year 1801, until, in 1821, he was obliged, by the infirmities of age, to decline, Dr. Wilkins was uniformly returned as a clerical deputy from the diocese of New-York to the General Convention, and attended the greater number of the meetings of that body. There, as in the diocesan convention, he was the able and enlightened advocate of sound principles of ecclesiastical polity, and of such measures as in his conscience he believed to be the most agreeable to them. Indeed, never had the Church a more disinterested friend. He overlooked all selfish considerations, tending either to personal ease, or to the gratification of receiving human commendation or applause, and went directly to the point whither he thought himself drawn by duty and by conscience.

The strength of his faith, and the clearness of his religious views, were eminently conspicuous during the progress of a most painful and distressing disorder towards its fatal termination. His mind unclouded, and his heart strengthened and sanctified by the grace of God, he saw no terror in death, but anxiously, and yet meekly and resignedly, desired its more speedy approach. The thought of being soon translated to Paradise not only soothed and supported him, but ministered to the constitutional and Christian cheerfulness which had characterized him through life. At length the kind and gracious summons came, and rarely has a soul departed stronger in the faith, richer in the hope, and more sincere and affectionate in the genuine charity, of the Gospel, than that which then entered on the

great salvation purchased by the blood of the everlasting covenant.

#### SUSANNAH LAMBERT.

Died at Wilton, Connecticut, on the 4th of August last, in the eighty-first year of her age, Mrs. SUSANNAH LAMBERT, the venerated mother of our late respected fellow-citizen, David R. Lambert. The following obituary notice of this amiable woman has just been received from an esteemed friend, and we cheerfully give place to it, as more worthy of the deceased than any thing we could ourselves offer:—

"To particularly notice the decease of one distinguished for piety, zeal, and usefulness in the Church of Christ, is not only rendering a tribute to the memory of departed worth, but is also an act of duty.

"It is with these views that the venerable name of Mrs. Susannah Lambert, late of Wilton, Connecticut, is presented to the notice of your readers—a name well known to many of the clergy and laity of our Church, in various parts of the Union. To attempt to do justice to her memory is not the present design; suffice it to add, that from her youth she was a devoted member of our Church, and with the increase of years was accompanied the additional fruits of piety, of faith, and, its only sure test, of good works. For many years she was a principal supporter of the church in Wilton, and previous to its separation from Norwalk, her family were distinguished for their munificent zeal. To the clergy her hospitable mansion was ever open, and its guests received with affectionate cordiality. Possessing a disposition by nature peculiarly amiable, and heightened by the benign influences of Christianity, she was most deservedly beloved and admired by her numerous acquaintances. To do good unto all, and especially to the household of faith, she esteemed not only a duty, but one, the discharge of which afforded her peculiar pleasure. Her heart glowed with benevolence and good will toward the whole human family; she knew not an enemy, and it is firmly believed she left not one behind her. For the prosperity of Zion her fervent prayers daily ascended; for its attainment her alms were often liberally contributed; and it is trusted they have jointly appeared as a bright memorial before her God. She survived to her eighty-first year, enjoying an unusual degree of health, peace of conscience, and joy in the God of her salvation. In her latter days, for a series of years, was forcibly exemplified that 'the hoary head is a crown of glory, being found in the way of righteousness;' and of her decease peculiarly may it be added,

'Blessed are the dead who die in the Lord; yea, saith the Spirit, for they rest from their labours, and their works do follow them.' B."

#### EPISCOPAL ACTS.

##### *In the Diocese of Virginia.*

On the 29th of December the Right Rev. Bishop Meade held an ordination in one of the churches in Antrim parish, Halifax county, and admitted the Rev. Charles Dresser, rector of the parish, to the holy order of priests; the Rev. Messrs. Cobbs and Steel being present and assisting. And at a late visit to Alexandria, the same right reverend gentleman held an ordination in Christ church, and admitted to the holy order of deacons Mr. Zechariah Meade, of the theological seminary near that place.

##### *Female Zeal.*

It affords us great satisfaction to record the following instance of pious zeal in the ladies of the Missionary Society of St. Paul's church, Augusta, of which the Rev. Hugh Smith is rector, extracted from a letter of that gentleman, of 31st January.

"During the afternoon and evening of the 17th December last, the ladies of the Missionary Society of St. Paul's held their annual fair of useful and ornamental articles, chiefly of their own handywork, which produced the sum of \$1624. Of this sum, \$1200 were immediately placed out at interest, for the benefit of the missionary cause. All was done splendidly, yet with a happy influence on public feeling, 'decently and in order;' and so large a sum gladly and good-humouredly given for our missionary cause, is a practical answer to many popular objections to such efforts."

##### *For the Christian Journal.*

##### *Hooker's Ecclesiastical Polity.*

To all who are at all conversant with Church theological reading, it is but necessary to name the title of the above work, to enlist the strongest feelings in favour of its general circulation throughout our country. A promising effort to this end is now making by the Messrs. T. and J. Swords, in their proposal for publishing the first American edition of that invaluable work. From an intimate acquaintance with its merits, the present writer would urge every Episcopalian who can afford to lay out the required sum in any book or books, to subscribe to it without delay. He will find himself richly repaid. To the clergy and candidates for orders it would be paying a poor compliment, to

endeavour to prove that every one of them should have a copy. A. W. D.

#### *Annals of the Church.*

It affords us much pleasure to give whatever additional publicity the pages of our Journal may secure, to the following circular. Most sincerely do we hope that the truly interesting and important work to which it relates, will meet with extensive and efficient aid and patronage. It will be a work of great labour, but we have no doubt will be ably performed by the well qualified gentlemen who have undertaken it.

#### CIRCULAR.

##### *To the Clergy and Laity of the Protestant Episcopal Church of the United States.*

The subscribers respectfully address themselves to their brethren, and solicit their aid in the accomplishment of an object important to us all, and which, ere long, must be placed beyond our reach for ever.

There are yet surviving, a few venerable members of our Church, both among the clergy and laity, who are living chronicles of our past ecclesiastical history. Our object is, to procure from them, as far as is practicable, such facts connected with the Church and its concerns, as ought to be preserved for the benefit of the future historian of the American Episcopal Church.

To the office of historians we are not so presumptuous as to aspire; we shall be well content to fill usefully and profitably the humble station of collectors of materials for a more gifted pen than ours. We have long been sensible of the necessity for some effort to gather together the scattered fragments of our earlier Church history, which diligence may yet snatch from the grave. We have waited, in the hope that some one better qualified than we are, would undertake the task, before it should be too late. But hoary heads are fast falling around us, and no one has yet appeared to collect into a common receptacle, materials which are daily becoming more scanty.

We, therefore, with diffidence, offer ourselves for the task, believing that it is better it should be done even imperfectly, than not done at all. We venture also, by way of apology for ourselves, to suggest, that our contiguity to that venerable prelate who has watched the progress of our Church through a longer period than almost any man in our country, seemed to intimate, that in the particular of local situation at least, we possessed a most desirable qualification for our contemplated work.

In pursuance, therefore, of our design,

we venture to present to our brethren the following list of queries, with the request that they will have the goodness to aid us, not only by their early attention to the particular inquiries here proposed, but also by the communication of any matters of interest connected with the history of the Church in their portion of our country.

The materials thus obtained, shall be preserved with care; and we pledge ourselves to our brethren, that we will spare neither time nor expense (should we be furnished with the requisite materials) in preparing for the public eye, such Church Annals as our industry and the kindness of our friends may place within our reach.

Our friends and brethren are requested, as soon as they can with convenience prepare their communications, to forward them to either of the subscribers, by whom they will be thankfully received.

EDWARD RUTLEDGE,  
FRANCIS L. HAWKS.

Philadelphia, February 1, 1830.

#### QUERIES.

1. When was your church organized or chartered, and the edifice built?
2. Who have been its principal supporters?
3. Were you ever aided by the English Society for the Propagation of the Gospel in Foreign Parts, or by any other society?
4. Who have been your clergymen, and what their respective times of service?
5. Have there been controversies connected with the history of your parish; and if so, what are the particulars?
6. What particular opposition or difficulty has your church encountered from other denominations?
7. What was the effect of the American Revolution on your church?
8. Has your church ever been aided by legacies, or other benefactions from individuals or societies?
9. Can you furnish from the vestry minutes or other documents of the church, any extracts which will throw light on any portion of your church history?
10. Will you procure from your oldest parishioners or acquaintance, such facts relative to the Church in your own diocese, or any part thereof, as rest in tradition only; particularly with reference to personal incidents; and furnish with them the name or names of the author or authors?
11. Have you a parish library?—if you have, whence was it obtained? Has it been useful in disseminating the distinctive principles of the Church among your flock?
12. What have been the variations from time to time in the degree of spirituality exhibited in your parish? What have been the causes of such variations?

13. Has the legislature ever interfered with the Church, or any part thereof, in your diocese? If so, refer us to the volume containing the law or laws; as also to any adjudged or reported case on any right of the Church; and furnish us with the history of the effect of any legislative act upon the Church.

14. If any of the clergy of your parish have been authors, refer us to their publications. If there should be any document in *manuscript*, too long for our friends to transcribe, and which in their opinion would aid us, we request that they would inform us of its existence and subject matter, and recommend a suitable person to us as a copyist: the document, if necessary, shall be transcribed at our expense. We request also to be referred to any *printed* document likely to aid us, and beg to be informed where a copy may be procured.

Philadelphia, January 23, 1830.

The Rev. Edward Rutledge, and the Rev. Francis L. Hawks, having stated to me that they contemplate measures for the procuring of documents relative to the concerns of the Episcopal Church, as well in its colonial state as under the circumstances which have occurred since the Revolution, I certify my hearty approbation of the design, with the hope that it will be aided by all those of our brethren who may have access to the required information.

WILLIAM WHITE,

Bishop of the Protestant Episcopal Church of the Commonwealth of Pennsylvania.

I cheerfully concur in recommending the undertaking of the Rev. Messrs. Rutledge and Hawks.

H. U. ONDERDONK,

Assistant Bishop of the Protestant Episcopal Church in Pennsylvania.

Calendar for April, 1830.

4. Sixth Sunday in Lent. Palm Sunday.
5. Monday before Easter.
6. Tuesday before Easter.
7. Wednesday before Easter.
8. Thursday before Easter.
9. Good-Friday.
10. Easter Even.
11. Easter-Day.
12. Easter-Monday.
13. Easter-Tuesday.
18. First Sunday after Easter. Low Sunday.
25. Second Sunday after Easter. St. Mark.

Ecclesiastical Meeting in April, 1830.

19. Georgia Convention meets.

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**LITERARY REGISTER.**

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[Vol. XIV.

*Bishop Bowen's Address, delivered at the Meeting of the Annual Convention of the Diocese of South-Carolina, held in the City of Charleston, February 17, 1830.*

*Brethren of the Clergy and Laity,*

SINCE our last annual meeting in convention, the visitation-duty which I have been permitted to perform, has embraced St. Helena's church, Beaufort; St. Helena's church, on the island of St. Helena; Sheldon church, Prince William's parish; Trinity church, Edisto; St. Matthew's parish; Prince George, Winyaw, Georgetown; All Saints' parish, Waccamaw; St. Mark's, Clarendon; St. David's, Cheraw; Trinity church, Columbia; and Claremont church, Stateburg. At Beaufort, the church had been improved at no inconsiderable expense to the congregation; very advantageous alterations having been made in it; and all things indicated that the ministry was there diligently fulfilled. The congregation on the island of St. Helena has declined with the decrease of the population of the island, and the loss by death of many of its members. Mr. Field, in deacon's orders, was serving it, under a limited engagement. On my visit to Prince William's parish, the Rev Mr. Young, with the assistance of the Rev. Mr. Walker, of Beaufort, was admitted to priest's orders, in Sheldon church; where a numerous congregation were assembled, and a devout interest was evinced in the solemnities of the occasion. The church on Edisto Island was found in a condition altogether prosperous and happy. In St. Matthew's parish, divine service has been reinstated at the parish church; and

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the Rev. Mr. Wilson, who had the year before been appointed its minister, was officiating occasionally, also, in the old chapel of the parish, long disused, and at several miles distance from the parish church, with a hope of re-organizing a congregation there. I am not yet in possession of the degree of success which has attended this proper enterprise; Mr. Wilson's report to the convention will, perhaps, convey information of it. This parish, although not consisting of very many families, is a peculiarly interesting one. Its members consist very generally of such as reside in it at all times alike of the year, and are, therefore, always within reach of their own ministers' pastoral attention. The hope is fondly entertained, that nothing may in future discourage the liberal efforts which have been made to give due support to its religious offices. Prince George's parish, Winyaw, is regularly and diligently served by the Rev Mr. Keith: it has been deprived of very many of those who but a few years since composed its highly respectable congregation, but is still an important station of our ministry, and will not, we may hope, by those who supply the places of the departed, be permitted materially to decline in condition. All Saints', Waccamaw, since it was visited, has become vacant by the resignation of its minister. Its members are abundantly able to support its offices, and have not been indifferent to their interest in their re-establishment. It is hoped that they will not long continue without a minister. At St. Mark's, Clarendon, the new chapel erected by the late excellent and lamented Charles Richardson, esq. not being ready, on



my visiting the parish, for consecration, in consequence of the long-continued illness of Mr. Richardson, which terminated in his death, divine service was performed with the Rev. Mr. Chanler, in a house used for the purpose, during the summer months, in the neighbourhood. It was gratifying to find a zealous determination existing among the few who compose this interesting congregation, to replace their minister in a house proper for his residence, and in other respects to dispose the affairs of their church into the happiest order. At Cheraw, the church was found rather advanced than declined from the condition in which I had previously found it; and the pious attention of a small but very respectable congregation to its interests, justifies the hope of its increasing prosperity. Trinity church, Columbia, has continued unhappily without a minister since the resignation of the Rev. Mr. Folker, early after the last convention. Much exertion has been used by the vestry to supply the vacancy; nor can a doubt be entertained that a suitable minister would find in that station at once a field of noble usefulness and a generous provision for his support. I have omitted nothing that, being suggested to me by others, seemed suitable to be done, or that, in the anxiety with which I have considered the case of this church, has occurred to me as likely to be successful, in order to the reinstatement of its congregation in the possession of the benefits of an able and pious pastoral ministry. Your devout sympathy with this suffering church will not be wanting, nor your prayers, that the sorrows of their destitution may speedily and happily be comforted. The church at Claremont, although deprived by death or removal of many of its most valued and useful members, is still generously endeavouring to maintain its ministry with due effect; and on visiting it, a peculiar and uncommon satisfaction was found in observing the kindness with which an affectionate people were endeavouring to increase the comfort of a highly esteemed pastor. A liberal gratuity from his excellency the chief magistrate of the state, whose residence is

within the parish, has been, or will be, expended in improving and adorning their place of worship.

To the vacancies which have been mentioned as having taken place within the year, viz. that of Trinity church, Columbia, and All Saints' parish, Waccamaw, may be added, that of the church on the island of St. Helena, and Prince William's parish. This last was supplied, the last year, by the Rev. Mr. Young, together with St. Luke's; but the increasing duties of his situation as rector of St. Luke's, together with the distance of Sheldon church from his residence, and the interruption to which his health, as well as his more immediate duty, was subjected, by the extension of his services to Prince William's parish, have been, to him, good reasons for confining his services, since the summer, wholly to St. Luke's. The vestry of Prince William's parish have made, and are still making, suitable exertions to provide their parish with a minister. A house has been offered for the residence of him whom they may obtain to serve them, by Colonel M'Pherson, where he may reasonably expect to find his health secure from the ordinary sickliness of the summer in our country parishes. Provision otherwise good and sufficient is proposed. The existence of these vacancies, and the difficulty thus far found to supply them, suggests the lamentable deficiency of ministers in our Church. Not in this portion of it only is this evil experienced, but throughout its whole extent it exists in a degree that may well fill us with concern, and should make the duty obvious of every real lover of the Church, and friend of religion and its interest, to consider what he may have in his power towards relieving the exigency, by giving help and encouragement to those suited for it by education and character, to make the ministry their calling. What is chiefly wanting, is not, I sincerely believe, the ready means of gratification to a worldly ambition, or sensibility to personal interest or distinction; but the evidence merely of a more generally prevalent liberal and friendly temper towards the ministry, sufficient to justify the confidence of any willing

to pursue it, that at least they should not, in doing so, enter on a life of too absolute privation. The moral interest of society makes this a subject worthy the attention of the citizen and the patriot; since nothing can be plainer than the dependence of the whole welfare of a civil community on the general religious virtue of its people, and consequently, no exertion of individual public virtue more obviously obligatory than that which should have for its object the prevention of a diminished moral influence of the Christian ministry, as an effect either of too few coming forward to its work, or the deficient character and qualification, or too degraded and depressed condition, of such as alone might offer themselves to the burden of its important responsibilities. What, especially if the desirable object be effected, of spreading intellectual improvement far more extensively and effectually among all classes of the community, may reasonably be apprehended to be the consequence of too little encouragement given at the same time to the enterprise of talent in the service of religion, but the placing morals, both public and private, on false and uncertain foundations, of which there will be none capable of adequately demonstrating the unsoundness, and thus putting imminently in hazard all that is good and happy for social man? Philosophy, without the religious instruction that shall give *the fear of God* to be the companion of its pursuit, will soon be found to be the philosophy that had been most delusively so called, and letters separated from the Christian discipline of the youthful mind and affections, but the weapon or the vehicle of infidel ingenuity. Of the pernicious influence of philosophical or literary impiety upon social morals and happiness, let any one doubt who can. The Christian, at least, whatever may be the slowness of the mere politician to perceive it, cannot be unaware for a moment of the intimate association which universally exists between religious truth judiciously and soundly entertained among the great body of the people, and the stability, peace and prosperity of his country. But,

independently of the consideration of the temporal tendency of the right and honourable support of the Christian ministry, which he knows cannot but be generally beneficial, the *Churchman* would certainly falsify his professions, and make an utter wreck and mockery of his most sacred obligations, were he not to care for the "house of God and the offices thereof;" or were he to look on with indifference, and see the one, for want of suitable men to minister in them, suspended in neglect and uselessness, and the other abandoned to desolation and the triumph of profanity. Excuse, brethren, these probably unnecessary reflections, into which, solicitudes, not improper to the relation which I bear to you, have led me.

Returning to the more appropriate business of this address, I will only advert, as having connexion with the subject of my visitation duty, and in the concern with which it invariably affects me, to the still existing unhappy peculiarity in the circumstances of our Church in this diocese, of the absence very generally of the poorer classes of the inhabitants resident in their vicinity, from the scenes of its worship. By what insuperable necessity is this to be considered the reproach of our communion? Is it because of the peculiarly ill adaptation of our offices to the character and condition of the temporally lowly among men? Then can they not too soon be exchanged for others. But this cannot be, because they are evidently, in their construction, most happily fitted for the least as well as the best instructed minds: and because we know that the time was, when our places of worship were thronged with the comparatively humble, who *were the many* of our country parishes. Is it, then, because of any want of attention and kindness extended by our clergy, in their professional capacity, to that description of their brethren? I do not know it to be so; and I trust it is not so. But I shall be excused by my brethren of the ministry, in entreating them to consider well, what, in the character of their ministrations or conduct, may be suited to induce the *poor more generally to meet together with the rich*, under the offices they adminis-

ter. Perhaps the provision of free sittings, which I have observed the vestries willing in general to make, might be advantageously improved by those needing it, were the minister in each case personally and kindly to advise and persuade them to do so, so far as he might consistently with actual religious profession and denominational relations among them already existing. The experiment of free sittings for the poor of our communion, has been made in this city, with considerable success. St. Stephen's chapel, designed *exclusively* for the *really poor*, has for the most part no other for its congregation. The partiality of friends may make this the favourite resort of others, who may find the ministrations of the individual serving there, peculiarly to interest them; but it has been his faithful endeavour, which has to a happy degree been blessed with success, to make the *poor alone* his charge. I will dismiss the subject with the remark, that if one great end of Christianity was from the beginning declared to be, that the *poor should have the Gospel preached to them*, that can scarcely be truly the Church of Christ which does not embrace the poor numerous among its members.

The rite of confirmation has been administered, in the past year, in Sheldon church, Prince William's parish; at Trinity church, Edisto Island; at St. Helena's church, Beaufort; at the church in Georgetown; at All Saints', Waccamaw; at Cheraw; and at St. Philip's church, in this city. The number of persons confirmed is only 64.

Only two ordinations have been held within the year—that of the Rev. Mr. Young, already mentioned, and that of Mr. Paul Trapier, who was admitted to deacon's orders, at St. Michael's church in this city, in August last. Mr. Trapier has become the minister of St. Andrew's parish. One candidate for orders only, viz. Mr. James M'Elheran, has been added to those before canonically belonging to the diocese; one of whom, Mr. Frederick Clark, has been transferred, since the last convention, to the Eastern Diocese. The whole number of candidates having relation, according to the canons, to the Church

in this state, some of whom are absent from it under circumstances of which we have little knowledge, is five. Should not more of the youth of our communion become inclined to this pursuit, our churches must, in some instances, suffer utter destitution of the offices of our ministry. There are few or no supernumerary ministers to be spared to us from the other dioceses—And why should our youth not be *willing* to enter on this calling? It is not one, we confess, which leads to wealth or power, or any of the results of a secular ambition. But can the ingenuous mind, duly impressed with religious truth, look with no sensibility into the field of moral enterprise which the Church lays out for cultivation; where, at least, whatever may be renounced for it of worldly advantage or enjoyment, the best reward of virtue, (and that the best happiness of life,) the consciousness of promoting the temporal and eternal happiness of others, may be largely reaped? We hazard nothing in asserting, howsoever little the success of the individual Christian minister's most assiduous, affectionate, and anxious labour may be apparent on the general aspect of society, that there can be no failure of a result from this work, with faithful purpose wrought, more or less beneficial to both individual and social man, in the best interest of his being. Imagine the community, I would say to any questioning the assertion, wholly without the stated ministrations of religion, and then see whether there is no room for the presumption, that by taking part in them, you could do good to your fellow-creatures, and serve, in some essential degree at least, the interest of the common virtue and common happiness of men. But to the minds, especially of such as have professed, and seriously and sacredly feel themselves to be *members of Christ*, and are pledged as such to his service and the interest of his glory, we should address ourselves with any thing intended as an appeal in behalf of the too ill supplied calling of the ministry of his Church. Can they all be indifferent to its claims on their attention? Will they all unheeding turn away their re-

ward from it, and surrender themselves to the common impulse that is crowding the avenues to distinction or success in other callings, where competition is too often the strife of evil passions, destructive of the grace they have received, and where disappointment may not be without the aggravation of the misery of remorse? Who among the many young men of our community, born to the inheritance of wealth, could be happier than he, who, under the influence of a sound piety, should disinterestedly dedicate himself, in the ministry, to the moral interest of his country?

Since the last convention, no diminution has been made of the number of our clergy by death, nor any by removal from the diocese. The Rev. Mr. Folker, whose resignation of the church at Columbia has been mentioned, has accepted the charge of Christ church, Greenville.

As usual, I will advert, with a transient notice of them, to the several benevolences set on foot, under the auspices of the convention, and others claiming to interest us. The bishop's permanent fund, so called, has received no accession within the year of any importance, and increases of course, according to the plan on which it was originally instituted, very slowly. The balance of a legacy from Mrs. Catharine Rush, of 500 dollars, has been paid up this year, considerably in advance of our claim upon it. The thanks of the convention are due to Benjamin D. Roper, esq. the executor of Mrs. Rush, for the benefit to be derived from this payment. However desirable the object which this fund was instituted to serve, viz. the maintenance of the Episcopal office, independent of the necessity of its alliance with particular pastoral engagements, it will be very long ere this is effected, unless something can be devised for the increase of its capital, besides the annual addition to it of a portion of its interest. May I be permitted to suggest the probable utility of referring the whole subject to a small committee, with instruction to advise the convention respecting measures which, if any, may be adopted for the more

effectual furtherance of this important design. The common fund has received less attention from most of the churches than was promised it, and, I may add, than it most reasonably claims.

A society was formed early in the summer, agreeably to the resolution adopted last year in convention, "for the purpose of devising means to increase the bishop's permanent fund." Its officers will report to you their proceedings. Perhaps it may be admissible that this society should be intrusted with the whole care and management of the funds of the convention, instituted for the maintenance of the Episcopate, or for defraying the expenses incident to its administration.

The scheme which was taken up by the convention, in order to the payment of the quota of this state towards the completion of the expense of the buildings of the General Seminary, has been successful to a considerable extent. It is hoped that a favourable report will be made to the convention, as to the balance remaining unpaid the last year. A committee may with propriety be appointed, as usual, on the General Seminary; and perhaps their report may suggest some expedient, by which this diocese may continue to give efficient aid to that institution. I confess the discouragement with which I am affected by the inadequacy of the little, at most, which this diocese only, and that of North-Carolina, together with our brethren of New-York and Connecticut, (for of any proceeding of others on the subject, I have no information,) can do towards the effectual relief of the necessities of the institution. Having been so much forward of other portions of the Church in our exertions, perhaps the execution of actually existing engagements may be all that can reasonably be expected from us, until we can have the satisfaction of proceeding in this interesting business more in concert with our brethren elsewhere. The important bequest of the late Mr. Kohne will be sufficient for the independence of the seminary of all occasional contributions, should it be able to struggle on until the pay-

ment of it, which is suspended on probably remote contingencies, shall be made.

The second scholarship fund which you have commenced, does not yet amount to the sum necessary to make it available. Of the state of collections on its behalf, I am not informed.

Of other charities than such as you have instituted, the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina will probably still claim precedence in your regard. The report of its proceedings, which is not yet published, will show you with what reason it is entitled to it. The treasurer of its board of trustees will lay on the table, for the information of those concerned, the accounts of the several funds which they have in trust for the convention and some of the parishes.

Of charities unconnected with the Church in this diocese, you will find no difficulty in admitting that instituted by our General Convention, under the title of "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," to a principal place in your esteem. Its object is to send out ministers of our Church, well qualified to act in such a capacity, to remote scenes of moral necessity in any quarter of the world, as well as in our own, and help the suffering interest of humanity, by giving "the glad tidings of the Gospel" to those who otherwise cannot hear them, and the ministrations of the Church to those who are spiritually destitute and perishing. A preference will be thought, perhaps, by you, to be due to the necessities of those who, within our own territory, are without the knowledge or blessings of Christianity, or at least unable to have the Gospel of the Saviour preached to them, and his sacraments administered. Within the wide-spreading limits of the United States there is, indeed, misery enough of these descriptions to employ all the benevolence of which the more favoured portions of it are capable. To it, perhaps, it is reasonable that our attention be first and most anxiously directed; but the option is given by the society to any who is willing to

contribute to its funds, to have what they give applied to the expense of either foreign or domestic missions, as may best suit their own sense of what becomes them. It is melancholy to observe how little this society, of so noble a design, has yet been able to accomplish. How very numerous a portion do Episcopalians constitute of the rich and prosperous in our country, and yet how few of them, comparatively, can this or any other of the great charities of the Church reckon among its great benefactors! Other denominations are spending *thousands* on education for the ministry and the support of missions, while we have not *hundreds*, in comparison, for such appropriations. And yet can the believing and pious member of our Church hesitate to admit, for a moment, the high importance of the benevolence that may give the ministry and sacraments of the Church of Christ, on the principles on which he enjoys their privilege, to his destitute fellow-men, whether in or beyond the territory of the United States?

The Sunday School Union of the *Protestant Episcopal Church* is eminently entitled also to our patronage. A union of the different portions of our own Church in the prosecution of this or any other religious charity, does, I confess, seem to me reasonably to be entitled to our preference to union charities of various denominations; in which, while a willingness, as far as possible, to merge sectarian peculiarities in great and general interests of truth and benefit is an actuating principle, a spirit of jealous vigilance is kept continually awake against measures that may unwittingly, at least, compromise some point that is deemed essential; and the personal and party sensibilities of individuals, unwarily commingled, are with difficulty restrained from an unseemly exhibition of their influence. It is a mistake to suppose that the danger of this evil can be avoided by keeping things essential to the integrity of religion, in the sense of differing denominations, out of every question brought up in union proceedings. *This cannot be done.* Until we can actually be one in

religious faith and sentiment, may we not, therefore, be reasonably persuaded of the expediency of being actually distinct in religious action? Such distinctness does not imply, of any necessity, religious opposition and discord: this I sincerely believe to be more likely to come of well meant attempts to combine the varieties of religious character and denomination in any common religious business. Nor can I see that this distinctness of proceeding, as to the interest of religion, may not consist with all bounden love of the disciples of the Son of God one towards another.

But I am entering on a subject on which I could not fully explain my views without occupying too much of your time. I need not here, perhaps, have said even this little. The subject of giving for the advancement of the proper influence of religion, I would, however, be permitted again affectionately to commend to a better consideration than it generally receives among the members of our Church. Even they whose ministrations are for the most part confined to the least wealthy portions of our communities, find a compliance with the claims of their benevolences, with which that of Protestant Episcopalians with those of theirs will not admit of a satisfactory proportional comparison. And yet, certainly, there cannot be among us those who consider the influence and uses of religious benevolences, under the institutions of their own Church, of less value and importance than those which they see elsewhere flourishing, and to whose prosperity they sometimes inconsiderately contribute that which is denied to objects in which they might so reasonably be presumed to feel themselves more affectionately interested.

Brethren, there is one subject more, on which I would repeat to you, on this occasion, (and if it were the very last on which I should ever address you, I should not, I think, regret that I had thus availed myself of it,) the expression of the deep anxiety which has always been in my mind: it is that of the claim of the infinitely most numerous population of most of our pa-

ishes, as to their moral interest and happiness, on the concern of our clergy and laity. No question connected with this subject in general needs be considered, but that of the probable effect of faithful and judicious religious instruction on the character and comfort of slaves and their immediate governors. It is, and has always been to the anxiously religious among us, a question of great difficulty, how these people might, with good effect, be subjected to the pastoral influence of our clergy. I have, on former occasions, suggested expedients, which have in no instance been essayed without some good effect. I will now suggest here, what I have under other circumstances, in the intercourse had with my brethren of the laity as well as clergy, expressed my earnest wish to see put fairly under experiment—the probable good of the occasional attendance of the minister of the church in any place at the plantations, with a tender of divine service and religious instruction suited to the character and condition of their population. Perhaps once or twice in a week a discourse might be addressed by the minister, with the express consent of the proprietors, to these people, assembled from time to time on different plantations, without too great an interference thus occasioned with other engagements, either of study or active duty. Perhaps, too, it may be seen, on mature reflection, whatever the personal inconvenience it might occasion, that this in some stations is almost the only business of the minister sufficient to occupy his active capacities and desires of usefulness. The proprietors will, probably, in some instances at least, be found inclined to annex it as a condition to an enlarged subscription towards the minister's support, that he give his attendance occasionally, or once in so many weeks, at their plantations, and hold divine service, accompanied with pastoral counsel and instruction. Might not an improvement be thus effected in the character of the constant white residents on plantations, to the advantage as well as the better satisfaction of those in whose service they are so resident? The religious instruction and care of the plantation

population will, I have no doubt, be generally admitted among us to be proper and desirable. To whom they can with the greatest safety and confidence be committed, will be a question which they will readily answer, who look well into the sober, sound, and practical character of the worship and doctrine, according to which alone our clergy are permitted to prosecute their duties, and the moderate and salutary spiritual discipline, which is all that they are permitted to exercise over any description of people within their charge.

I will detain you further, only to mention, as among the occurrences of interest to us, the triennial Convention of our Church, held in Philadelphia. Of the clerical delegates appointed at your last meeting, three gave attendance on the Convention, and two respectable lay members of the Church in this diocese, who were appointed, agreeably to the 14th article of the constitution, to supply the places of those appointed at the convention, were also present at this interesting session. Some copies of the journal of its proceedings are on the secretary's table, for the use of any members of this body who may wish to collect from it information of the condition of our Church throughout the United States. It is a kind of information not generally enough sought or had—a circumstance which may be regretted, as likely to prevent a proper estimate, among those who should cordially entertain it, of the interest, necessities, and claims of the Church. It will be seen by the journal, that the increase of the Church is in advance of the supply of ministers. Many more are wanted than can be had. The subject of the proposed alterations in the rubric of the Book of Common Prayer, you will find also, was postponed indefinitely—a disposal of it more satisfactory than might possibly have been the result of the discussion of it in that body, in the unprepared state in which the minds of many were still found for any other in which they could comfortably acquiesce. I am unable to see that the adoption of some of the alterations proposed, had circumstances admitted of

it, would not have been materially advantageous.

Your attention shall be withheld no longer from the business of the convention. May the Lord bless and prosper it to his glory.

NATHANIEL BOWEN.

### Parental Anger.

(From Dr. Warton's Death-bed Scenes, &c.)

ONE morning, as I was walking according to custom through my parish, I met the apothecary, who informed me that Mr. Broom was in the most imminent danger; that medicine, which had been unsuccessful from the beginning, was now become hopeless; and that the whole family laboured under the greatest anxiety and alarm, lest he might die without being reconciled to his son.

I turned my footsteps in the direction of his house, with the intention of doing every thing in my power to accomplish this desirable object; and having a mile to walk, I had abundant time to reflect upon all the arguments and motives which appeared likely to be forcible and effectual at such an awful moment. Indeed, as I was perfectly acquainted with all the circumstances of the case, it had engaged my consideration very often before; but I had never yet met with such an opportunity of opening the subject to the sick man, as gave me a fair prospect of success.

In fact, this son had used him so ill in various ways, that it demanded the full exercise of the most difficult Christian virtues, even in a father, to banish all exasperated feelings, and to pronounce pardon and forgiveness. Mr. Broom was now very far advanced in age, and had passed the utmost limit assigned by our fine burial psalm to the life of man: he was upwards of fourscore years. In his younger days, and up to a late period, he had never known pecuniary distress. For the last few years, in consequence of his son's mismanagement, he had been utterly unable to discharge, with punctuality, the usual demands upon his fortune. His own comforts were neces-

early abridged; hospitality, in which he delighted, was entirely at an end; poverty seemed to hang over the close of his existence. All this being justly attributed to his son, he had never spoken to me about him without marking, in the strongest terms, his abhorrence of his son's conduct. I believe, indeed, that the impossibility which he felt of subduing his angry passions, in that particular respect, had lately occasioned on his part a neglect of public worship in the parish church, where in former times he had been a regular attendant; and although he had been prevailed upon to receive the sacrament of the Lord's supper at home during his sickness, yet the hostile workings of his mind towards his son had prevented him from reaping that degree of comfort and satisfaction from it, which might otherwise have been reasonably expected.

These were the circumstances under which a last effort was now to be made.

As I approached the gate of a small garden in the front of his house, the windows being open for air, his moanings reached my ears. His pains had been long, and were dreadfully severe. I was deeply affected, and almost in despair, as to my own power of fulfilling my errand with the requisite courage and ability. I prayed silently for help from above.

At the door I was met by two of his married daughters, who had seen me coming, and were ready to admit me. They were shedding tears profusely, which added to my distress; but at once they exclaimed, (for that was the thought nearest to their hearts,) "Oh, sir, our father will die! The doctor has given him up, and our brother is not forgiven!" This was followed by deep sobbings and fresh tears.

"Is your brother himself desirous of being forgiven?" I said. "Oh yes, sir!" they answered immediately; "he has been here again and again; but his father refuses to see him. Indeed, sir, he has been a wicked son; but surely this is a proper time at last for forgiveness; and now our poor father is almost deprived of speech."

I hastened with them up stairs into the sick man's chamber. He was not

in bed, but upright, in a large easy chair, supported by pillows. Without opening his eyes he was aware of my approach, and for an instant ceased to moan. Death sat evidently on his faded and shrunken countenance. I took a seat by his side, and having ascertained by a common question about his situation that he was still able to speak, although in so low and faint a tone that I could not understand him without putting my ear close to his mouth, I directed that all the persons in the room should retire, and I did it aloud, that he might know we were quite alone, and that there might be as little as possible to embarrass him. His daughters, however, and a female servant, who had lived with him for many years, remained at the door within hearing, which very fortunately I did not discover until the whole was over; it would have disturbed me exceedingly.

I then took the dying man's hand into my own, both because I was in earnest, and because I wished him to think me so. He gave me no sign to encourage me: his hand lay lifeless in mine, whilst I gently pressed it. Without doubt he suspected my chief business with him, and was reluctant to enter upon it; but he did not repulse me altogether.

I began—"I am sorry, my poor old friend, to see you in so much pain. You have suffered long and severely."

"Very, very," was his almost inaudible reply. I continued—"But no pain and suffering come to any man by chance, or at random. The great God above directs every thing according to his own will, and his will is guided by infinite wisdom and infinite goodness. He is not like one of us, who trouble and torment each other for some mean and unworthy gratification, or with some wicked purpose in view. He has told us himself, that he derives no pleasure from the misery of his creatures. When he chastises us, therefore, it can only be for our own profit. Nor will he chastise us longer than he knows to be necessary."

"I pray constantly that he would take me," said Mr. Broom, scarcely able to repress his groans. "We must



all wait," I replied, "for his own good time; but we may pray to him with propriety to shorten our sufferings, if we only add to our prayer, as our blessed Saviour did, 'thy will, O God, and not mine, be done.' He alone knows, my dear sir, whether your patience, your resignation, your fortitude, have yet been sufficiently exercised to entitle you, through Jesus Christ, to a crown of glory in heaven. Or there may be some important worldly business still remaining to be arranged, for which in kindness he withholds the last blow."

"I have done all I can," was his answer.

"I fear not," I said, interrupting him—"I fear, I fear, though all your common affairs may perhaps be settled, there is one great and most necessary thing yet undone; and I should grieve, and every friend would grieve, and especially your own family, if you were to leave this world without doing it—I fear you have not forgiven your son."

"He has injured me, his own father," he said, with somewhat of animation for a dying man, and which indicated the poignancy of his feelings upon this painful subject; "he has injured me in such a way as few sons have ever done to their fathers before."

"Alas! alas!" I instantly rejoined, "and have not we offended our Heavenly Father, and abused his goodness more than any son ever abused the goodness of his father on earth? And what excuse could *we* plead for ourselves, if he were to mete out the same measure to *us*, which we mete out to others? When we stand before him to be judged for our deeds, which you are soon to do, what if he should say, 'Will *you* presume to ask *me* to forgive *you* your sins against me, sins too so great and so numerous, when you have left the world without forgiving the comparatively few and trivial offences against yourselves?' Who could stand in his sight without confusion and dismay—without calling the mountains to fall upon him, and cover him from the face of the Almighty—if the just Judge were thus to speak?"

The old man was visibly moved,

and fervently ejaculated, "God have mercy upon me!"

I too was moved; but I caught up the auspicious words, and continued, without a moment's delay, but with a faltering voice, "May it be so—may God indeed have mercy upon you! But might he not say, 'Why? on what ground? Have you not been taught by your Redeemer, whom I sent from heaven, to pray to me daily, that I would forgive *you* your trespasses, on the very condition that you forgive them who trespass against you? But you have not performed this condition, and stand therefore self-condemned. You have passed judgment upon yourself, out of your own mouth, every time that you uttered that prayer. Your own son, the very fruit of your own loins, was unforgiven by you to the last moment.'"

"I forgive him! oh, I forgive him!" said the poor trembling man, quite overcome.

"God be praised!" I exclaimed, pressing his hand eagerly, and with an emotion which added, no doubt, to the efficacy of my words. "God be praised for working this change in your heart!" But soon recovering myself, and following the advantage that was gained, I proposed to send immediately for young Mr. Broom, that he might hear himself this joyful declaration of pardon from his father's own lips.

But he stopped me at once, and said, "Oh, no! I cannot see him! I have no wish to see him!—I forgive him! let that be enough!"

"Alas! alas!" I replied, "it cannot be enough, even to satisfy your own mind, to prepare you to meet your God with a perfect peace and tranquillity of soul. Much less can it satisfy your friends, your family, your once prodigal, but now afflicted, penitent son, who waits hourly at your door with tears and entreaties that he may be admitted to your sick bed; that he may throw himself upon his knees before you; that he may receive from your own mouth forgiveness and happiness."

"I wish him all happiness, from my heart," said Mr. Broom, catching my last word, and still dreadfully

averse from any thought of seeing his son.

"But how will he be assured of this, my good sir, if you refuse him his just and natural desire, of seeing you; of confessing his own unworthiness before you; of asking pardon of you in his own person; of hearing you bless him with your expiring breath? Can he have any certainty of conviction in his own mind, that you have indeed forgiven him, and that you have sincerely prayed to God to bless and prosper him, whilst you thus continue to cast him out of your presence? Will he not go down himself with sorrow to the grave; conscious, as he must be, that he has embittered your last days, and necessarily fearful that a father's curse will still cling to him, unless he both sees and hears you, before you depart for ever, in the delightful act of reconciliation and returning love? Ah, my good old friend! pray to God to help you to secure the astonishing peace and satisfaction of mind which such conduct will give you. Pray to God to enable you to obtain this, the hardest of all victories, this victory over yourself!"

He was touched, but he hesitated in silence. I too was silent. At length he said, "Spare me this new pain; the sight of him will kill me at once." His words were mingled with groans.

I was reduced for a moment to despair, and about to retire from the battle; but rousing myself once more and finally, I renewed the charge in the following manner.

"I came here, Mr. Broom, to join my prayers with your own, that it would please God of his gracious goodness to release you from your sufferings; but I see now too well the cause of those sufferings, and I see also that the purpose of them is not fulfilled; and therefore I cannot pray that they should yet be terminated. Sometimes the ways of Providence are dark and mysterious; but here his own finger is strikingly manifest. He is severe, but he is most mercifully severe. Had it been possible to save your soul without this protracted bodily pain, no doubt, at the age of eighty-five years, you would have fallen spontaneously, as it were,

like the mellow fruit from the tree; or you would have been gathered to your ancestors, like the shock of wheat, that cometh in, in its season. But it could not be. Had you died so, you would have gone to meet *Him*, who came to make peace between God and you, with hatred in your heart; and you could not have stood before him. Behold then the infinite unspeakable mercy of Heaven! God scourges; for thus alone could he effectually heal. He inflicts pain, agonizing pain; he prolongs it; he increases it, beyond what your advanced age might seem to be able to endure. The great act, for which he does so, he still puts into your own power. Oh! justify his doings by performing it; and then may you depart in peace, and in his favour!"

"Ah!" he cried, "let it be as you will—let my son be called."

What were the feelings of the old man at this instant I do not know—mine were overpowered, and floods of tears gushed forth from my eyes. I was wound up to the highest pitch by the length of the exertion, by the uncertainty of the result, by the magnitude of the interest at stake; and now that the whole was suddenly crowned with success, I could bear it no longer. I kissed his hand with ardour, started from my seat and rushed to the door. There I found the daughters and the servant, with streaming eyes and clasped hands, thanking Heaven. They had heard all, and they showered their blessings upon me.

Search was immediately made for young Mr. Broom: he was not to be found.

Ah! thought I, Providence will not always indulge our waywardness. This youth, who seeks a place for repentance with sighs and tears, cannot now find it; and this aged man, who, after the most painful struggle, at last conquered himself, will not enjoy his victory.

However, it pleased God to decree otherwise. Young Mr. Broom arrived before it was too late. The scene was pathetic in the extreme. He threw himself at his dying father's feet, and scarcely rose from that humiliating

posture till his father had breathed his last sigh. The trying interval was but short. The good Providence of God seemed to verify the account which I had given of it, afflicting only to save, and withdrawing the rod when the heart was changed.

I retraced my steps homewards, buried in deep thought upon the interesting and awful circumstances which had just passed; and at times glowing with inward delight and with gratitude to God for the noble opportunity of doing good with which my sacred office had furnished me, and which I would not have exchanged at that moment for rank, or wealth, or power.

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*For the Christian Journal.*

#### REMINISCENCES—No. XXI.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1714.

"THE society have endeavoured to acquit themselves in suitable returns to the public, by propagating the Gospel with more vigour than ordinary—by bestowing of libraries, great and small, as they were most wanted; and recovering such as would, by divers accidents, have been lost, or become useless—by employing the monies intrusted with them, to the support and maintenance of schoolmasters, catechists, missionaries, where the calls for such seemed to be loudest—and by laying out their pains and their interest towards the establishment of such superiors in those foreign parts, without which all their other care and expense (as is remarked by some very intelligent persons thence, and of which the society is every day more and more sensible) will be altogether fruitless.

"And as the intent of incorporating the society has, from the spirit and letter of the charter, been declared, by several of our right reverend fathers in God, in their anniversary sermons, to be this: That we answer the end of apostolical missions, in showing first unto our own people, and

then to the Gentiles, how they ought to repent, and turn unto God, and do works meet for repentance; (without which method we can expect little success upon the heathen world, who must see a better face of religion amongst Christians than themselves; and who must have moving examples of piety and virtue before them, and such as will impress their hearts to the quick, more than the best unenlivened precepts.) So have the society bent the strength of their power this way, in doing their utmost towards the salvation of Christians of all denominations, and yet not leaving the others, the Gentiles, undone.

"And, in the first place, the distribution of good books, from the smallest Church catechism to the largest collection of parochial libraries, having been found most effectual, amongst young and old, in paving the way for the better susception of instructions, *vivâ voce*; there have been sent, within our compass, at the request of the respectives, as follows: To Mr. Elias Neau, catechist at New-York, 300 copies of the Church catechism, as was desired; \* he having (as he informed us) several white apprentices at his school, Dutch and French, as well as English, who desired to learn that catechism, that they might be fitted for the holy communion.<sup>2</sup> To Mr. Dennis, schoolmaster at Boochaw, near Goose-Creek, in South-Carolina, 18 Bibles, and the Common Prayer Book bound up with them, besides six Whole Duties of Man, which, as was said, would be of very great service, and very acceptable, where Church and school matters went on very slowly. To the Rev. Dr. Le Jau, rector of Goose-Creek, in the same province, three dozen of Mr. Wall's Abridgments, and three or four dozen of the Rise and Progress of Anabaptism, with several copies of the last lord bishop of St. Asaph's sermon, to be distributed amongst his parishioners, where the sectaries are very active amongst the ignorant, and artful likewise towards the seduction of them into the errors of the Anabaptists. To the Rev. Mr. Bondet, minister of the Reformed congregation in New-Rochelle, in

New-York government, 100 Common Prayer Books in French, which came very seasonably, and so much to the comfort of that people, as to engage their thanks to the society for their charity in the care of them, when their enemies reported they were derelicted. To the Rev. Mr. Hager, minister of a scattered congregation of Palatines, of the Lutheran persuasion, within that province, who has represented that a sufficient number of exemplars thereof, in the German language, would help to reduce his people into one regular assembly—so soon as they shall have purchased a contiguous tract of land (they are now about) towards living in a neighbourhood. There will be sent what are desired, when the right reverend father in God, the lord bishop of London (to whom that matter is referred) shall have completed a more correct edition of that book than is yet extant, with the assistance of the Rev. J. J. Cæsar, chaplain to the king of Prussia, who, in concert with his lordship, has for some time incessantly laboured therein, and will merit the acknowledgments of the society, no less than the thanks of the Churches, English and Lutheran, for his services in that way. To the Rev. Mr. Clubb, settled minister of Radnor, in Pennsylvania, and provisional at Oxford, hard by it, one dozen of Bibles, and two dozen of *Whole Duties of Man* (part of a benefaction to the society from an unknown person some time since); there being many youths wholly unprovided with Bibles there, and none to be purchased but at such excessive rates as they are not able to comply with. To Colonel Heathcote, at New-York, several copies of our last anniversary sermon, to be distributed amongst the governor's friends, our missionaries, and such others, as he should think fit. Add to these, ten pounds' worth of well chosen books, as a parochial library for each missionary this year, whereof have been sent no small number, and five pounds to each of them for such devotional and practical treatises as may be thought of most benefit to the indigent and ignorant amongst their people.

“ Besides these expenses in books,

the society has ordered allowances this year to be made to schoolmasters, and catechists, and ministers of parishes, for their respective endeavours in order to the salvation of souls, either by way of augmentation, or in the whole, as follows :—

“ To a schoolmaster at Yonkers, in the province of New-York, where there is a large congregation of Dutch and English, for instructing the younger sort of both nations in the catechism and liturgy, £ 5 per annum, upon producing a certificate of his teaching 30 children in that manner; to whom also the people of Eastchester are willing to allow £ 20 per annum, if some well instructed master would teach there alternately. To Mr. Charles Glover, at Westchester, £ 10 per annum, as he is recommended under the character of a person sober and diligent, well affected to the Church of England, and competently skilled in reading, writing, arithmetic, psalmody, and the Latin tongue, provided that he comply with the society's rules, in sending proper certificates of the number of his scholars, &c. To Mr. Benjamin Miller, of Richmond county, in the west precinct thereof, who has taught 30 children so as to be able, for the most part, to join in divine service, both in the reading and singing parts, as is attested by the minister and justices of peace there, £ 10 per annum likewise. To Mr. Thomas Gildersleeve, a person of good life and conversation, and sufficiently qualified to answer the wants of Hempstead, in Long-Island, as is attested under the hands of the rector and inhabitants thereof, for teaching the poor, with several others, to read, write, and cast accounts, at under 20s. a head each, £ 10. To Mr. Richard Maraden, at Chester, in Pennsylvania, recommended by the minister and church-wardens as a sober, grave, well-qualified person, though he has not the full number of scholars required by the society; yet as he teaches those he has according to their instructions, and adds servants when their masters can spare them, and has some adult catechumens whom he teaches, as it were, on the society's account, £ 6 per annum, on condition that he con-

time to send proper certificates, and use his endeavours to increase his scholars to the number of 30.

" Besides these schoolmasters established or encouraged within the year, there has been a call but for one catechist, (except at Barbadoes, who will be separately accounted for in a proper article,) and that was at Charleston, in South-Carolina, whither the Rev. Mr. John Whitehead is sent, with the allowance of £ 50 per annum for his assistance of the minister there in his cure, and his care of instructing in the principles of the Christian religion, the children of such Indians as are nearest that town, and all such others as shall be charitably received into the houses of the inhabitants, that they may attend such Christian instruction; of which, we are informed by the Rev. Mr. Gideon Johnson, rector there, that it is likely there will be not a few.

" But of ministers newly received as missionaries, or removed from one place to another, as was found more convenient for their flocks, with additional advantage, the number increases. Under this denomination, there has been ordered, to the Rev. Mr. Lucas, appointed to Braintree, of Massachusetts Bay, in New-England, £ 50 per annum, the churchwardens and vestry having petitioned, by his excellency General Nicholson, (whilst he was deputed by the society to superintend ecclesiastical affairs in those parts,) for such an orthodox minister; on the removal of the former, that they might not be as sheep without a shepherd. To the Rev. Mr. Shaw, received as the society's missionary at Marblehead, in the same province, being the greatest place of trade: thereabouts, except Boston, £ 50 per annum; no less than 34, some of which, of the chief inhabitants thereof, of the Church of England persuasion, or inclinable to it, having signed a petition to the society for such an one, and desired General Nicholson to recommend their case to them, grounded upon a subscription of £ 416 towards the building of a church for religious worship, after the manner of that established in England; to whose doctrine, discipline,

and form of government they are reconciled, as agreeable to the word of God; and say likewise further, that they have a prospect of the congregation's daily increase. To the Rev. Mr. John Lambton, appointed to Newbury by the above-mentioned general, (who was commissioned thereto,) for his great pains bestowed there from November last, and whilst his health shall permit, a reasonable gratuity: but as this place will require a due consideration of it beyond most others, and will expect a person of suitable accommodation to its exigencies, at present troublesome enough, through the rigours of those of the Independent persuasion, in exactions and otherwise, (however mollified by Colonel Dudley the governor's opinion, and by General Nicholson's protection,) the society's care is to despatch, as soon as conveniently may be, one to succeed him, of good example, temper, learning, piety, and courage, with a sufficient appointment for one of such qualifications, and to remove with speed those discouragements the new converts of that place lie under: for this parish, or Naraganset, was designed the Rev. Mr. Dudley Breadstreet, a native of the country, and proselyte of their way by education, grandson to governor Breadstreet, who being timely convinced of his duty to receive Episcopal ordination, was desirous, when confirmed, of strengthening his brethren in orthodoxy of faith and regularity of manners, and of whom great expectations were raised; but God suffered them to be defeated by his decease, opportune enough for himself, who was (seized at London by a distemper then almost epidemical) full of intentions to do good; but untimely to his family and dependants, who yet were not burdened with the expenses of his sickness or funeral charges; and had besides a surplusage of the society's benevolence transmitted to them, as a testimony of their regards for him, whose gain was their loss. To the Rev. Mr. H. Wheatley, for his intended services at Naraganset, £ 70 per annum, it being a place as well deserving the encouragement of the society as the former, and calling

for it frequently by addresses to her late majesty, the lord bishop of London, the society, the general, signifying the subscribers to be favourers of the Church of England, and desirous of a regular minister to be placed amongst them. To the Rev. Mr. Aeneas Mackenzie, for his supply of Stratford, in Connecticut, upon the avoidance by Mr. Phillips, £80 per annum has been ordered, if he shall think fit to be removed from Staten-Island to this place, which wants a sober, religious divine, of good parts and temper, and who is likewise a master of the controversy. To the Rev. Mr. George Ross, removed from Chester to Newcastle, at the request of the vestry there, on Mr. Henderson's cession, £70 per annum, on a presumption that he understands the differences between those of the Church of England there and the sectaries; and that he has a stock of prudence to manage them to the advantage of peace and unity. To the Rev. Mr. Robert Jenny, £50 per annum, as assistant to Mr. Evans, at Philadelphia, in Pennsylvania, who represented that he could not well discharge the duties daily growing upon him, in so populous a place as that, without such help. To the Rev. Mr. John Clubb, stated rector of Radnor, and provisional at Oxford, an augmentation of £10 per annum, by whose honest offer of supplying both, till there appears a necessity of appointing one missionary for each place, the society saves £50 per annum, *pro interim*, without detriment to the people. To the Rev. Mr. John Humphreys, removed from Oxford to Chester, £60 per annum, £10 whereof is an additional encouragement. And to the Rev. Mr. Gideon Johnson, besides the favour of an assistant, as above, at his request, the society has advanced £12 10s. to him, in consideration of some present circumstances, and to make him easy."

A. D. 1715.

"It will be convenient to consider, how the great work of reformation, or conversion, has gone on, through the application, fidelity, and good de-

meanour of its missionaries, whether ministers, catechists, or schoolmasters; of which respectively we have these comfortable particulars, viz.

"1. As to ministers, from New-York government, including the Jerseys, that Mr. Vaughan, minister at Elizabeth-Town, has used his utmost endeavours to promote the interest of religion and the good of souls, both there and at Amboy; that Mr. Poyer, minister of Jamaica, in Long-Island, finds the number of communicants doubled since he came thither, and has gained over some of the Independents and Quakers to the Established Communion, by the word preached amongst them, as well as to his own proper congregation; that Mr. Talbot, minister of Burlington, has supplied the church at New-Bristol, as well as his own, whilst his health continued; where, by his preaching, and Mr. Thoroughgood Moor's former pains, some have been brought to believe, and have been baptized, they and their children; that Mr. Barclay has officiated seven years at Albany, and during his stay at New-York, hath performed all the offices of his ministerial function, both in Trinity church and in the chapel,\* to satisfaction; that Mr. Bridge, at Rye, has reduced many who were brought up in a very dissolute way of living, and total neglect of public worship, to a more sober conversation, and a constant attendance on the worship of God, using his utmost endeavours to put a stop to many disorderly practices which had prevailed among the people, to the great reproach of religion; that by the blessing of God on Mr. Bartow's ministry at Westchester, Eastchester, Yonkers, and Manor of Pelham, where there were formerly very few of the Church communion, there is visibly a very great reformation of manners; that Mr. Thomas's church, at Hempstead, is in a tolerable thriving condition, how powerfully soever opposed by his adversaries, Dissenters of all denominations, chiefly through the use of Common Prayer Books sent thither

\* King's chapel, in a fort near the present Battery.—Ed. C. J.

by the society, whose charity was well answered in that benefaction; that Mr. Bondet's congregation at New-Rochelle has a competent number of communicants, and meets for divine service not only on Sabbath days, but all others appointed by the Church; and that Mr. Mackenzie, in Staten-Island, gains such ground by his assiduous labours and unblameable demeanour, as to impress a gentleman even to build a church there, and endow it, on condition that he stays there with the society's leave. 2. From Pennsylvania, that Mr. Clubb is well received at his cures of Radnor and Oxon, the people of which place are thankful to the society for sending them the minister they desired, and are a large congregation, well affected to the principles of the Church; that Mr. Ross, at Newcastle, uses all the diligence in his mission that he is capable of, and the people so satisfied, that the communicants, since last Christmas, are increased to a double proportion; and that Mr. Humphrey's congregation at Chester is in a flourishing condition. 3. From the Carolinas, both North and South, that Dr. Le Jau, in St. James's parish, is very successful, amidst other ministrations, in reconciling differences; that Mr. Maule, in St. John's parish, labours so incessantly as to prejudice his health much, which he regards not whilst his communicants increase; that Mr. Osborn, at St. Bartholomew's, by gentle methods, prevails with some to be communicants, who were never before reconciled to that holy ordinance, and baptizes adult persons; that Mr. Bull, at St. Paul's, doth not perform the Lord's work negligently, but persuades his people to keep the ordinances of God blameless, who are all willing to be guided by him—and sends the glad tidings, that the clergy there live in perfect unity and brotherly love; that Mr. Taylor, at St. Andrew's, baptizes many adult persons, as well as children, whites and negroes; that Mr. Guy, at Port-Royal, reconciles many to the public worship of God, by preaching assiduously in different and distant parts of his extensive parish; that Mr. Hazel, at St. Thomas's, at-

tends on the company of his parish at the camp during the Indian war, that they may not want the comfort of any holy offices; that Mr. Hager diligently reconciles his Germans likewise to the usages of the Church, and could do much more if supplied with Common Prayer Books in High Dutch; and that Mr. Urmstone designs to answer his mission in becoming a true itinerant over a great part of North-Carolina. 4. From Maryland, that Mr. Adams takes indefatigable pains to fulfil his ministry, having the care of four churches upon him; and that Mr. Henderson, formerly our missionary at Patuxent, prosecutes zealously the duties of his function thereabouts, and will enlarge his line for the preservation of that people from Romish errors and superstitions, which prevail most in that country, if the society shall think well of it, though he doth it at his own expense."

"The Rev. Mr. Robert Walker has been despatched to Burlington, for the care of that place, in Mr. Talbot's sickness, and as his successor in case of removal, with the provisional charge of New-Bristol and Hopewell, at the allowance of £60 per annum; the Rev. Mr. Robert Jenny to New-York, for the assistance of Mr. Vesey, at £50; the Rev. Mr. Henry Lucas to Newbury, at £60, where the Rev. Mr. Lambton, for his officiating, had a gratuity of £40 from the society.

"Besides which original salaries, the society has thought fit, upon special occasions or pressing emergencies, to grant other gratuities, or to augment the salaries of deserving missionaries or officers, of what sort soever. So the sum of £40 was granted to the Rev. Mr. Vesey, in consideration of his services done in the plantations of America, and for enabling him to transport himself to New-York; to the Rev. Mr. Adams, now minister of Stepney parish, in Somerset county, Maryland, £100; to the Rev. Mr. Vaughan, for his care at Amboy, Elizabeth-Town, &c. £10 increase annually; to the Rev. Mr. Poyer an order has been granted for all the expenses he shall be at in re-

covering his salary by due course of law, in the shortest and speediest manner it can be effected; to the Rev. Mr. Honeyman, for his extraordinary supply of Tiverton, Free-Town, Little Compton, and Naraganset, till missionaries be sent over thither, £20 per annum; to the Rev. Mr. Bridge, £30, in consideration of losses in the society's service; to the Rev. Mr. Humphreys, at Chester, an augmentation of £10; to Mr. Huddleston, schoolmaster at Rye, £5 addition to his salary."

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*For the Christian Journal.*

*The late Bishop Ravenscroft.*

THE sympathies of the whole American Church must surely be with the afflicted diocese which has been bereft of the services of the invaluable man named at the head of this article. He consecrated to its spiritual supervision the energies of a more than ordinarily powerful mind, and all the active exertion which the occasional, and of late frequent, occurrence of physical inability, would suffer to flow from the most intense and disinterested devotion to his high and holy functions. Its chief instructor in the truths and duties of religion, he diffused throughout it the enlightening and sanctifying influences of the rich stores of spiritual knowledge which he had drawn from the school of Christ, of the masterly, I had almost said unrivalled, eloquence that characterized his pulpit exercises, and of the still more powerful pleading of a life and conversation in strict unison with the principles and requisitions of the Gospel. Thus was he one of the richest blessings which God, in his mercy, could have bestowed upon it. In the loss of such a blessing, may it be sustained by comfort and support from the powerful and gracious hand which has inflicted the bereavement! May it be blest, in this its hour of peculiar need, with the special care, protection, and direction of the great Head of the Church! And in accordance with the wise and kind overruling which so often shows the severest ills to be blessings in disguise, may even

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this be experienced to have been for good!

But peculiarly near, interesting, and sacred, as is the connexion between a bishop and his immediate spiritual charge, he is also the property of the Church generally. And truly grateful should our Church be that it has been blessed with such a man, and such a prelate, as Bishop Ravenscroft. His mind seemed utterly estranged from the influence of any other motives than the purest and the most disinterested. Many of the characteristics so justly ascribed in the last number of the *Journal* to the late venerable Dr. Wilkins, would equally apply to the subject of this article. His whole aim appeared to be to arrive at truth, and having found it, thoroughly to embrace it, and consistently to enforce and apply it. In this he knew of no sacrifice which he would not cheerfully make, and no legitimate consequence from which he would not be ashamed to shrink. Fully realizing the extent of his obligations as one of the chief watchmen set for the defence of Zion, he could not, for conscience sake, avert his look, or draw off his mind, from any error which he thought was threatening injurious consequences to her peace and welfare. He had rather fearlessly face it, and engage the consecrated powers of his strong and well-stored mind in an effort to expose and suppress it.

Such principles and feelings he applied in behalf of the great distinctive doctrines of the Gospel; in behalf of the sacred institutions and the primitive order of the Church of Christ, as the divinely constituted mean of preserving the integrity, and insuring to men the spiritual and eternal benefits, of the Gospel; and in behalf of what he conscientiously deemed the best means of promoting the welfare and interests of that portion of the Church of which he was one of the chief ministers. In a region of country where many members of our Church had sunk into the wretched indifference to its distinctive principles, which, in other parts also, is so extensively subserving the cause of schism, heresy, and infidelity, he stirred up a spirit of inquiry, from which, it may be hoped,



glory will accrue to God, benefit to the Church, and spiritual and eternal good to men, long after the hand which so ably wrote, and the tongue which so eloquently pleaded, in behalf of scriptural and primitive truth, will have mouldered into dust. He took that correct view of the Christian Church, and of all that concerns it, which makes it a *part of the Gospel scheme*, connected with the plan of grace and salvation to a fallen world, through the merits of a Divine Mediator and Redeemer, and the influences of a Divine Sanctifier. If he laid great stress on the sacraments and ordinances of the Church, it was because God had been pleased to appoint them as the channels, means, and pledges, of his grace and mercy in Jesus Christ. He knew, therefore, of no legitimate offer of that grace and mercy, but through the medium of those sacraments and ordinances. If he considered the question of the constitution of the ministry as one of vital importance, it was because of its connexion with the obviously vital inquiry, Who has received authority to act in God's name and stead in extending to men the sanctifying and saving benefits of the sacraments and ordinances of the Gospel? If he looked narrowly into means adopted for promoting the interests of religion, it was because he would have a good end accomplished by proper means, and would honour God's own appointments, by recognizing the Church as his authorized instrument in whatever relates to the extension and establishment of Christianity in the world. If he was solicitous to preserve a sacred regard for the institutions and prescriptions of his own particular Church, and to frown upon all infringements of them, it was because, in the honesty of his heart, he felt the binding force of voluntarily incurred obligations; because he saw, in strict and conscientious adherence to the provisions for the worship of that Church, one of the most effectual barriers against the inroads of heresy and enthusiasm, and one of the best securities for the maintenance of the true principles of the Gospel; and because, in faithful allegiance generally to the enactments of the ecclesiastical

authorities, he saw one of the best evidences of a truly Christian frame of mind, and one of the best means of saving the Church from the demoralizing and destructive influence of confusion and insubordination, and of securing to it the beautiful and holy characteristics of harmony and order.

And in farther evidence of this good bishop's sincerity and consistency as a Christian and a Churchman, should be noticed the stress which he laid on the claims of the Church to such a character and life in her members as truly illustrate the principles and requisitions of the Gospel. With a mere outward union with the Church, a mere profession, however loud, of attachment to her, and engagement in promoting those of her interests only which relate to her temporal prosperity, he was too well taught in the school of Christ to be satisfied. A piety truly evangelical in its principles and its practice, and reaching, therefore, to the devotion to God of all the heart, all the soul, and all the mind, and to that spiritual transforming which expels devotion to the world, was the end which he sought in all that he spake and wrote concerning Christ and the Church; and without the humble profession and manifestation of which no Churchman, whatever were his professions, or however laborious his services, ever found in him encouragement to trust in those professions or services as acceptable before God. Valuing the Church mainly as the mean of evangelical faith and holiness, he derived from its membership, and consequent admission to its privileges, the strongest argument in favour of fidelity to the holy obligations, on the fulfilment of which the full enjoyment of those privileges is suspended. Personal piety, therefore, involving the offering and presenting unto God of ourselves, our souls and bodies, as a reasonable, holy, and living sacrifice, as it was exemplified in his own Christian course, and as its blessed fruits were most eminently displayed on his bed of death, so was it urged, with all the characteristic force of his eloquence, on those who would be truly honest in their Christian profession, and act up to their obligations as members of the

Christian Church. Hard must have been that heart of unbelief, reckless that spirit of worldly conformity, and awful that insensibility to the necessity of renewal and sanctification by the Holy Ghost, and salvation through the merits of the cross, which could resist his powerful appeals in behalf of the truths and requisitions of the Gospel.

Of such an one our Church has been bereft; and that at a period when she can little spare such an influence in favour of evangelical doctrine and piety, in their natural connexion with a due appreciation, and a full and consistent adoption and application, of her distinctive principles. But it is the Lord. Let Him do what seemeth Him good. Most sincerely and earnestly would I solicit all true friends of the Church to unite their prayers that God would pour upon its ministers and members the abundance of his grace, that they may properly improve so melancholy a dispensation, and that there may not be wanting the due influence of pious hearts and enlightened minds to supply, in behalf of the great and good cause of Christ and his Church, the heavy loss which it has now sustained.

I. L. R.

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*For the Christian Journal.*

#### *Sunday School Teachers.*

IN the biography of the Rev. William Jones, of Nayland, the writer, William Stevens, esq., an able lay-advocate of sound Church principles, after mentioning that Mr. Jones was, at one time, the only Sunday school teacher in his parish, subjoins a caution against a tendency which Sunday schools may have to mingle with the great good they are wont to effect, no small share of serious evil to the Church. Such a tendency he supposes to be consequent on their being allowed to lose their character as Church institutions, subordinate and responsible to the authorities of the Church. The remark struck me as very correct, and led to a somewhat enlarged application of it in my own mind.

Except as considered in the light of religious institutions, the conducting of

schools on Sunday would be an obvious infringement on the sanctity of the day. As religious institutions, therefore, they form a part of that great system of religious operations for which the Church is, by God's own appointment, his agent and instrument. They become thus connected with the authorities of the Church, and subordinate and responsible to them.

For every grade and kind of religious instruction, the ministry is appointed. This, however, is a part of the ministerial function which the Church has, in all ages, suffered to be shared by others. Besides the obvious duty of sharing it devolving on parents, guardians, sponsors, teachers, masters, and others having charge of the young and ignorant, aid in this department has, from ancient times, when needed, been extended by catechists, acting under, and responsible to, pastoral or Episcopal authority. Not that this was ever deemed a license to infringe on the order of the Gospel, by setting up lay preachers or exhorters. It was only bringing, in aid of the ministry, the kind services of pious and benevolent lay members of the Church, in more private and familiar instruction, chiefly in catechisms, or other formularies, set forth by Episcopal, pastoral, or more general ecclesiastical authority. Much such is the office now sustained by Sunday school teachers. There are, in almost every vicinity, large numbers of Christians, especially young, labouring under peculiar spiritual destitution, whose instruction in their Christian obligations and responsibilities requires more than ordinary time and care, and who especially are precluded from ordinary modes of learning how to read, and thus enjoying the rich means of Christian knowledge which that faculty opens. There are also multitudes, not yet received into God's covenant, who are under similar disadvantages respecting a knowledge of their duty thus to be connected with Him, and of the nature, obligations, and privileges, of that holy fellowship. In the comprehensive duty, therefore, of the Christian pastor to seek for all who, in the midst of this wicked world, may be

proper objects of his care, and training for immortality, these, certainly, should not be overlooked. But the attention and services required in order to meet the distressing peculiarities of their case, are inconsistent with the other claims upon his time, care, and labour. Most thankfully, therefore, should he accept herein the kind services of pious and benevolent members of his congregation. His Sunday school teachers become his co-workers in the great concern of promoting the spiritual and eternal welfare of these objects of Christian sympathy and compassion. They are his substitutes and representatives for imparting to them his instructions. Whatever method and system of operations may be thought best for effectually answering the ends thus proposed, should be in furtherance of his views for the proper care of a portion of his catechumens. In forming those views, he will, indeed, it may be expected, thankfully avail himself of the lights of their experience, and that of others who may have devoted themselves to the same good work. But his pastoral supervision, and responsibility to his pastoral authority, should always be recognized.

From the above character of Sunday schools, as they are religious establishments, and charged with the spiritual care of a portion of the catechumens of a parish, it is obvious that that is a very incorrect view of them which places them on the same footing with ordinary schools, under the irresponsible management and control of those charged with the details of their care and discipline. In this view of them, very serious evils may be their result. They may give rise, in the persons of their teachers, to a species of lay pastors, conducting the religious instruction, and forming the religious views, of no small number of Christians, by means, and in ways, disapproved by those who are their divinely-constituted spiritual guardians. They may invest with the apparent sanction of the Church, books which its proper authorities could never approve. They may, by associations of their self-constituted and irresponsible teachers, clog and disfigure the Church with an im-

perium in imperio, foreign from the true spirit of her institutions, and exercising a powerful influence inconsistent with her unity and good order.

The truth is, Sunday school teachers are their pastor's aids, and such only, acting by his authority and in his behalf, and responsible to him; and sustaining no other relation to the Church at large than that of any other member. Within their proper spheres, and acting in a true Christian spirit, they are indeed great blessings to the community and the Church. They are sowing that good seed which, they may humbly hope, will spring up into life eternal. They are entitled to their pastor's warmest gratitude and affection. And cherishing a becoming sense of the holiness and importance of their work, aided by his counsels, encouraged by his approbation and furtherance, and seeking, in humble prayer, God's direction and blessing, they surely need nothing farther to animate and incite them to diligence and perseverance in their labour of love.

N. L. D.

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*For the Christian Journal.*

#### *On Conversion.*

It is maintained by some, that the spiritual change which they denominate conversion, others, more correctly, a change of heart, instead of being, for the most part, gradual and progressive, is instantaneous, and the period of it so strongly marked, that the subject can with the utmost precision point to it: and further, that this change is wrought by the irresistible influences of the Holy Spirit.

Of the necessity of a change of heart no man can entertain a reasonable doubt, who reads the Scriptures with attention, or who reflects upon the depravity of our common nature, and upon the many violations of that law, which is holy, and just, and good, of which he has been guilty. The exhortation, "Be renewed in the spirit of your minds," is expressly to this effect; and other passages of the inspired volume might be referred to, did the occasion require it. But upon this point

Christians in general are so well agreed, that at first view it might seem unimportant whether or not they are of one mind as to the details, since they unite in the great fundamental principle, that every man must be transformed by the renewing of his mind, before he can find favour and acceptance with God. Upon examination, however, it will be seen, that a want of conformity to Scripture in the details, is oftentimes a serious obstacle to the reception of the doctrine itself.

Perhaps one reason why the opinion has prevailed with many, that the change of heart must be instantaneous, is, that the conversions recorded in the New Testament are chiefly of that description: hence it has been inferred, that they must be so *universally*. It should however be recollected, that they were *miraculous*—brought about by the extraordinary effusion of the Spirit of grace—and in the case of St. Paul, by a light exceeding in brightness the light of the sun, and by a voice from heaven. It would, therefore, be as rational to expect that the Holy Spirit should operate in the same extraordinary manner now as then, as to expect the transformation and renewal of the mind and affections to be attended with the same circumstances at present, as when Christianity was in its infancy, and needed the visible interference of the mighty hand and stretched out arm of Jehovah.

The very words of St. Paul, in the passage to which we have before referred, would seem to imply a progressiveness in this spiritual change—"Be not conformed to this world, but be ye transformed by the renewing of your minds." We know that conformity to this world, "in the lusts of the flesh, the lusts of the eye, and the pride of life," is not the work of a moment. The children of vice and irreligion are able to trace their progress in that path which goeth down to the chambers of death. At first the checks of conscience present serious obstacles to an ungodly life, and it is only after repeatedly falling and rising again, that we become reconciled to the bondage of sin. The law of analogy would seem to require, that the attainment of the opposite con-

dition should likewise be progressive. If men are led into an evil course of conduct by degrees, why should they not in like manner be drawn into the ways of religion? Now if we have recourse to experience, we shall find full sanction for the opinion, that sudden and sensible change of heart is by no means indispensable. How many do we meet with of those who live according to godliness, who yet can give no satisfactory account of the time, the occasion, or the circumstances of their being brought to a sense of their duty? They feel that they have undergone a spiritual change: there is a change in their views of things, in their habits of life, and in their affections—and yet they are not able "*to lay their finger*" (such is the usual mode of expression on this subject) upon the exact period of time when this renovation commenced. If the doctrine be correct, that such precision is necessary, in order to constitute genuine conversion, these are still in their sins; and the reality of conviction with all, will be made to depend upon strength of memory, or liveliness of first impressions, and not upon those *fruits* which the Scriptures recognise as the alone test of real godliness. When we see a person divesting himself of "the lusts of the flesh, the lusts of the eye, and the pride of life," and gradually conforming himself to the pattern of holiness which is exhibited in the life of the blessed Jesus, we are forcibly led to the inference, that he is actuated by other views of obligation than heretofore; that his affections cling to other objects—his mind is occupied with other thoughts—his actions influenced by other motives; and this, it will scarcely be denied, is a more sure test of the reality of the change, than his simple declaration, "that on such a day, at such an hour, and in such a place, God manifested himself to me." In the latter case, room is given for a deception of the senses, for the delusions of a highly excited imagination, and for that species of self-deceit which whispers "peace, peace, where there is no peace." In the former case, deception is possible, but in the highest degree improbable.

The inexpediency and danger of in-

sisting upon the test to which we object, will be more apparent, if we take into view another doctrine with which it is associated by those who maintain it, viz. the irresistible operations of divine grace; i. e. they affirm, that, whenever God sees fit to visit the sinner, he is instantaneously and irresistibly brought to the acknowledgment and practice of the truth. Now, not to adduce the texts usually quoted to prove that divine grace does *not* operate upon men as if they were mere machines, and deprived of the attribute of free agency—which texts declare that we may strive with, resist, and quench the influences of the Spirit—we shall briefly notice the conversion of the Apostle Paul, as having an important bearing upon the question; and we do this the rather, because it is not unusual for those who affirm that the grace of God acts with an uncontrollable force, to refer to his case, as strengthening and establishing their opinion. In his eloquent address before king Agrippa, St. Paul gives the following account of it:—

“It came to pass, that as I made my journey, and was come nigh unto Damascus, about noon suddenly there shone from heaven a great light round about me, and I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw the light, but they heard not the voice of Him that spake unto me.”

The first observation which the perusal of this narrative suggests, is, that it is decidedly miraculous, and therefore ought not to be urged in proof of the mode in which the Divine Spirit acts on ordinary occasions. Here was a manifestation of the Son of God to his chosen vessel, in order to turn him from his errand, and to make him the hearer of his name to the Gentile world. It was as great a miracle as any that was performed in that age of wonders, and ought no more to be drawn into a precedent for similar *interpositions* at the present day, than the curing of lepers and the raising of

the dead. Admitting, however, what by some is alleged, that the conversion of every sinner from the error of his ways, is as great a miracle as that of St. Paul, yet if we attend to the language of the illustrious convert himself, we shall perceive that even his case does not authorize the doctrine that grace is irresistible. In his defence before king Agrippa, he concludes the account of the extraordinary change which had been wrought in him, in these remarkable words:—“Whereupon, O king Agrippa, I was *not disobedient* unto the heavenly vision.” If St. Paul had not possessed the power of resisting the evidence which even this demonstration of the truth of the Gospel afforded, why should he say, “I was not disobedient unto the heavenly vision?” Do not his words plainly declare, that obedience was optional with him? that if he had chosen, he might have disregarded the celestial vision, and proceeded to Damascus, to carry on the work of imprisonment and death against the disciples of the cross? How absurd would it have been for him to affirm that he had yielded himself to the direction of the voice from heaven, if his will had been chained and his actions coerced by a power which he could not resist, even if he would? C.

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*To the Publishers of the Christian Journal.*

GENTLEMEN,

THE extract from the *Adventurer*, which I send for insertion in the *Journal*, was made for me by an intelligent friend, who was forcibly struck with the testimony borne by the “great critic” of antiquity to the beauty and sublimity of the writings of the Old Testament. Of the genuineness of the MS. I have, I must confess, more than doubts, and would rather consider it a “pious” forgery of the dark ages, or else a fiction on the part of the contributor to the *Adventurer*, in which he represents what might have been the comments of Longinus, had he been blessed with a sight of the sacred writings. But what is conclusive with me, were there no other evidence that the

MS. (if there be one) is not of the age of Longinus, is the quotation of the precise language of the Epistle to the Hebrews, "destitute, afflicted, tormented." I should be glad, however, if some more able pen than mine might engage in its elucidation.

Yours, &c.

W.

#### THE ADVENTURER.

No. 51.—Tuesday, May 1st.

*Si quid ex Pindari, Flaccivo dictis fuerit interjectum, splendet oratio; et sordescit, si quid e sacris Psalmis aptè fuerit attextum? An Libri Spiritus celestis afflatu proditi sordent nobis præscriptis Homeri, Euripides, aut Ennii.* *Erasmus.*

Is a discourse beautified by a quotation from Pindar and Horace? and shall we think it blemished by a passage from the sacred Psalm aptly interwoven? Do we despise the books which were dictated by the Spirit of God, in comparison of Homer, Euripides, and Ennius?

#### TO THE ADVENTURER.

SIR,—In the library of the Benedictine Monks, at Lyons, has lately been discovered a most curious manuscript of the celebrated Longinus. As I know you will eagerly embrace every opportunity of contributing to promote, or rather revive, a reverence and love for the sacred writings, I send you the following extract, translated from this extraordinary work:—

#### MY DEAR TERENTIANUS,

You may remember, that in my treatise on the Sublime, I quoted a striking example of it from Moses, the Jewish lawgiver: "Let there be light, and there was light." I have since met with a large volume, translated into Greek by the order of Ptolemy, containing all the religious opinions, the civil laws and customs, of that singular and unaccountable people. And to confess the truth, I am greatly astonished at the incomparable elevation of its style, and the supreme grandeur of its images; many of which excel the utmost efforts of the most exalted genius of Greece.

At the appearance of God, the mountains and the forests do not only tremble, as in Homer, but "are melted down, like wax, at his presence." He rides not on a swift chariot over the

level waves, like Neptune, but "comes flying upon the wings of the wind: while the floods clap their hands, and the hills and forests, and earth and heaven, all exult together before their Lord." And how dost thou conceive, my friend, the exalted idea of the universal presence of the infinite Mind can be expressed, adequately to the dignity of the subject, but in the following manner? "Whither shall I go from thy presence? If I climb up into heaven, thou art there! If I go down to hell, lo, thou art there also! If I take wings and fly toward the morning, or remain in the uttermost parts of the western ocean; even there also,"

—the poet does not say, "I shall find thee," but far more forcibly and emphatically, "thy right hand shall hold me." With what majesty and magnificence is the Creator of the world, before whom the whole universe is represented as nothing, nay, less than nothing, and vanity, introduced making the following sublime inquiry! "Who hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Produce me, Terentianus, any image or description in Plato himself, so truly elevated and divine! Where did these barbarians learn to speak of God in terms that alone appear worthy of him? How contemptible and vile are the deities of Homer and Hesiod, in comparison of this Jehovah of the illiterate Jews! before whom, to use this poet's own words, all other gods are "as a drop of the bucket," and are counted "as the small dust of the balance." Had I been acquainted with this wonderful volume while I was writing my treatise on the Pathetic, I could have enriched my work with many strokes of eloquence, more irresistibly moving than any I have borrowed from our three great tragedians, or even from the tender Simonides himself. The same Moses I formerly mentioned, relates the history of a youth sold into captivity by his brethren, in a manner so deeply interesting, with so many little strokes of nature and

passion, with such penetrating knowledge of the human heart, with such various and unexpected changes of fortune, and with such a striking and important discovery, as cannot be read without astonishment and tears; and which I am almost confident Aristotle would have preferred to the story of his admired *Œdipus*, for the artificial manner in which the recognition, *anagnorisis*, is effected, emerging gradually from the incidents and circumstances of the story itself, and not from things extrinsic and unessential to the fable.

In another part we are presented with the picture of a man most virtuous and upright, who, for the trial and exercise of his fortitude and patience, is hurled down from the summits of felicity, into the lowest depths of distress and despair. Were ever sorrow, and misery, and compassion expressed more forcibly and feelingly, than by the behaviour of his friends, who, when they first discovered him in this altered condition, destitute, afflicted, tormented, "sat down with him upon the ground seven days and seven nights; and none spake a word unto him, for they saw that his grief was very great." Let us candidly confess, that this noble passage is equal, if not superior, to that celebrated description of parental sorrow in *Æschylus*; where the venerable father of tragedy, whose fire and enthusiasm sometimes force him forwards to the very borders of improbability, has in this instance justly represented *Niobe* sitting disconsolately three days together upon the tomb of her children, covered with a vail, and observing a profound silence. Such silences are something more affecting, and more strongly expressive of passion, than the most artful speeches. In *Sophocles*, when the unfortunate *Deianira* discovers her mistake in having sent a poisoned vestment to her husband *Hercules*, her surprise and sorrow are unspeakable, and she answers not her son who acquaints her with the disaster, but goes off the stage without uttering a syllable. A writer unacquainted with nature and the heart, would have put into her mouth twenty florid iambics, in which she would bitterly have bewailed her misfortunes,

and informed the spectators that she was going to die.

In representing likewise the desolation and destruction of the cities of *Babylon* and *Tyre*, these Jewish writers have afforded many instances of true pathos. One of them expresses the extreme distress occasioned by a famine, by this moving circumstance: "The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them; the hands of the pitiful women have sodden their own children." Which tender and affecting stroke reminds me of the picture of a sacked city by *Aristides the Theban*, on which we have so often gazed with inexpressible delight: that great artist has expressed the concern of a bleeding and a dying mother, lest her infant, who is creeping to her side, should lick the blood that flows from her breast, and mistake it for her milk.

In the ninth book of the *Iliad*, *Homer* represents the horrors of a conquered city, by saying that her heroes should be slain, her palaces overthrown, her matrons ravished, and her whole race enslaved. But one of these Jewish poets, by a single circumstance, has far more emphatically pointed out the utter desolation of *Babylon*: "I will make a man more precious than fine gold; even a single person than the golden wedge of *Ophir*."

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*For the Christian Journal.*

*Sunday Mails.*

THIS subject seems at the present time to deserve a passing remark. As far as we are able to learn, a very great excitement upon it exists in almost every part of the country. Meetings, on the one side or the other, are daily convened; violent resolutions passed; the measure of orthodoxy or of liberal principles determined by this question alone; plentiful denunciation awarded to all who happen not to entertain similar views; and as the final appeal congress is overwhelmed with memorials. Now, whether all this zeal, and rage, and labour, proceed from the

best or the worst of motives; whether the advocates for the suspension of Sunday mails are influenced by a pure regard for the sanctity of the Christian Sabbath, or by some occult views to the future aggrandizement of a particular sect; and lastly, whether their opposers are actuated by correct principles of toleration, or by an indifference to the institutions of religion in general, will not change the complexion of the measures adopted, nor warp Christianity into a justification of them. Unadulterated Christianity disclaims all connexion with, and all dependance upon, the secular power. In enforcing her institutions and precepts upon the observance of mankind, she accepts of no other aids than those derived from the authority of her omnipotent Founder. Her arms are all spiritual. By these, and these only, can her principles become universally disseminated, and her virtues triumph over the sin and corruption of the world.

The genius of civil government is totally unlike the spirit of Christianity: hence all attempts to assimilate them have proved subversive of the spirit of the latter. They must continue to do so, till the powers of the world have lost their distinctive characteristics.—What then are measures like those under review, of bringing the civil government of the country in which we live, to unite with Christianity in supporting the sanctity of her Sabbath? However plausible their pretexts, they are a virtual hostility to the religion of the divine Redeemer, and must ultimately, if successful, result in its lasting injury. Like all other similar beginnings, they would undoubtedly lead to more vigorous endeavours for a still closer alliance, till at last the effigy of the Christian Church was embraced by the state, while her soul, her life and purity, had fled for ever. And though, from the present state of parties and prevailing sects, no such results are to be anticipated, or the success of any measures to obtain even the slightest connexion of religion and government, yet their evils are no less obvious, nor the blind infatuation which dictates them less censurable. And aside from their being an opposition

to the precepts of the Gospel, the utter hopelessness and impolicy of all such attempts render this infatuation the more glaring.

From the feverish jealousy against the encroachments of religious institutions which prevails among almost all our statesmen and politicians, and even with those who would be thought friends of Christianity in its native simplicity and purity, there is not, nor has been, a shadow of a prospect that the measures to which we allude can succeed. This jealousy in some instances has already produced an actual oppression of the Christian Church. Hence the impolicy, the folly and madness of any proceedings on the part of the religious community, tending to sharpen its keener sensibilities. That such is the character of all the recent movements with regard to Sunday mails, there is not a vestige of doubt: and the consequences therefore to be apprehended are, the commencement of an increased hostility, and that like movements, if persisted in by the frenzy of misguided zeal, may excite the civil government, which has so long kindly tolerated the Christian religion, and suffered its advances unmolested, to an open and declared opposition to its progress. Such an event, and at no distant period, is, from present appearances, not only within the range of possibility, but is greatly to be feared. It would be the natural result of adverse passions driven to desperate measures by the obtrusions of religious enthusiasm. Such has been the result in other countries: Sooner or later, the bitterest persecutions have not failed to spring from the obtrusions upon civil government, of those who professed to be representatives of the Christian community. And in this country, where every man speaks and acts as he pleases, can we apprehend lighter evils, if the course which we deprecate be pursued? Indeed, there are now a numerous class ripe for any outrage upon the interests of Christianity. These are untiring in their endeavours to excite groundless suspicions, and to represent religious societies as influenced, without exception, by sinister and ambitious views—as aiming only to grasp at wealth and



power, and to assume the sceptre of unlimited tyranny over the world.— And if such are their persevering representations, with no other semblances of truth than merely that the Church of Christ has often been corrupted and degraded by pretended friends, infidels in the garb of Christians with what avidity must they seize upon any act that can give the least colour of sanction to these malicious slanders? With what satanic exultation must they witness Christian societies actually interfering in the concerns of civil government, and exerting all their energies to bring its aids to the support of their institutions? In what odious shades may we not expect these things to be painted to the minds of the jealous and prejudiced? And how strong and irresistible a current of hostile feeling may thence be excited!—a current which may, ere long, overflow and sweep the country of all that is dear to us—burying, by its inundations, our civil as well as religious institutions in one abyss of universal ruin. Let those who have begun to disturb these angry waters, pause, and cast their eyes towards the termination of the deluge to which they may rise, and if they have one lingering particle of love for the true interests of Christianity remaining, they will surely desist. But it is hoped that they have many. Nothing then can be wanting to dissuade them from the course in which they have commenced, and from the measures to which they have resorted, but to bring them to a clear view of their most injurious consequences; and this view we have the happiness to know, is taken by the Episcopal Church throughout the United States.

Episcopalians, with few exceptions, have kept themselves aloof from the controversy upon which we have remarked: they have done so, from a sense of duty, and from every dictate of wisdom or prudence. While they would *persuade* all men to sanctify the Christian Sabbath, they find no authority from the Gospel of their Saviour to *coerce* any to do so. While they would peaceably enjoy the privileges and institutions of their Church, under a government whose concerns are all *secular*, they would disdain to ask for

its fostering patronage. And while, as citizens and as men, they feel bound to sustain the arm of the civil power, they would severely deprecate any interference, any collision, or any connexion between Church and state. One is spiritual, and the other temporal. We wish that each may remain in its own appropriate sphere, without interruption from the other. For the success of Christianity in the world, we trust exclusively to the power and blessing of the great Redeemer. We believe, we know, that as its truths prevail and are felt, its precepts will be observed and practised, and its institutions revered. This will be effected universally by the agency of divine grace, and not by the aid or coercion of civil governments; by the preaching of the Gospel, and not by the power of the sword. The kingdom of Christ is not of this world; and shall we afford his enemies occasion to blaspheme, by endeavouring to make it such, by any officious dictating to the secular power? Every consideration in heaven and earth admonishes us to an opposite course.

A. C.

#### *Bishop Brownell's Mission.*

WE continue the interesting details of this mission, taken from the Philadelphia Recorder of the 6th of March, where they are stated to be derived from the bishop's communication, dated at Savannah, Georgia, February 13th.

"Having completed the objects of our visit to Louisiana, we left New-Orleans on the 20th of January, for the state of Alabama. Our passage was by the way of the lakes Ponchartrain, Borgne, and the Gulf, and we arrived at Mobile on the evening of Thursday, the 21st. The state of things at Mobile was more auspicious to the interests of the Church than we had anticipated. We found a large congregation, and a handsome and commodious house of public worship. The church was built by the subscriptions of different denominations of Christians, though the principal subscribers were attached to the doctrines and liturgy of the Episcopal Church. By the conditions of the subscription, the clergyman was to be called, from year to year, by a majority of the stockholders, till it should be determined, by a vote of two-thirds, to what denomination the church should permanently belong. Under these circumstances, it had been occupied by Presbyterian clergymen, till

little more than a year ago, when the Rev. Mr. Shaw visited the place, and was invited to officiate one half the time, as an Episcopal clergyman. On the first of January of the present year, the Rev. Mr. Shaw was called as the sole minister, with only one dissenting voice, and with a salary of two thousand dollars. It is probable that two-thirds of the proprietors would be ready, at the present time, to decide on the Episcopal character of the church, but the Episcopalians appear to think it more compatible with the principles of equity and liberty, to purchase the rights of the few individuals who still retain a preference for the Presbyterian mode of worship.

"On Sunday, the 24th, large and attentive congregations attended the services through the day. In the morning, I preached on the subject of baptism. This sacrament was administered to 19 persons (8 adults and 11 children) during my visit to Mobile, and several others have the subject under serious consideration. In the afternoon, I preached on the subject of confirmation, and administered that holy rite to 26 persons. In the evening, the Rev. Mr. Richmond delivered a discourse in behalf of our General Missionary Society, and received a collection of forty-seven dollars, to be expended for missionary services within the state.

"On Monday, the 25th of January, pursuant to previous notice, a meeting was held at Mobile, for the purpose of more fully organizing the Church in Alabama. It was attended by the principal Episcopalians of the city, and from other parts of the state. At this meeting, a diocesan constitution was adopted, and a standing committee and other officers elected; and resolutions were passed, declaring it expedient to unite with the states of Mississippi and Louisiana for the formation of a *south-western diocese*, and proposing the election of delegates for that purpose.

"There are at present but two Episcopal clergymen in Alabama, the Rev. Mr. Shaw, and the Rev. Mr. Muller. The latter gentleman accompanied us from New Orleans, with a view to a settlement in this state. By our advice he has proceeded to Tuscaloosa, where he hopes to become the society's missionary, in the place of the late Rev. Mr. Judd. We learn very favourable accounts of the prospects at Tuscaloosa. A neat brick church has been reared, and is nearly completed, and the congregation were anxiously waiting for the services of a clergyman. It is to be hoped that the presence of the Rev. Mr. Muller will impart new animation to their exertions, and that a flourishing congregation will soon be established in this place, which is rendered peculiarly important from its being the capital of the state, and the seat of a richly endowed

university. We saw several persons from Greensburg, (about 50 miles south of Tuscaloosa,) who inform us that the principal persons of that place are Episcopalians, and are desirous of the services of an Episcopal clergyman. The Rev. Mr. Muller will pay them a visit, on his way to Tuscaloosa, and may make arrangements for devoting to them a portion of his services. We also learn, that at Huntsville, in the northern part of the state, there are several zealous Episcopalians, who are now engaged in the building of a church, and are desirous of obtaining the services of a clergyman. It is probable also that an Episcopal parish might be established in the town of Florence. The Church appears to have fewer prejudices to encounter in Alabama than in the eastern and middle states, and many of the principal inhabitants are descended from Episcopal families in Virginia and the Carolinas.

"When at Mobile, we visited the grave of the late interesting and pious missionary of the society, the Rev. William H. Judd. His body lies near the eastern entrance of the grave-yard, on the right hand, and beside that of the late Colonel King. The place of his interment is not marked by any permanent memorial, but it is hoped that the directors of the society will soon cause a suitable stone to be erected to his memory. We were happy to learn that he received every possible kindness and attention during his illness at Mobile. His pious and amiable character, and the early termination of his career of usefulness, appear to have excited a deep sympathy in his behalf. He died at the house of the Rev. Mr. Shaw, with little pain or suffering, with entire composure and resignation, and with the most animating hopes of future felicity.

"On Thursday, the 28th of January, we left Mobile, in the steam-boat *Tuscumbia*, and proceeded up the Alabama river. We arrived at Selma the following Sunday morning, where we landed in time for public worship. The Presbyterian clergyman immediately waited on us, and invited us to officiate in the house of public worship, which was built for the common use of all religious denominations. In the morning, the Rev. Mr. Richmond read the service, and I delivered a discourse; and in the afternoon, the Rev. Mr. Richmond preached. On Monday morning we started for Montgomery, where we arrived on Tuesday afternoon. In the evening I preached, by request, in the Methodist church, the Rev. Mr. Richmond reading the service. Montgomery and Selma are places of considerable commercial importance, and though they are but ill supplied with religious ministrations, we saw little probability of success in any immediate attempt to establish Episcopal congregations.

"The following morning we left Montgomery, proceeding through the Creek nation of Indians, on our way to the north. We arrived at Milledgeville, Georgia, on Saturday evening, and spent Sunday in that place. I officiated, in the Presbyterian church, in the morning, and the Rev. Mr. Richmond in the afternoon. On Monday we again started for Augusta, where we arrived on Tuesday evening. We spent the following day in this place, and I preached in the evening. We found here a flourishing parish, under the charge of the Rev. Mr. Smith. We found also a zealous missionary society, auxiliary to our general society, which has raised for missionary purposes, during the past year, more than one thousand dollars. We left Augusta on Thursday, and arrived at Savannah on Friday, from which latter place I despatch you this letter.

"In leaving the state of Alabama, I consider that I have fulfilled the principal objects of my visitation—with what fidelity, the great Head of the Church must determine—with what success, the future must develop. May I be suitably thankful for the divine goodness which has attended and preserved me, and may the divine blessing give efficacy and success to my unworthy exertions.

"On our way home, through the Atlantic cities, it will be the object of the Rev. Mr. Richmond to promote the establishment of missionary associations, and make collections in behalf of the society. I shall cheerfully render him such aid as my more hasty journey may permit."

From the Journal of Health.

### *Domestic Doctoring of Children.*

"*When a law to be passed and strictly enforced,*" observes a judicious writer, "which should absolutely prohibit the administration of medicine to children, excepting by the advice of an experienced physician, I am convinced, it would save annually the health and lives of thousands."

There does certainly exist with many parents, a strange propensity to substitute the drugs of the apothecary for judicious nursing; or rather to supply, by the plentiful administration of the former, the errors and omissions in the latter.

To hear some mothers and nurses talk, and to observe their practice, one would imagine that the life and comfort of almost every infant depended in a great measure upon its being constantly supplied with medicine; that it could not enjoy an hour's sleep were it not for an opiate; that it would be oppressed with wind, or tormented into convulsions by griping pains, did it not receive its accustomed carminative or anodyne; and that, in fact, its stomach would be overloaded with foul-

ness, and its whole system sink into irremediable weakness, were not the attentive nurse to prevent all this mischief by an occasional emetic and the like, or by a timely resort to some strength-dispensing cordial.

By this dependence upon medicine, for what medicine is not calculated to effect, the evil produced by one species of error is aggravated by another, of an equally dangerous character. The health of the child invariably suffers, and its course to the grave is often gradually accelerated.

Were parents, instead of attempting to allay by medicine every trifling complaint of childhood, to look upon the latter as an invariable indication of some defect in nursing, and to have recourse at once to the necessary change of food, air, exercise, or clothing, they would, in the great majority of instances, effectually guard against the occurrence of actual disease, while they added to the comfort, augmented the strength, and prolonged the life of their offspring.

But if the administration of drugs, when pain and uneasiness are actually present, be productive of injury, what shall we say to that most absurd and pernicious of customs, the giving to children in perfect health, medicine, under the silly pretence of sweetening their blood, and thus guarding against the approach of disease? This custom, it is true, was far more prevalent formerly than at present. But even now, in the calendars of certain mothers and nurses, the spring and fall are marked as seasons consecrated to physic. At these periods of the year, no matter how perfect the health of their children, they believe it their bounden duty to force upon them some innocent medicine, as they term it, but which is often of the most active character, to cleanse their blood, and to insure their continuance in health.

It may perhaps be in vain to urge upon such individuals that medicine is not adapted to the preservation of health, but only for the removal of disease; that when the latter is not already present, every drug, however mild may be its operation, throws the stomach into immediate disorder, weakens its digestive powers, vitiates the juices designed for the solution of the food, and thus impedes the growth, and impairs the strength and vigour of the whole system. Under this plan of preventing disease, children are actually made sick for fear they should become so, and their constitutions are enfeebled by the perverse means employed to strengthen them.

It has been well observed, that art opens all her resources in vain; nor can the greatest efforts of human ingenuity make amends for the want of pure air, cleanliness, healthy breast-milk, or wholesome food, and proper exercise. The neglect of any of these essential points is attended with irreparable mischief; while, on the con-

trary, a due attention to them will, in a majority of instances, preclude the necessity of any medical aid.

We trust we shall not be understood, from the foregoing remarks, as inculcating any neglect of proper medical treatment in the diseases of children. On the contrary, we insist that, when disease is discovered to be actually present, recourse should be had, without a moment's delay, to the advice of a physician. All we desire is, to point out the necessity of proper regimen and diet, for the preservation of infants from the complaints of childhood, and as a means of removing those immediate effects of bad nursing, which are so frequently converted into serious, and often incurable maladies, by "domestic doctoring."

#### EPISCOPAL ACTS.

##### *In the Diocese of New-York.*

On Monday, March 8, the Right Rev. Bishop Hobart held an ordination in St. John's chapel, in this city; when the Rev. John M. Guion, deacon, missionary at Palmyra, Wayne county, New-York, and parts adjacent, and an alumnus of the General Theological Seminary, was admitted to the holy order of priests. The morning prayer was read by the Rev. Benjamin T. Onderdonk, D.D., an assistant minister of Trinity church, New-York, and professor in the General Theological Seminary; and the lessons by the Rev. William Creighton, rector of St. Mark's church, New-York; the exhortation delivered by the bishop; and the candidate presented by the Rev. Thomas Lyell, D.D., rector of Christ church, New-York.

##### *In the Diocese of Pennsylvania.*

A special ordination was held in St. Andrew's church, Philadelphia, on Sunday, the 7th of March, when Mr. Matthew Henry Henderson was admitted to the holy order of deacons by the Right Rev. Bishop Onderdonk. The candidate was presented by the Rev. Gregory T. Bedell, rector of the church, and the sermon preached by the Right Rev. Bishop Chase, of Ohio.

The following Episcopal acts, in addition to the one noticed in our number for January, were performed by the Right Rev. Bishop Brownell, of Connecticut, during his recent western mission:—

**Consecrations.**—On Christmas-day, Trinity church, Natchez, Mississippi, was consecrated; on the following Sunday, December 27th, Christ Church, Jefferson county; on Thursday, the 5th Jan. St. Paul's church, Woodville; on Sunday, the 10th, Christ church, New-Orleans, Louisiana.

**Confirmations.**—On Sunday, the 6th of December, in Christ church, Lexington, Kentucky, — persons were confirmed; on

the following Sunday, the 13th, in the church at Louisville, 31 persons; on Christmas-day, in Trinity church, Natchez, Mississippi, 19 persons; on Sunday, the 27th, in Christ church, Jefferson county, 13 persons; in the court-house at Port-Gibson, on the 29th, 3 persons; on the 5th of January, in St. Paul's church, Woodville, 9 persons; on Sunday, the 17th, in Christ church, New-Orleans, Louisiana, 64 persons; on Sunday, the 24th, in the church at Mobile, Alabama, to 26 persons.

**Ordination.**—On Tuesday, the 5th Jan. 1830, in St. Paul's church, Woodville, Mississippi, the Rev. John C. Porter, deacon, was admitted to the holy order of priests.

#### *Come, Lord Jesus.*

COME, Lord Jesus, as a counsellor to guide us, as a rock to support us, as a friend to comfort us, as a fountain to supply us; come, Lord Jesus, in the day of fulness, and make us thankful; in the day of want, and make us contented; in the day of our sin, and make us penitent; in the day of affliction, and make us patient; in the day of temptation, and make us confident; in the day of sorrow, and make us joyful; in the day of health, and make us mindful of the day of sickness; in the day of life, and make us watchful against the day of death; in the day of sickness, and assure us of the blessed issue of our pilgrimage; in the day of death, and translate our souls into a glorious life: Even so, come, Lord Jesus.

#### *House of Refuge.*

A circumstance took place on Thursday afternoon, at this useful and praiseworthy institution, which must have been highly gratifying to the directors and managers, as it illustrates very forcibly the beneficial effects of their discipline and care. While the committee for binding out the boys whose term of service has expired were in session, four young men, who sailed for the Pacific in the whale-ship *Zoar*, of Nantucket, Capt. Bunker, about two years ago, made their appearance in fine health and condition, having just returned from a very successful voyage. They had come to the city to see their friends, and were impelled by a strong sense of gratitude to visit the asylum where their evil propensities were eradicated, and render thanks for the kindness with which they had been treated. It need not be told that they received a parental welcome from the worthy superintendent, and from the committee, to whom they produced the highest testimonials.

from their employers, of their industry, sobriety, and correct moral conduct. They were to return yesterday to Nantucket, to make the necessary arrangements for another voyage.—*Jour. of Com.*

From the New-York American.

*Bishop Ravenscroft.*

"———For he was a good man."

The good old man is gone!—  
He lies in his saintly rest,  
And his labours all are done,  
And the work that he lov'd the best.  
The good old man is gone—  
But the dead in the Lord are bless'd!

I stood in the holy aisle,\*  
When he spake the solemn word,  
That bound him, through care and toil,  
The servant of the Lord:  
And I saw how the depths of his manly soul  
By that sacred vow were stir'd.

And nobly his pledge he kept—  
For the truth he stood up alone,  
And his spirit never slept,  
And his march was ever, on!  
Oh! deeply and long shall his loss be wept,  
The brave old man that's gone.

There were heralds of the cross,†  
By his bed of death that stood,  
And heard, how he counted all but loss,  
For the gain of his Saviour's blood;  
And patiently waited his Master's voice,  
Let it call him when it would.

The good old man is gone!  
An Apostle's chair is void;  
There is dust on his mitre thrown,  
And they've broken his pastoral rod;  
And the fold of his love he has left alone,  
To account for its care to God.

The wise old man is gone!—  
His honoured head lies low,  
And his thoughts of power are done,  
And his voice's manly flow,  
And the pen, that, for truth, like a sword  
was drawn,  
Is still and soulless now.

The brave old man is gone!—  
With his armour on, he fell;‡  
Nor a groan nor a sigh was drawn,  
When his spirit fled, to tell;

\* The Right Rev. John Stark Ravenscroft, D. D., of North-Carolina, was consecrated in St. Paul's church, in the city of Philadelphia, on the 22d of May, 1823. He died in Raleigh, North-Carolina, on the 5th of March, 1830, "without a struggle or distorted feature."

† The Right Rev. Thomas Church Brownell, D. D., bishop of Connecticut, and the Rev. William Richmond, rector of St. Michael's, St. James's, and St. Mary's churches, New-York, on their return from a missionary tour through the valley of the Mississippi, were in Raleigh on the 25th of February, and found the dying bishop "humbly waiting for deliverance from pain and sin, through the merits of an all-sufficient Saviour."

‡ The bishop was at that time (ten days before his death) employing the little strength he had in revising his MSS. for publication. *By them, though dead, he will yet speak!*

For mortal suffering, keen and long,  
Had no power his heart to quell.

The good old man is gone!—  
He is gone to his saintly rest,  
Where no sorrow can be known,  
And no trouble can molest;  
For his crown of life is won,  
And the dead in Christ are bless'd!

G. W. D.

Boston, March 15, 1830.

*Obituary Notices.*

DIED at Raleigh, North-Carolina, on the 5th of March, the Right Rev. JOHN STARK RAVENSCROFT, D. D., bishop of that diocese—A memoir of his life, which, we are informed, was drawn up under his own supervision, will be presented to our readers as soon as received. In the mean time, we extract from the Philadelphia Recorder the following account of the proceedings of the clergy in the city of Philadelphia, in relation to this melancholy event:—

At a meeting of the bishops and clergy of the Protestant Episcopal Church, in the city of Philadelphia, held at the house of the Right Rev. Bishop White, on Saturday, 13th March, 1830, for the purpose of giving some expression of their feelings in relation to the death of the late Right Rev. Bishop Ravenscroft, of the diocese of North-Carolina—there were present, the Right Rev. Wm. White, D. D.; the Right Rev. Henry U. Onderdonk, D. D.; the Rev. Drs. Abercrombie, Beasley, Montgomery, and Delancey; with the Rev. Messrs. Bedell, Rutledge, Meade, Hawks, Tyng, and Boyd.

The Right Rev. Bishop White was requested to preside as chairman, and the Rev. George Boyd appointed secretary. The Rev. Dr. Montgomery stated the object of the meeting, and offered the following resolutions, which were unanimously adopted:—

That the afflicting dispensation of Divine Providence, which has removed from the Church on earth, the Right Rev. John Stark Ravenscroft, D. D., has affected us with unfeigned grief, proportioned to the high estimate entertained by us of his character as a man, as a Christian, and as a bishop of the Church of Christ.

That we feel deeply the loss which the Church has sustained in the removal from his labours of so firm, devoted, and enlightened a champion of the truth, as it is in Jesus.

That we sincerely sympathize with the bereaved friends of the late bishop, with the clergy of his diocese, and with all the friends of the Church in North-Carolina—and pray that God may comfort their hearts, sanctify the dispensation to the good of his Church, and direct their minds in the choice of a successor.

That in testimony of our high respect

for the memory of the Right Rev. Bishop Ravenscroft, and of our sense of the bereavement which we, in common with our whole Church, have sustained by his death, will wear the usual badge of mourning for thirty days.

That copies of the above be sent to the immediate friends of the late bishop, to the standing committee of the diocese of North-Carolina, and to the secretary of the convention of the same.

WM. WHITE, *Chairman*.

GEORGE BORD, *Secretary*.

Died recently at Albany, the Rev. JOHN SELLOE.

Died recently at Chatham, Connecticut, the Rev. SMITH MILES, for many years rector of Trinity Church at that place.

Also died recently at Baltimore, Maryland, aged 71 years, the Rev. JOHN ALLEN, professor of mathematics in the university of Maryland.

Died at the palace of St. Asaph, England, on the 21st of January, the Right Rev. JOHN LUXMOR, D. D. F. S. A., lord bishop of St. Asaph, in the 74th year of his age.

### Columbia College.

IT will be seen by the following document, that the venerable college of our city, besides preserving in its integrity the system of thorough classical and scientific preparation for degrees in the arts, which leaves no superior among the colleges of our country, proposes to add that feature of a *university* which provides instruction in any branch, at the option of the student, without the obligation of pursuing others:—

*A Statute, passed at a Meeting of the Board of Trustees of Columbia College, on the 16th January, 1830.*

SEC. 1 The course of instruction now existing, the integrity of which shall in all respects be preserved, shall be denominated the *full course*. Another course of instruction shall be established, which shall be denominated the *scientific and literary course*; the whole or any part of which, matriculated students may, at their option, attend.

2. The *scientific and literary course* shall embrace all the studies now pursued in the college, except those of the Greek and Latin languages; and shall, also, include the study of the modern languages, and such other studies in literature and the sciences as may hereafter be annexed thereto. The board of the college shall form the students of the scientific and literary course into classes, which shall be attended by the professors, at such times,

and to such an extent, as shall not interfere with their duties to the classes pursuing the *full course of study*.

3. Persons not matriculated may, with the permission of the board of the college, attend the scientific and literary course, or any part thereof, paying into the treasury of the college the prescribed fees.

4. Matriculated students who shall pass through the scientific and literary course, or any part thereof, to the satisfaction of the board of the college, shall, on the vote of the board of trustees, receive testimonials of the same, to be announced at the public commencement.

5. The fees paid by each student in the scientific and literary course, shall not exceed fifteen dollars per annum, for each professor whom he may attend; which fees shall be paid into the treasury of the college.

6. The professors of the languages shall form classes consisting of the matriculated students, graduates, and others, for the purpose of enlarged instruction in Greek and Roman literature; the fees to be the same, and to be appropriated as prescribed in the preceding section.

7. Those professors, a portion of whose course is conducted by lecture, may, at their lectures, unite the classes of the two courses.

8. Matriculated students pursuing the scientific and literary course, are not prohibited from professional studies or pursuits.

9. Public lectureships shall be established in the following departments:—Greek literature; Latin literature; Oriental literature; English literature; French, Italian, Spanish, and German literature; Chemistry and its applications; Mechanics and Machines; Mineralogy and Geology; Architecture and Civil Engineering; Intellectual Philosophy; Moral Philosophy; Elocution; the Law of Nations and Constitutional Law; Political Economy; Mathematical Science; Experimental Philosophy; Physical and Practical Astronomy.

10. These lectures, as to the times and places of delivery, shall be under the control of the board of the college, and shall be open to all persons who may choose to attend. The professors may, at their option, be lecturers; and the other lecturers shall be appointed by the board of trustees. The lecturers shall fix and receive the fees of admission to their respective lectures.

11. The corporation of the city of New-York, the trustees of the High School of the said city, the trustees of the New-York Public School Society, the trustees or directors of the Clinton Hall Association, of the Mercantile Library Association, and of the Mechanic and Scientific Institution, the General Society of Mechanics and Tradesmen of the city of New-York, and such other societies as the trustees

tees may, from time to time, designate, shall each be entitled to have always two students educated in the college, free of all charges of tuition.\*

12. Every religious denomination in the city of New-York, by its authorized representatives, shall be entitled to have always one student, who may be designed for the ministry, educated in the college, free of charges of tuition.

13. Any person or persons who may found a scholarship to the amount of one thousand dollars, shall be entitled to have one student educated in the college free of all charges of tuition. This right may be transferred to others. The scholarship shall bear such name as the founder or founders may designate.

14. Any religious denomination, or any person or persons who shall endow a professorship in the classics, in political, mathematical, or physical science, or in the literature of any of the ancient or modern languages, to the amount of fifteen thousand dollars, shall, for ever, have the right of nominating a professor for the same, subject to the approbation of the board of trustees, who shall hold his office by the same tenure as the other professors of the college; the nomination to be made by the authorized representatives of the religious community, or by the person or persons who shall make the endowment, or such person or persons as he or they may designate. The proceeds of the endowment shall be appropriated to the salary of the professor.

15. The department of rhetoric and belles lettres, including the English language and English literature, shall be assigned to the president; who shall exercise the students frequently in English composition, elocution, and forensic disputations. With a view to their acquiring just sentiments as well as a correct style, he shall also, at his discretion, assign to them the subjects on which they are to write, or which they are to discuss. The president shall give instruction, by lectures or otherwise, on the evidences of the Christian religion in general, but not on the nature or evidences of its doctrines as professed by any particular denomination of Christians.

16. All prior statutes, or parts of sta-

\* The following resolution, which was adopted by the trustees in December, 1827, extends still further to the schools and school societies in the city and country, the advantages of gratuitous education:—

“Resolved, That every school from which there shall be admitted in any one year into the college, four students, shall have the privilege of sending one scholar to be educated gratuitously in the college. The nomination to this scholarship shall be made by the directors or trustees of the school; or, if there be no trustees or directors, by the instructor or instructors.”

tutes, inconsistent with the provisions of this statute, are hereby repealed.

NICHOLAS FISH,

Chairman of the Board of Trustees.  
CLEMENT C. MOORE, Clerk.

Agreeably to the above statute, public lectures have commenced, and the following appointments have been made by the trustees:—

The Rev. Samuel H. Turner, D. D.,  
Professor of the Hebrew Language  
and Literature.

Don Mariano Velasquez de la Ca-  
deña, LL. B., Professor of the Span-  
ish Language and Literature.

The Rev. Manton Eastburn, A. M.,  
Lecturer in Poetry.

William H. Ellet, M. D., Lecturer  
on Elementary Chemistry.

The title of Adjunct Professor of Languages  
is changed to that of the “Jay Professor of the  
Greek and Latin Languages.”

#### Church Register.

THE Philadelphia “Church Register,”  
so long favourably known as one of the  
best and most useful religious periodicals  
in our country, has been changed from a  
weekly newspaper to a monthly magazine  
of 40 pages, under the title of “The Pro-  
testant Episcopal and Church Regis-  
ter.” From the character and talents of  
the gentlemen connected with the editor-  
ial department, it may be expected and  
to maintain its honourable stand as an eth-  
ical promoter of the doctrinal and practi-  
cal influence of the truth as it is in Jesus.

We understand that the former editor  
of the Register, the Rev. George Weller,  
having removed to the state of Tennessee,  
designs establishing a Church periodical  
in that new and interesting diocese. Most  
heartily do we bid him God speed in the  
good work.

#### Calendar for May, 1830.

1. St. Philip and St. James.
2. Third Sunday after Easter.
9. Fourth Sunday after Easter.
12. Pinckney Lecture, South-Carolina.
16. Fifth, or Rogation Sunday.
20. Ascension Day.
23. Sunday after Ascension.
25. } Rogation Days.
26. }
27. }
30. Whit-Sunday.
31. Monday in Whitsun week.

#### Ecclesiastical Meetings in May, 1830.

5. Mississippi Convention meets.
18. Pennsylvania Convention meets.
20. Virginia Convention meets.
26. New-Jersey Convention meets.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 5.]

MAY, 1830.

[VOL. XIV.

*For the Christian Journal.*

**Godly Counsel in spiritual Doubts  
and Difficulties.**

Messrs. Editors,

IN lately looking over Hodgson's *Life of Bishop Porteus*, my attention was arrested, as it had formerly been, by a letter written by that prelate to a person who was labouring under some doubts and difficulties respecting his spiritual state. The view which it takes may meet the case of some of your readers, and be a satisfaction and comfort to them. I, therefore, take the liberty of sending an extract from the *Life*, containing the letter.

M. E. E.

"It was not, however, merely by pecuniary aid that he displayed the spirit of real Christian benevolence. In the distress of his friends he ever deeply sympathized, losing no opportunity of encouraging, of soothing, of consoling them. To those who requested his advice, he cheerfully and freely gave it; and out of many instances I select the following, not only because the subjects to which he adverts are in themselves of all others the most interesting, but as it marks in a very striking point of view the readiness with which he endeavoured to impart instruction and counsel even to a person of *whose name and condition he had no knowledge*, but who, it seems, had consulted him on various religious difficulties, to which the perusal of Mr. Wilberforce's '*Practical View*' had given rise. The importance and excellence of the letter will compensate for its length.

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'Although I sincerely wish that you had applied to a more able adviser in matters of so much importance, yet as, I trust, I can afford you some consolation, and to a great degree, if not entirely, remove the fears and apprehensions which press so heavily upon your mind, I think it an act of common humanity to give you the best opinion I am able to form on the subject, from a very attentive perusal of Mr. Wilberforce's book, and a very diligent examination of the Sacred Writings.

'And, first, there can be no doubt that the love of God and of Christ is a most indispensable duty; and when we consider the very forcible words made use of with respect to the former—  
"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength;" and when we reflect, that with regard to the latter it is said—  
"If any man love not the Lord Jesus Christ, let him be anathema, maranatha;" that is, as Doddridge explains it, "he will lie under the heaviest curse that an apostle can pronounce, or God inflict,"—it is evident that a very high degree of love, of reverence, of attachment, and of gratitude to our Maker and our Redeemer, is expected from us; and that this command is utterly inconsistent with a cold, lifeless, languid indifference towards them. It is also true, that it is our duty, by frequent meditations on the perfections and the goodness of God, by pious contemplation, by frequent and fervent prayer, and by imploring the assistance of the Holy Spirit, to animate, and enliven, and invigorate these holy affections in our souls, and to raise them to as great a degree of warmth and ardour



as we can. Yet still the *degree* of that ardour must very much depend on the different tempers, constitutions, dispositions, and habits of different men; and therefore cannot be expected to be the same in all. Mr. Wilberforce himself allows this to be the case. He says expressly, that a difference in natural disposition, in the circumstances of the past life, and in numberless other particulars, may occasion a great difference in the predominant tempers of different Christians; but that, in a greater or less degree, a cordial complacency in the sovereignty, an exalted sense of the perfections, a grateful impression of the goodness, and a humble hope of the favour of the Divine Being, are common to all.

‘Now, of all these sentiments and affections, in a certain degree, you seem to be possessed. He says also, that the only *infallible* criterion of a sincere love of God, is an active discharge of the several duties of life, and a conscientious obedience to the laws of the Gospel; and this proof you humbly trust you can give. In fine, he asserts, that in this, and all other Christian duties, it is the *willing mind*, the sincere wish and endeavour to do our best, which is *principally* required. Where that is found, every man will be judged “according to what he hath, and not according to what he hath not.”

‘If we look into the Scriptures themselves, we shall find that the definition which *they* give of the love of God, contains nothing that need alarm a really serious and pious mind. They make it to consist *solely* in obeying God’s commands. “This is the love of God,” says St. John, “that we keep his commandments:” and again—“He that hath my commandments and keepeth them,” says our Saviour, “he it is that loveth me”—“Ye are my friends,” he says, “if ye do whatsoever I command you;” and again, in still stronger terms, we are told, that “Whoso keepeth God’s word, in him verily is the love of God *perfected*.” If, then, you can give this proof of your love; and if moreover you have, as you say, the highest reverence and admiration of his infinite perfections—are deeply *impressed with a sense of his goodness*;

and if, finally, you prefer his favour and approbation to all earthly advantages; though you may not feel so much ardour of affection as you earnestly wish and strive for, you have yet no reason to apprehend the divine displeasure for falling short of that measure of excellence which you sincerely aim at, but feel yourself unable to attain.

‘Your next source of uneasiness is the occasional languor, and coldness, and wanderings of your prayers, especially at church, and the want of that rapturous delight and joy which some persons experience in the exercise of devotion. To this I answer, that attention and earnestness, and a certain degree of fervour in our devotion, are doubtless qualifications necessary to render them acceptable to our heavenly Father; for we are told, that it is only “the effectual, fervent prayer of a righteous man that availeth much;” and God reproves those who “draw near to him with their lips, while their hearts are far from him.” But the *degree* of this fervour, as well as of the joy that springs from devotion, will (like that of the love of God) depend much on the natural temper, disposition, constitution, and other circumstances, and will of course be very different in different men. To wanderings, and distraction, and occasional languor in their prayers, the best of men are, I fear, sometimes subject; and they must always be resisted to the utmost of our power. There can be no doubt, that, if you strive against them in earnest, you will, by degrees, with God’s grace, entirely, or in a great measure, subdue them, and will also acquire more pleasure in the exercise of devotion. In the mean time, as you say it already affords you satisfaction and comfort, and spreads over your mind a calm complacency and religious composure, you may humbly hope that your imperfections will be pardoned, and your sincere endeavours accepted at the Throne of Grace.

‘The next misfortune you complain of is, that you do not possess that high degree of heavenly-mindedness, that lively conception of the joys of heaven, and that animated and rapturous de-

light in the contemplation of them, with which some persons, and especially Mr. Wilberforce, seem to be blessed. To this I say, that although these delightful feelings are most ardently to be desired and aimed at, yet if, with your utmost endeavours and prayers, you cannot attain to them, you must submit with humble resignation to the will of God, and not be dejected or discouraged, or think it any mark of God's displeasure, that he does not vouchsafe them to you. They are undoubtedly the most valuable blessings that his mercy can bestow upon us; and happy, thrice happy are they to whom they are given. But, like many other blessings, they fall to the lot of few. Great numbers of sincere Christians feel, that with their utmost efforts they cannot raise their minds to them; and it is then a misfortune in which they must patiently acquiesce. Besides, Infinite Wisdom may see good reasons for not indulging you with these heavenly sensations. The denial of them may be intended as a trial of your patience, your humility, your meekness, your submission; and if it produce this effect, it will have answered a good end; and though you may lament the want of these comforts, you have no reason to fear that an *involuntary* want will be imputed to you as a fault.

‘With respect to the love of fame, or worldly estimation, there is very little said upon it in Scripture, less perhaps than on any motive of human conduct. But it may be said generally, that this passion, like every other belonging to our frame, when it becomes the predominant and ruling passion, becomes unlawful and sinful; but when kept within proper bounds, and directed to worthy objects, it is then certainly allowable. It is in short to be governed and regulated, not to be exterminated. Mr. Wilberforce himself says, that it is then only a corrupt principle of action, when it is tinged with a disposition to estimate too highly, and to love too ardently, the good opinion of man; when it prompts us to pride ourselves on our natural or acquired endowments; to assume to ourselves the merit and credit of our good qualities, in-

stead of ascribing all the honour and glory where they are due. It is only, in short, an inordinate, and a too earnest pursuit of worldly distinction, that is forbidden. We are not called upon absolutely to renounce it; but when it is voluntarily bestowed upon us for actions intrinsically good, we may then accept it with thankfulness, as one of the rewards annexed to virtue. Under these restrictions, therefore, you may have a due regard to the favour and approbation of good men. As to mentioning or preserving the memory of any services you have rendered to mankind, or to religion; if this be done solely and entirely for the purposes you specify, of obviating calumny, of exciting others to follow your example, and increasing your power of doing good, there seems nothing in it to blame. But if it be merely to gain applause, it is certainly contrary to the true spirit of the Gospel, which forbids all ostentation, both in the distribution of alms, and in the exercise of every other Christian virtue.

‘In regard to the last point you touch upon—the liberality of the rich towards the poor—it ought undoubtedly to be proportioned to their wealth; and they should rather exceed than fall short of the strict line of duty. They should give with a willing heart and a liberal hand. “Charge them,” says the apostle, “that are rich in this world, that they do good; that they be rich in good works; ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.” But it is not said here or any where else, that I can recollect, that the rich are to deny themselves *necessaries*. The young man in the Gospel indeed is commanded, “if he would be *perfect*, to sell all that he had and give to the poor;” and the first disciples had “all things in common.” But no one, I believe, thinks that we are *now* obliged, or called upon by our duty, or by any principle of Christianity, to do either of these things. Neither, I apprehend, are we now required to part with *necessaries*, in order to relieve the poor. If we do, it is without question highly

commendable; but it is no where required as a duty. It is out of their *abundance*, that is, their superfluities, that St. Paul directs the rich Corinthians to contribute to the support of their poorer brethren; but he does not command them to give their *all*. The poor widow indeed, who threw her mite into the treasury, gave *all* her living; and therefore gave more, and would have a greater reward, than the rich, who gave from their abundance. Still, however, what they gave was of *some* value, and was not rejected; and they are not to be discouraged from going even so far. But the further they go, and the greater sacrifices they make for the benefit of the poor, the greater will be their recompense: for "he that soweth sparingly, shall reap also sparingly; and he that soweth plenteously, shall reap also plenteously." At all events, they ought most certainly not to consume on their pleasures, their amusements, their vanities, and their pride, even the *overflowings* of their fortune. They should not indulge in needless splendour, magnificence, and elegance of living, nor be anxious to raise great families, or to leave immoderate fortunes behind them. Whatever can be fairly spared from the necessary and unavoidable expenses of their situation in life, and from that reasonable and decent provision which they are bound to make for their families and dependents after their death, they ought undoubtedly to appropriate to the relief of the poor, the support of religion, and the benefit of mankind. If they go beyond this—if they part even with necessities to feed the poor—they deserve great praise; they draw nearer to that perfection which was recommended to the young man in the Gospel, and great will be their treasure in heaven. But I do not find that this is enjoined in Scripture, any more than selling all we have to give to the poor.

‘Upon the whole, I see nothing in your case that need give you any serious uneasiness or alarm. Although we should all aim at the very highest point of perfection in the Christian temper and character, yet too many of us, God *knows*, must expect to fall short of it, some in a greater, some in a less de-

gree; and there must be many grievous errors and defects even in our very best services; yet these, we hope, will be forgiven, and our imperfect efforts accepted through the merits of our Redeemer. In our Father’s house, we are told, are many mansions, and different gradations of happiness. Some will be rewarded with more, and some with less, according to the different progress they have made in Christian excellence; but no humble, serious, conscientious Christian, who sincerely wishes and strives, as far as he is able, to devote his heart and life principally to God; who is supremely and habitually governed by a desire to know, and a disposition to do his will; and endeavours, under the influence of these motives, to live as much as possible to his glory; who, though he cannot arrive at the perfection he aims at, in his sentiments and feelings, affections and actions, yet uses his utmost efforts to come as near it as he can; and in the meanwhile sees, and deploras, and labours to correct his failings,—no such pious Christian as this will, I humbly conceive, be excluded from the kingdom of heaven, and from *some* share, whatever that may be, of future recompense.’

“In this admirable answer to a perfectly unknown and anonymous correspondent, exclusively of the kindness of the motive which could alone induce him to write it, there is such a total absence of the wildness of enthusiasm, the advice is so judicious, so truly sound and scriptural, and it offers so much substantial consolation under the doubts and fears to which a religious mind is sometimes subject, that I could not hesitate in giving it a place in these memoirs. It will, I am persuaded, be read with universal interest, as the advice of a man eminently qualified to give it on subjects of the utmost moment; and I am not without the hope that it may be the means, with God’s blessing, of recalling many from error, of fixing them in right principles, and of rescuing them from a state, of all others the most comfortless and wretched—a state of uncertainty and apprehension as to what is really and strictly a Christian’s duty.”

*For the Christian Journal.*

REMINISCENCES—No. XXII.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1719.

"THE society have this year received into their service the Rev. Mr. Robert Wayman, who is appointed their missionary to Oxford and Radnor, in Pennsylvania, with a salary of £60 per annum, one of which congregations consists chiefly of Welsh people, where he is to perform divine service in their own language. They have also appointed the Rev. Mr. Peter Tustain their missionary at St. George's parish, in South-Carolina, with a salary of £50 per annum; which is a new erected parish, and from whence the people have frequently and earnestly applied for a missionary. the provision made by act of assembly not being sufficient to maintain a minister there.

"The society have also agreed to send over several other missionaries, one to St. John's, and another to St. James's, in South-Carolina; one to Rye, in the province of New-York; one to Stratford, in Connecticut; one to Naraganset, in New-England; who is also, as opportunity offers, to officiate at Tiverton, Free-Town, and Little Compton; and one to Lewis-Town, in Sussex county, in Pennsylvania; and that they may be supplied with pious and sober persons, whose example as well as preaching may influence the people in those parts to attend more frequently at divine service and the holy sacrament, the society have made application to the several lords the bishops, desiring them to recommend, from their several dioceses, clergymen zealously affected for this work.

"The society have this year received the following accounts of the success which has attended their endeavours in promoting this pious and charitable undertaking:—

"From Mr. Hasell, of St. Thomas's parish, in South-Carolina—that the number of his communicants increase,

and that he has baptized several children, and takes care that such negro children as belong to his family, are instructed in the principles of the Christian religion, and taught to read.

"From Mr. Urmstone, at Chowan, North-Carolina—that he has visited some people about fifty miles from thence, where he never was before, where he baptized four or five persons in a house, and in some seven or eight, many of which were men and women.

"From Mr. Guy, of St. Andrew's parish, in South-Carolina—that since his coming there, his labours have been very successful, having baptized upwards of thirty children, white and black, and three adult persons; that the communicants are sixteen in number, and hopes in a short time to see them increase.

"From Mr. Bartow, of Westchester, in the province of New-York—that he baptized, in the year 1718, thirty-two persons, two of which were grown persons, and one negro man.

"From Mr. Neau, catechist at New-York—that he has ordered and desired all his negro catechumens to resort every Sunday afternoon to the church, to be catechized by Mr. Vesey, with Mr. Huddleston's scholars, after which they sing a psalm; that the number of his catechumens increase, and has several new ones of all ages, and the old ones come cheerfully to him to be instructed; so that his school is in a very good condition.

"From Mr. Huddleston, schoolmaster at New-York—that he teaches fifty poor children of that city only for what he is allowed by the society, to read and write; and also instructs them in the Church catechism, which is also certified by the mayor of New-York.

"From Mr. Ellis, schoolmaster at Burlington—that on Tuesdays, Thursdays, and Saturdays, in every week, and on every Sunday in the church, he constantly catechizes the children whose parents are of the Church; but that in the general execution of his charge, he meets with many hindrances from the Quakers.

"From Mr. Cleator, schoolmaster at Rye, in the province of New-York,—that he has taught, this last year,

fifty-five children to read, and instructed them in the Church catechism.

"The society have also received several letters from the vestries and church-wardens of the parishes where their missionaries are sent, and also from their excellencies the governors of the provinces, acquainting the society with the sober behaviour and prudent conduct of several of their missionaries; and that they have gained so much on the affections of their parishioners, that it is reasonably hoped they will be able to influence and dispose them, in general, to a Christian union and charity among one another, and thereby more effectually promote the design of their mission.

"Particularly under this head, the society have received a representation from the church-wardens and vestry of the parish of St. Paul's, in South-Carolina, concerning their missionary there; acquainting the society that he hath gained their best affections, and doth in all respects discharge his duty to their greatest satisfaction and happiness. And agreeable to this account, Robert Johnston, esq. acquaints, in his letter to them, dated Charleston, May the 20th, 1719.

"His excellency Samuel Shute, governor of New-England, gives the society also a very satisfactory account of their missionary at Marblehead, in his government; and they are in hope that their missionaries will in most places be able so to endear themselves to the people, as to proceed to carry on the great work they are engaged in, cheerfully and with success."

A. D. 1720.

"It may be proper to take notice of some legacies left by charitable persons in America to the churches there, of which the society have received the two following accounts, viz. From the Rev. Mr. Mackenzie, minister of Staten-Island, in the province of New-York; that Mr. Ellis Duxbury hath bequeathed one hundred pounds New-York money to that church, towards building a vestry-room, a porch to the church door, and other uses mentioned in his will; and also his plantation where he lived, with the appurtenances, towards

the maintenance of the present minister, and to his successors, being orthodox ministers of the Church of England for the time being, for ever. From the Rev. Mr. Ross, minister of Newcastle, in Pennsylvania; that Capt. Richard Halliwell, deceased, by his last will has bequeathed unto Emanuel church, in that town, sixty pounds, which was due to him therefrom; and also his marsh and plantation, containing sixty-seven acres, with all improvements thereto belonging, to the proper use of the minister that from time to time shall serve the said Emanuel church, for ever; and Mr. Ross adds, that the same is worth at present about fifteen pounds per annum; and that the situation of the plantation will probably, in process of time, enhance its value."

"The society have this year received the following accounts of the success which has attended their endeavours in promoting this pious and charitable undertaking:—

"From the Rev. Mr. Guy, minister of St. Andrew's parish, in South-Carolina—that since his last he has baptized two adult persons, and about twenty-four children, and one negro man; and that there is one added to the number of his communicants.

"From the Rev. Mr. Bull, minister of St. Paul's, in the same province—that the clergy in that province, though they meet with many discouragements, do not abate in their zeal for promoting the great ends of religion, the honour and glory of God, and the salvation of those committed to their charge; that he has baptized six children in his parish; that he has generally a pretty full congregation, and at Easter last had twenty-two communicants.

"From the Rev. Mr. Jones, minister of Christ church, in the same province—that since the date of his last, he hath baptized fifteen children, and three negro slaves belonging to Alexander Skene, esq.; and upon Christmas-day last, the number of his communicants were seventeen.

"From the Rev. Mr. Thomas, minister at Hempstead, in the province of New-York—that the books which the society sent have had very good influence upon many of the most think-

ing, sober part of the people; and for which they return their grateful acknowledgments."

"From the Rev. Mr. Mackenzie, minister at Staten-Island, in the same province—that he has received several new members into the communion; that he hath a large congregation, who are most of them regular, not only at church, but in their lives and conversations; that he baptized last year eighteen children, one of which was a negro child; and also an Indian man, a native of that province, of twenty-two years of age, who coming accidentally on that island, was induced to learn to read English, and then was desirous to understand something of the Christian religion, and then to be baptized.

"From the Rev. Mr. Bartow, minister of Westchester, in the same province—that in the year 1719, he baptized twenty two, one of which was an ancient woman.

"From Mr. Forster, schoolmaster at the same place—that he has at present thirty-five scholars, whom he catechizes every Saturday, and also every Sunday that Mr Bartow goes to another part of the parish, together with all others who will attend, and has good success; which is also attested by the minister and chief inhabitants of Westchester.

"From the church-wardens and vestry of Burlington, in New-Jersey—that the Rev. Mr. Talbot, by whose mission they have received inexpressible benefit, has, by his unfeigned zeal for the glory of God and the good of his Church, by his exemplary piety and sober life and conversation, much adorned the Gospel of our blessed Lord and Saviour Jesus Christ.

"From Mr. Neau, catechist to the negroes at New-York—that the number of his catechumens daily increases, having had under his instruction, within two years past, sixty-five negro men and women, and twenty negro boys and girls, (besides white boys and girls, apprentices, who come to be instructed,) many of which negroes have been baptized, and several admitted to the communion.

"From Mr. Cleator, schoolmaster

at Rye, in the same province—that he has taught, in the last year, above fifty children to read and write, and instructed those that were capable of learning in the Church catechism.

"From the Rev. Mr. Ross, minister at Newcastle, in Pennsylvania—that he has made a second tour into Sussex county, in April last, where he continued six days, and preached on every one of them in different places, where he baptized 102 persons, seven whereof were adults;\* and where he opened a new church, which the poor people had but just built, notwithstanding their discouragements for want of a minister.

"From the Rev. Mr. Mosson, minister at Marblehead, in New England—that the number of his communicants, since his coming there, is doubled; that he has baptized thirteen adults and sixty-five infants, whereof twenty-nine this year; that, since the death of the Rev. Mr. Lucas, he has, at the earnest request of the people, preached and administered the sacrament at Newbury; that there were present above 100 people, 23 of which were communicants."

#### A. D. 1721.

"Some legacies have been bequeathed to the churches in America by charitable and well disposed persons, encouraged thereto by the pious endeavours of this society to support ministers of the Church of England among them; of which the society have this year received the following account from the Rev. Mr. Vaughan, their missionary at Elizabeth-Town, in New-Jersey:—That the people of Amboy, in New-Jersey, have erected a well compacted structure in stone and brick, for a place of public worship, on a lot of ground given for that purpose by Thomas Gordon, George Willocks, and John Barclay, esqrs., who have transferred and conveyed their title to the church-wardens and vestry of the said church; and the remaining part, being two acres of land, is to be applied towards building a parsonage house,

\* N. B. The society have agreed to send a missionary thither as soon as one can be procured."

and for a public school, and dwelling-house for a schoolmaster, when they shall be provided with a person of suitable abilities for that purpose; besides which, Mr. George Willocks and Major John Harrison have given twelve acres of land, contiguous to the town, for a glebe for an Episcopal minister for ever; which benefactions are computed to be worth a hundred and fifty pounds. There has been also given to the said church, by the will of a pious and charitable gentlewoman, Mrs. Margaret Willocks, deceased, wife of Mr. George Willocks aforesaid, a house in which she lived, and two acres of land there-to belonging, for the use of the minister of the Church of England for the time being for ever; which is reckoned to be worth four hundred pounds sterling."

"The pious designs of the society, in sending and partly maintaining missionaries to propagate the Gospel of our Saviour Jesus Christ in the foreign plantations, has been attended with good success; and the society have in the time first mentioned received the following accounts from their several missionaries, catechists, &c.

"From the Rev. Mr. Guy, minister at St. Andrew's, in South-Carolina—that his church consists of about seventy families; and the building not being large enough to contain much above half of them, five hundred pounds has been already subscribed towards enlarging it; that the communicants are at present eighteen, and the number of baptized, between the 25th of December, 1720, and 5th of July last, eleven, besides one adult white man.

"From the Rev. Mr. Bull, minister at St. Paul's, in South-Carolina—that between Christmas, 1720, and August, 1721, he has baptized sixteen infants and five adult persons; and at Easter had twenty-one, and on Whitsunday twenty-four communicants at his parish church.

"From the Rev. Mr. Wayman, minister at Oxford and Radnor, in Pennsylvania—that the number of those who frequent the church at Oxford are about thirty families, and at Radnor about twenty families.

"From the Rev. Mr. Vaughan, minister at Elizabeth-Town, in New-Jersey

—that his auditory consists of 200 souls and upwards, of which more than forty are communicants, and that the numbers are likely to increase.

"From Mr. Bartow, minister at Westchester, in the province of New-York—that the number of his communicants increases, though some are dead, or removed to other towns; and that he baptized, in the year 1720, twenty-five, five whereof were grown persons.

"From Mr. Elias Neau, catechist at New-York—that since the 9th of December, 1720, he has caused eight of his catechumens to be baptized, two negro men and two negro women at Christmas, and two of each sex in the Whitsun week, by the consent of their master, signified in writing to the Rev. Mr. Vesey, who baptized them in the church before the whole congregation; that his school is very numerous, and that he spares nothing to encourage the slaves to be instructed in the way of salvation.

"From the Rev. Mr. Honeyman, missionary at Newport, on Rhode-Island—that he preaches twice every Sunday, catechizes twice a week, and administers the sacrament every month; and has baptized, in about two years past, seventy-three persons, of whom nineteen are adult.

"From Mr. Forster, schoolmaster at Westchester, in the province of New-York—that he takes all the care he can of the children which are sent to him, and has upwards of thirty scholars, whom he instructs in the Church catechism.

"From Mr. Huddleston, schoolmaster at New-York—that he teaches forty poor children for the salary allowed him by the society, and several other poor children gratis, whom he publicly catechizes every Sunday, and all others, as well apprentices as slaves, that will attend, generally to the number of above 100 persons.

"The society allow ten pounds worth of books to each missionary for a library, and five pounds worth of small tracts to be distributed among their parishioners; and several other parcels of books as occasion offers, and where the society find them wanting."

*For the Christian Journal.*

*Convention of South-Carolina.*

THE forty-second annual convention of the Protestant Episcopal Church in the state of South-Carolina was held in St. Michael's church, Charleston, on the 17th, 18th, and 19th days of February last. It was attended by the Right Rev. Nathaniel Bowen, D. D. bishop of the diocese, and nineteen clerical members, and twenty-one lay delegates, representing twelve parishes. The Right Rev. Bishop Brownell, of Connecticut, and the Rev. Wm. Richmond, of New-York, being in Charleston on their return from their western mission, and the Rev. Hugh Smith, of Georgia, who accompanied them from Augusta, were specially invited to the sittings of the convention, and attended and took their seats accordingly. Morning prayer was read by the Rev. Edward Thomas, rector of Trinity church, Edisto, and a discourse delivered by the Rev. Thomas H. Taylor, rector of St. John's parish, Colleton. The holy communion was then administered by Bishop Bowen, assisted by the Rev. John Jacob Tschudy, rector of St. John's parish, Berkeley.—The Rev. Dr. Dalcho was unanimously re-elected secretary and treasurer.

The Rev. Dr. Gadsden, as president of the standing committee, presented an abstract of the proceedings of that committee during the past year, from which we make the following extracts :

"At a meeting of the standing committee, convened for the purpose of taking into consideration the subject of the late Mr. Kohne's bequests to the public institutions connected with the Church, and which the bishop was invited to attend, they adopted the following resolutions:—

"Resolved, as the sense of this meeting, 1st. That the late Mr. Kohne, by his bequests to those general institutions of our Church, the Theological Seminary, the Sunday School Union, the Domestic and Foreign Missionary Society; and to important charities in this diocese, the bishop's Fund, the Society for the Advancement of Christianity, the Ladies' Missionary Society, who founded St. Stephen's chapel for the poor; and also, to various religious institutions in the diocese of Pennsylvania; has reflected honour on his native and adopted country, on this diocese, and on the congregation of which he was a member.

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"2d. Resolved, That it be, and is hereby recommended to the members of our Church in this diocese, in their devotions, to bear in mind the results which may reasonably be anticipated from the late bequests, and to render to Him, in whose hands men are but instruments, humble and hearty thanks, that he put it into the heart of the deceased to be thus bountiful to our Church, and to pray to him, that those religious institutions, justly dear to us, may continue to enjoy the favour of his good Providence, and in particular, that our General Theological Seminary may, under this favour, and the power of his grace, prove a blessing to the Church on earth, and an instrument of 'bringing many sons to glory.'

"3d. Resolved, That a copy of this paper be sent to the respected widow of the late Mr. Kohne, and be printed in the Gospel Messenger."

The standing committee for the ensuing year was then appointed as follows:—The Rev. Christopher E. Gadsden, D. D., the Rev. Paul T. Gervais, the Rev. Frederick Dalcho, M. D., the Rev. Allston Gibbes, the Rev. Christian Hancel, and David Alexander, Keating Simons, Thomas Lowndes, Samuel Wragg, James Jervey.

The bishop, in conformity with the forty-fifth canon of the General Convention of 1808, delivered his annual address, which was inserted in our last number.

On the second day of meeting, after morning prayer by the Rev. Philip Gadsden, minister of St. Paul's parish, the parochial reports were read, many of which, though referring chiefly to local matters, are quite interesting. Sunday schools are established on the plan of the Protestant Episcopal Sunday School Union, whose books are in general use; and Sunday school and parish libraries are also formed in many of the churches. In reference to this subject, we extract the following from the report of the Rev. Joseph R. Walker, rector of St. Helen's parish, Beaufort:—

"The formation of a library by donations, but chiefly from the communion alms not otherwise called for, was lately begun by the rector, and already numbers 155 volumes; calculated to promote an enlightened attachment to the Church, and the growth of spiritual and evangelical piety towards God. The manner in which this library is conducted will be best seen by its first and third volumes."



tions: 'None but communicants of this Church are allowed to take books from this library; but *communicants* on their own responsibility *as such*, may lend them to those who are *not communicants*. The rector of the church will superintend generally the concerns of the library, but will not attend to the delivery or the return of books. Every *communicant* will consider himself as invested with the *privilege* and *responsibility* of a librarian, and will take out and return the books, either by his own hands or those of a fellow-communicant, but never by those of a servant. The library will be open, on every occasion of public worship, fifteen minutes before and after service.'

"In addition to the above, a considerable library exists, and is gradually increasing, for the use of the Sunday School Scholars."

We are much pleased also to find in another report, that of the Rev. Francis H. Rutledge, rector of Grace church, Sullivan's Island, a gratifying evidence of the attention given to divine things by the military stationed at that place:

"Among other things, it was peculiarly gratifying to my feelings to notice the respectful observance of the Lord's day by the United States troops garrisoned at Fort Moultrie, under the command of Major Heileman; a detachment from which corps occupied the seats prepared for their accommodation regularly. This arrangement, at the same time that it reflects credit on the individual vested in the command of the station, (with whom it originated,) exhibits an example which, like so many voices speaking from heaven, calls upon all others holding high and responsible offices, 'Go and do thou likewise.'"

The report of the Rev. Thomas John Young, minister of Prince William's parish, forcibly reminds us of the situation of many of the churches in the western and northern parts of our own state at an early period of their settlement, and of the laborious duties of the faithful heralds of the cross who then occupied the missionary stations,—*"distant and far between,"*—some of whom, we believe, are still subjected to long journies in the discharge of their official duties. He says—

"The great extent of country over which his congregation is scattered (the two extremities of his parish being 50 miles distant from each other, and three of the churches in which he preaches being upwards of 20 miles from his residence) has prevented him from affording that 'fire-

side instruction' to his people, which he deems so necessary to their spiritual welfare and that of the Church. In the discharge of his parochial duty, during the last year, he travelled nearly 5000 miles."

St. Stephen's chapel, Charleston, in which the seats are free, and of which the Rev. Edward Phillips, domestic missionary, is the minister, seems to be well attended, and we should infer, promises great spiritual benefit to the population for which it was designed. The report states the number of attendants at 300, of whom more than fifty are communicants, and that public worship had been held, during the year, on fifty-two Sundays and fifty-four other days. It further remarks—

"The congregation attached to St. Stephen's chapel is as numerous as has hitherto been reported. Vacancies, occasioned by death or removal of communicants, have been supplied by others; and in this way the usual estimate of them is preserved. No other important change has taken place within the past year. The late Mr. Kohne's very liberal bequest of \$10,000 will, at some future period, remove every pecuniary embarrassment from the domestic missionary institution. At present, the chapel stands indebted \$300, and is not provided with a burial-ground."

The following aggregate, to the 31st of December, 1829, is furnished by these reports:—

"*Baptisms*, white adults 15, coloured do. 32, total 47; white children 253, coloured do. 94, total 347.—*Marriages*, white persons 79, coloured do. 34, total 113.—*Burials*, white persons 171, coloured do. 28, total 199.—*Communicants*, white persons 1490, coloured do. 521, total 2011.—*Sunday school*, teachers 132, white scholars 744, coloured do. 212, total 956."

The annual report of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," in relation to the funds committed to them in trust by the convention, was read; from which it appears that the capital of the "Bishop's Permanent Fund," estimated at cost, now amounts to \$10,088 25; and that the receipts for the "Common Fund," for the year ending February, 1830, amounted to \$883 25.

The committee on the General Theological Seminary, by the Rev. Dr. Gale-

den, reported the receipts during the year, for the general fund of that institution, at \$70, and for the building fund \$85; and they add the following remark:—

"It is believed that a larger amount would have been paid in, but for the mistaken opinion that the seminary is placed beyond want by the late munificent legacy of Mr. Kohne. But as this legacy is not yet available, the income of the seminary is inadequate to its expenses, by the amount of \$1235 18."

The receipts during the year for the "Bishop Bowen's Scholarship," which is under the care of the convention, and the funds held in trust by the "Society for the Advancement of Christianity in South-Carolina," were reported at \$134 50; its present capital being \$1677 35: and the fund for the "Bishop Dehon's Scholarship," which was placed by its founders under the care of the bishop and the rectors of St. Philip's and St. Paul's, was reported at \$3727 18. As there was no beneficiary, the increase of this fund during the year, arising out of interest on investments, was \$159 50.—The report remarks:—

"In reviewing the state of the seminary, we have noticed with surprise and regret the very small number of students. It is true, the whole number of candidates, as reported to our last General Convention, was only 63; yet less than half of this number are members of the institution which the Church, at so much cost, has reared for the special benefit of her 'candidates for orders.'

"If this state of things results from an insensibility on the part of candidates, or their advisers, to the unequalled advantages for improvement which our seminary affords, the fact may well excite our wonder. But it is still more to be lamented, if the cause be their having their attention diverted to other seminaries, the founding of which, in the view of your committee, may endanger the peace of our Church, and the expediency of which may well be questioned, considering the limited number of candidates, scarcely enough for a single seminary, and the present alarming deficiency of ministers, none of whom can be spared for any undertaking not absolutely necessary. In dispensing the resources of the Church, whether of talent, learning, zeal, or money, the strictest economy, it seems to us, ought to be observed, as our true policy and a solemn duty."

The committee, in conclusion, proposed to the convention the adoption of the following resolutions, which, after the acceptance of the report, were accordingly agreed to:—

"1. That it be recommended to the parishes which have not yet paid their quota to the 'Building Fund,' to have sermons and collections in aid of the important purpose

"2. That the standing committee, with the approbation of the bishop of the diocese, are hereby requested to appoint an agent or agents, whose duty shall be to procure from the members of those churches which have not yet paid, the amount of their quota

"3. That the Hon. Thomas S. Grimke, Mr. Samuel Wragg, and Mr. James Jervey, the committee on the 'Bishop Bowen's Scholarship,' heretofore appointed, are hereby requested to continue their efforts for the increase of the same, that all monies received by them to be paid over to the treasurer of the 'Society for the Advancement of Christianity in South-Carolina,' which society is hereby requested to continue to act as trustees of the said fund, and that the committee be authorized to add to their number if they deem it expedient."

The consideration of the proposed amendment to the constitution, which was referred by the last to the present convention, was laid over to the next convention.

Morning prayer on the last day of meeting was read by the Rev. Alexander W. Marshall, minister of St. David's parish, Cheraw; after which the Hon. Judge Huger, in behalf of the "Episcopal Society of South-Carolina," the organizing of which was committed to a committee appointed at the last convention, made a report of the proceedings of that committee, including the form of the constitution they had adopted. The following resolution was then offered, and the consideration thereof postponed to the next convention:—

"That the money raised by the Episcopal Society, ought to be invested, and the interest to accumulate, so as to form a fund to be hereafter applied to the maintenance of the bishop of South-Carolina."

The following gentlemen were appointed delegates to the next General Convention:—The Rev. Christopher E. Gadsden, D. D., the Rev. Allason Gibbs, the Rev. Paul T. Gervais, the

Rev. Christian Hanckel, and William Heyward, Thomas Lowmides, Hon. Wm. Drayton, and Robert J. Turnbull.

After prayers by the bishop, and the blessing, the convention adjourned *sine die*.

The Church in this diocese consists of the bishop, 29 priests, four deacons, and 43 organized congregations.

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For the Christian Journal.

### Brief Notices of new Publications.

#### Bishop Ravenscroft's Sermon.

*A Sermon, preached on Sunday, December 20, 1829, at the Consecration of Christ Church, Raleigh, North-Carolina. By the Right Rev. JOHN STARK RAVENSCROFT, D. D., late Bishop of the Protestant Episcopal Church in the Diocese of North-Carolina.*

THE sermon before us may be regarded as among the last efforts of the mind of a great and good man, a prelate of no ordinary standing, an enlightened and firm Churchman, and a Christian of the purest character. The appearance of this pamphlet so soon after the intelligence of the lamented death of Bishop Ravenscroft had reached us, induced an immediate perusal; and we are free to say, it has in no way disappointed the high expectations we had formed of it. The text chosen for this occasion is the 11th, 12th, and 13th verses of the sixth chapter of the First Book of Kings—"And the word of the Lord came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel."

The reflections suggested to the mind of the bishop from this passage of holy Scripture, in connexion with the occasion, presented to him three subjects for discussion. The FIRST of these is *religion in general*; of which we have

the following brief definition, and the subsequent contrast between the *religion of sinners* and the *religion of heaven*.

"If it be inquired, 'What is religion?' the answer is ready, That it is the cultivation of the divine nature and image, impressed upon moral beings at their creation. It is the rendering to the glorious and underived Author of all being the homage of the affections, the conformity of the will, and the obedience of the conduct, singly and unceasingly. This is religion, as exhibited before the throne of God, by those pure and holy beings who have never awerved from the love of their Creator. This is religion, as enjoyed and practised by our first parents, before their apostasy from God, and will be that of their posterity, when, purified from the corruption of their nature, and recovered to holiness by the grace of the Gospel, they shall be restored to the bright inheritance forfeited by sin. But such is not, cannot be, the religion of sinners; a religion calculated for fallen, depraved, and corrupt creatures, alienated from God, must be suitable to their condition, commensurate with their powers of moral improvement, and calculated to try and to prove the sincerity and strength of their faith. Faith, as a moral virtue, as a religious duty, is unknown to the religion of heaven. But on earth, it is the foundation on which the entire superstructure is built up, and without which the whole aim, purpose, and design of religion is defeated, and its attainments rendered impossible. The religion of heaven is neither derived from revelation, nor enforced by command, nor produced with effort, nor assisted by sacraments as means of grace, nor encumbered with ministers and places, and times and seasons, for the performance of its holy duties. No, my brethren; the love of God is the unmixed element of their being, and its exhibition in adoration and praise, the spontaneous offering, the overflowing of the ravished spirit, the unceasing and happy employment of those pure and uncontaminated spirits who dwell for ever in the presence of God, and derive from the unveiled brightness of the heavenly glory, continual increase of love, and joy, and peace, and blessedness unspeakable; whereas the religion of redeemed sinners is a prescribed and limited institution, with ritual observances, and outward and visible ordinances, in the hands of an appointed ministry; all derived from express revelation—authorized by divine appointment—enforced by positive command—attainable only through the painful efforts of watchfulness, self-denial, and mortification of the natural inclinations—and after all, prompted and wrought out in the desire, and enlightened and assisted

in the endeavour of the fallen creature, by the divine grace of a divine Saviour, as the source and spring of 'all holy desires, all good counsels, and all just works.' "

His second subject is an inquiry into the design and obligation of ritual and ceremonial appointments in religion. In pursuing this inquiry, he notices five positive institutions as common to every dispensation of revealed religion. These he states to be—

"The day of rest, or Sabbath, or Lord's day, as it has successively been called, in commemoration of the finishing of the works of creation; marriage, or the union of one man and one woman in holy matrimony; the rite of sacrifice; the priestly office, to minister in holy things; and the temple, or place set apart for the public offices of religion."

It is the consideration of the design or purpose of Almighty God in the appointment of the three last mentioned, as connected with the subject, to which the bishop more particularly calls the attention of his hearers.

"And, *first*, of the rite of sacrifice, as a divine institution." This is stated to be intended "to show to the sinner the utter hopelessness of his condition from any thing in himself"—"to keep alive among mankind the knowledge and effect of the first and most gracious promise made to fallen man," "that in the fulness of time the seed of the woman should overcome the enemy, deliver mankind from the power and dominion of sin," and, in restoring them to the favour of God, "recover for them the bright inheritance which was forfeited by sin,"—and "to furnish a visible channel or means of divine grace," for the regeneration of fallen creatures.

"*Secondly*, of the priestly office." From this head we make the following extract:—

"To minister in holy things, and especially to serve at the altar, offering gifts and sacrifices to God for man, is the natural right of no sinful mortal. It must be conferred by the Almighty, and be certified to be so conferred, not only to avoid presumptuous sin on the part of the offerer, but to give certainty and effect to those outward and visible religious ordinances, which, by the appointment of God, have an inward and spiritual grace annexed to their due administration and reception. From the beginning, therefore,

it has been so ordered, that 'no man taketh this honour unto himself.' Under the patriarchal period, the priestly office was the privilege of the first born son. Under the Jewish economy, a particular tribe, that of Levi, was set apart by divine direction for the service of religion generally; and in that tribe a particular family, that of Aaron, was specially selected for the succession to the highest grade of the priesthood, as then modified. And under the Christian dispensation, the Author and Finisher of our faith selected the twelve apostles, who were eye-witnesses of his resurrection and ascension into heaven, as the visible and verifiable root from which the succession of the Christian priesthood should be derived, to the end of the world. When, therefore, we consider the inseparable connexion betwixt a sacrifice or a sacrament, as divine institutions, and a priest or divinely authorized person, to offer them to God on the part of others; when we reflect on the signal manner in which the contempt of this high distinction, as in the case of Esau; or the invasion of its sacred rights, as in the case of Corah and his company in the wilderness, and of king Uzziah, who was smitten with leprosy because he attempted to burn incense upon the altar, was vindicated; the obligation to reverence the office, and to profit by this provision of the wisdom of God for the regular and effectual administration and participation of the sacraments of the Gospel, must be understood and felt by every serious person."

"*Thirdly*, of the temple, or place solemnly set apart for the public offices of religion." On this subject the bishop says—

"That proper accommodations for the performance of the public duties of religion are indispensable to a visible society of professing believers, we are taught, my brethren, not only by the precepts and example of former dispensations, but by the reason of the thing. As we are commanded 'not to forsake the assembling of ourselves together,' there must be a suitable place to assemble at. And as the Christian sacrifice of the eucharist is continually to be offered, until our Lord shall come again, there must be an altar and a priesthood for the sacred purpose. In the infancy of the world, indeed, and before it became expedient to institute the Church as a visible society, every family, every particular household, possessed an altar, and a priesthood thereat to serve, in the person of the head of the family or of the first born son. But when the corruption of religion, the increase of idolatry and wickedness, and the approach of the appointed time for the fulfilment of the ori-

ginal promise, rendered it necessary to select a particular family from which the Messiah should spring; the Church, in its distinctive and particular character, was called into being, and constituted the sole depository of the revealed will, prescribed worship, precious promises, and enlivening presence of their God and Saviour. And when, in process of time, the increase of their number and their deliverance from Egyptian bondage, rendered a place of public assembly for the performance of their religious services necessary, God was pleased to command the erection of the tabernacle in the wilderness, and afterwards, of the temple at Jerusalem, as habitations for his holy name; as places to receive the offerings of his worshippers, and to dispense his blessings to his people, through the divinely-appointed office of the priesthood: as he also was pleased to manifest his acceptance of the buildings, by a visible display of his glory at their respective dedications.

"In like manner, when our blessed Lord had purchased to himself a kingdom, by finishing the work which his Father had given him to do, he founded his Church, his mystical body, and sent forth his servants, the apostles, to teach all nations—to proclaim the glad tidings of a reconciled God, of the pardon of sin, and of eternal life through faith in his name; and to receive into his Church by baptism all who should embrace their doctrine. These, his faithful servants, accordingly went forth and preached every where; 'God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.'—'So that believers were the more added to the Church.' And as *their* numbers increased, and the circumstances of the times permitted, *they* too erected places of worship, and solemnly dedicated them to the service of Almighty God. It is true, we read of no miracles indicating the acceptance of their houses of prayer, on the part of Almighty God; neither have we any certain information of fixed places for the performance of Christian worship, during the period that miracles were wrought in confirmation of the Gospel. While exposed to the persecuting heathen power, Christians were obliged to meet *secretly* and as *they could*, for the performance of their sacred solemnities. Yet, whether in private houses, in the recesses of some forest, or in the concealment of some cavern of the earth, they were still the Church, the peculium of God; and whether in Rome or Jerusalem, in Greece or in Egypt, in Asia or in Africa, they collectively formed that one visible body, of which Christ is the Supreme Head and Almighty Saviour; of which every national church, derived from the apostles

of Christ, is a branch, and every particular congregation a member; against which no weapon formed shall prosper; against which the gates of hell shall not prevail; and with which Christ hath promised to be present, by his Spirit, to the end of the world."

LASTLY, the bishop refers to the conditions on which the promises of God, as contained in the text, are to be attained; and notwithstanding we have already drawn largely from this discourse, we feel persuaded our readers will not regret the further use we shall make of it. The bishop states the conditions to be, "a full, unreserved, and sincere obedience to the revealed will of God; a thankful reception of his offered mercy, through our Lord Jesus Christ; and a diligent cultivation of the means of grace, for the attainment of that 'holiness, without which no man shall see the Lord.' " His argument proceeds—

"These are the conditions on which, to you also, my friends and hearers, as to Israel of old, the promises of God are suspended; and you must fulfil the conditions, on your part, otherwise you forfeit the glorious reward held out to your hopes. Revealed religion, remember, is a matter of strict covenant engagement, and to every baptized person is strictly a personal contract. In this contract you have solemnly engaged, on your part, to renounce the devil, the world, and the flesh; and diligently to keep God's holy commandments: and on his part, your Heavenly Father hath engaged to give you the assistance of his Holy Spirit, to enable you to perform your engagement; and to reward your faith and obedience with eternal life. To expect it, therefore, on any other conditions, is the grievous folly of expecting to reap where you have not sowed, and to be transferred to a situation for which you have made no preparation.

"That the promises of God are conditioned on our faithfulness to the baptismal engagement, is an awakening thought at all times; and particularly so on the present occasion, my brethren of the Church, when the cloud which has so long hovered over your prospects appears to be withdrawn, and the promise of a brighter day to be dawning around you. Almost against hope, and through various disappointments, the zeal and liberality of a few praiseworthy individuals have succeeded in erecting a commodious and respectable building, in which to worship the God of your fathers, and to participate in those sacred ordinances which are

the divinely appointed channels of grace to your souls. This building you have surrendered to God, and called upon me, in virtue of mine office, to consecrate and set it apart, exclusively, to the worship and service of his holy name. This duty I have performed this day, before many witnesses, and before God, the Judge of all. I have laid before you the nature of your religion—the design and obligation of the positive institutions connected with it—and the conditions on which alone can this or any other religious advantage be truly profitable to you. Before these witnesses, then, and before that heart-searching Eye which now looks down upon us, I charge you to bear in mind, and faithfully to fulfil the conditions on which only will his promised blessings continue with you. Bear in mind, my brethren, that this house is now separated from all unhallowed and common uses. Be diligent, therefore, to discharge from your hearts the unhallowed love of the world, and from your lives the too, too frequent conformity with its vain and vicious practices; lest, by your irreverent coming into his presence, you profane that which is now ‘holiness unto the Lord.’ ‘Keep thy foot when thou goest to the house of God,’ says the wise preacher and king of Israel to his people. That is, prepare for the solemn service of God, by searching your hearts, and trying your spirits, and examining your lives, in the retirement of your private devotions. This will preserve you from ‘offering the sacrifice of fools,’ in a mere unmeaning lip-service—will enable and prepare you to pray with the understanding for the relief of particular wants, and with fervency of spirit for general blessings. ‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.’ And thus preached the inspired apostle St. Paul, to the fashionable Christians of the dissolute city of Corinth. From his epistles to them, it would appear that they were fond of the shows and feasts made in the idolatrous temples; of the exhibitions and games presented in the amphitheatre and circus; and of the other vanities in which wealth, idleness, and irreligion sport away the burden of their superfluity. But such, St. Paul well knew, ‘was not the spot of God’s children;’ and to reclaim them from this vicious and ruinous conformity with the world, he showed them, by arguments of reason, how every way inconsistent such conduct was with their holy profession. ‘What communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols?’ And to stir them up to higher and better things, he sets

before them the promises of God, and reminds them of the high privileges they were entitled to as his adopted children. And the same precious promises, and the same exalted privileges are yours, my brethren; but on the same conditions of distinct separation from the vanity and ungodliness of the times. Therefore, my beloved brethren, ‘touch not, taste not, handle not;’ but come out from among the votaries of the world, and be separate; as in profession, so likewise in practice. Study to adorn the doctrine of God our Saviour in all things, keeping ever before you the hope of your high calling, and the unchangeable conditions on which only the promises of God are Yea and Amen to us, in Christ Jesus.”

The sound doctrine, the energetic manner, and the important topics, of this discourse, must commend it to the heart of every good Churchman; while the early call of its author from his stage of usefulness will be long and greatly regretted, not only by the people of his own immediate charge, but by the whole Church of which he was so bright an ornament.

It must be a great satisfaction to the good Christian, and the good Churchman, to know that a series of sermons by this lamented prelate, with a memoir of his life, is soon to appear. We will venture to say, that the instruction growing out of that life, and the doctrines and precepts contained in those sermons, will be among the most powerful means which, by God’s blessing, may tend to the diffusion of sound, primitive, evangelical, faith and piety. “Christ, and the Church,” as His handmaid in whatever concerns man’s spiritual and eternal welfare, will unite to urge them upon the serious and practical attention of all, who, in her communion, would come to the true knowledge of Him, and be saved, by His merits, for ever.

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*For the Christian Journal.*

*Progress of the Church in the West.*

MESSRS. EDITORS,

THE facts contained in the following communication are of so interesting and gratifying a nature, that I am sure their insertion in your pages will meet the approbation of your numerous and respectable readers. The communica-

tion first appeared in the Auburn Gospel Messenger of the 6th of March, and is dated Onondaga county, Feb. 23, 1830. It is written, as I should suppose, by one of the valuable missionaries of our Church in that very interesting section of country, and shows the rapid and wide-spread progress of sound principles in that quarter:—

“Upon a recent invitation to visit one of our new congregations in this county, I was no less surprised than gratified at the sight which I beheld. A new and commodious edifice was literally filled with attentive hearers, and the services of the Church performed by considerable numbers in a becoming and devout manner. And this too in a place where, two years since, there was no more than two or three families who were at all acquainted with the doctrines and services of the Church; where, one year ago, the writer of this officiated to a small congregation in a school-house, with but two or three voices to respond in the services. The contrast between my late and my former visit was so great that I was filled with admiration. So great zeal and unanimity was shown by this congregation, that they seem effectually to have won the esteem of a large community, and they now number among their active friends several heads of families, of whom the most they once expected was that they would not prove enemies.

“This society now embraces nearly every family for two or three miles each way from the church, which is so favourably located as to be between four and five miles distant from any other place of public worship of any denomination; and to accommodate an unusually fine settlement of peaceable, intelligent, and wealthy farmers. In all human probability this congregation will be permanently numerous and respectable. The church was organized here about eighteen months since, and a very respectable and commodious edifice, now ready for consecration, was erected during the last year. It is situated about equidistant from the villages of Manlius and Jamesville, in a region noted for healthiness and fertility of soil. No similar instance

of any of our new congregations comprehending the whole body of inhabitants in the vicinity of their church has ever come to my knowledge; and I take pleasure in recording the fact, that in this place a numerous body of people, after having in vain tried to satisfy their minds with the tenets and usages of any of the more prevalent denominations, and some of them, after trying what virtue there is in Universalism and Deism, have, almost to a man, given their support and preference to the moderate and sound principles of the Episcopal Church, of which a considerable number have already become members.

“But as I have been led to give credit (I trust, no more than is due) to this active and liberal congregation, I cannot withhold a share of praise to the laborious zeal and the discreet and prudent management of our missionary at Manlius, to whom, under God, the Church is indebted for this gratifying proof of her rapid advancement.”

The same paper of the 20th of March, contains a communication from the missionary at Manlius and parts adjacent, in relation to the church spoken of in the above article, which will form a proper appendage to it, omitting some parts not having immediate relation to this church. It is much to be desired that the great want of labourers stated in this communication, will be the means of prompting young men of piety and talents to devote themselves to the service of the blessed Gospel, and will also induce the affluent to spare of their abundance for the purpose of supporting and forwarding in their good intentions such persons of the description stated, as may not have it in their power to provide for themselves during their term of study. The two individuals mentioned at the close of the communication, are fit objects for this kind of benevolence, and the character of the missionary at Manlius is a sufficient pledge for the faithful appropriation of whatever might be bestowed.

“The church was organized September, 1828, under the title of ‘The Minister, Wardens, and Vestry of Christ

Church, Pompey,' and was admitted into union with the convention in October following, as will be found by a reference to the journal. I had preached several times previous to this, to attentive congregations, in a school-house near the place, and when first proposed to me by the inhabitants, I opposed the organization, through fear of ultimate success. But, witnessing an increased seriousness on the subject of religion, and a growing attachment to the worship of the Church, on every new visitation, which was once in two weeks, on Sunday, at five o'clock P. M., I became satisfied of the expediency of the measure, as well as of the practicability of erecting a house of worship. Suffice it to say, that we circulated a subscription for this latter object, and met with such encouragement as to warrant the undertaking; and to avoid being in debt, at my proposal, twelve of the leading members of the congregation united with me in a bond, to liquidate the deficiency, if any, after the sale of the pews, by an equal division of it among ourselves. In December, 1829, fifteen months from the organization, our church was completed, and sold for its entire cost, and we released from our bond. The work is good, the proportions happy, and the arrangements exceedingly convenient. It contains forty-six pews below.

"The new church is in the extreme north part of Pompey. I have officiated several times at Pompey-Hill, where the Presbyterians and Baptists have politely favoured us with the use of their house, and am decided in the opinion, that a church will soon show her tower on that high, but rich and beautiful eminence. But, sir, there is a dark shade in this beautiful picture and these bright prospects. Where are the labourers? We have in this county five churches, and five congregations destitute of a house of worship, besides some stations where congregations might soon be gathered, and have but four clergymen, one of whom soon leaves us for the state of Mississippi. How is the church to be supplied? Clergymen will not spring out of the ground in a night, like mushrooms: no, sir. We must make an appeal to

pious young men, and if they have not the means to prosecute their studies, those means must be supplied. There are two young men of piety and talents, known to the writer of this, desirous of dedicating themselves to this good work, for one of whom (God be praised) a temporary provision is made. The other is wading and toiling amidst discouragements and embarrassments; but forgetting the things that are behind, and reaching forth unto those that are before, we hope he will not despair."

In connexion with the above, we find in the same paper of the 27th March, a communication from a missionary in another part of the western section of our state, giving an account of the organization of a new church in Cataraugus county. The circumstance of two congregations having been formed in this destitute and newly-settled portion of the state, within the last year, affords a very gratifying evidence of the progress of our Church in the West. We most heartily commend her interests to the wealthy portion of her communion.

"On the 22d ultimo, a congregation was organized at Olean, Cataraugus county, by the title of St. Stephen's church, Olean; the wardens, Ebenezer Lockwood and Horatio Orton. This is the second Episcopal congregation which has been organized in the county of Cataraugus the past year. The first is that at Ellicottville, the county seat. In this new and destitute section of country, a wide field is opened for usefulness to the Church; and it is much to be desired, that some faithful labourer may soon enter it. At Ellicottville and Olean are to be found a small and zealous band of Episcopalians, who ardently desire the regular ministrations of the Church; and by whom the visits of the missionary are welcomed with joy. Other denominations as yet have gained but little footing; and it is, therefore, deemed a favourable period for establishing the Church. These two places in connexion, would form a convenient station for a missionary, and, with the aid of the diocesan missionary fund, would afford him a com-



petent support. Olean, from its situation, is a place of some importance: it is situated at the head of navigation of the Alleghany river, and has a commercial intercourse with Pittsburg and Cincinnati, in the lumbering business, which is here carried on extensively. This county, possessed of a rich and fertile soil, is yet in its infancy in population and improvement. A missionary of our Church is here very much needed. Is there not some one who feels a missionary fire glowing in his breast, and is willing to endure for a time the toil and hardship of raising up new congregations in a new country, that will go forth and occupy this field? With faithfulness and patience on his part, he would have the satisfaction of seeing, in a few years, respectable congregations collected, as the fruits of his pious toil, and many gathered into the fold of Christ, of 'such as should be saved.' "

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*For the Christian Journal.*

*An Episcopal Representative of a non-Episcopal Communion.*

MESSRS. EDITORS,

PUBLIC men, and public measures, are, to a certain extent, public property. Ministers of the Church of Christ are, to use our Saviour's very expressive figure, as a city set on a hill that cannot be hid; for right or for wrong, their influence cannot be confined, but must extend in a greater or less degree, and in a degree proportioned to the claims to influence which character, circumstances, or standing may afford. If this is true of their private acts, it is much more so of those which partake, in the least, of an official character. You will see by the extract which I now send you, that my present reference is solely to a species of official transaction, without precedent, as far as my information extends, in our Church; illustrating an entirely new principle as to the extent to which consistency in Churchmanship may go in intercourse with other denominations; and the more likely to operate as precedent, from the respectability and reputation of the gentleman concerned.

Without farther preliminary, I beg you to insert the following extract from *the Christian Advocate and Journal*, a highly respectable Methodist periodical, as quoted in the Auburn Gospel Messenger:—

"The Rev. Dr. Milnor, of the Protestant Episcopal Church of this city, sailed on the 16th instant for Liverpool, in the packet ship Florida, as a delegate from the American to the British and Foreign Bible Society. And the managers of the Missionary Society of the Methodist Episcopal Church have availed themselves of this opportunity to request Dr. Milnor to attend in their behalf the anniversary of the Wesleyan Methodist Missionary Society, which he has very kindly promised to do."

Now it is not, Messrs. Editors, my intention to notice the arguments advanced in favour of an amalgamation in Bible, Tract, and Sunday School Societies, upon equal terms, with other denominations. Be it granted, for the present, that there is force in the alleged usefulness of having Episcopalians there to guard the interests of the Church, and to see that nothing is done contrary to sound Church principles. That question has been long before the Christian public, and ably discussed on both sides. The case now before us, however, presents an entirely new point in the annals of Christian liberality. A minister of the Church is to "attend in behalf" of, that is, to represent, *another communion*, formed upon principles essentially different from those of the Church, and over whose character, principles, and transactions, he neither has, nor can have, any control, in a council of a sister branch of that communion. The interests he is there to represent are those of unmixed dissent from the Church. The body there to speak and act through him, and to speak and act "*in*" whose "*behalf*," for whose benefit, he is pledged, is one which, not long since, broke communion with the Church, and set up a ministry upon other principles than those which she reverently receives and cherishes, as established by Almighty God, and

handed down from the Apostles' time, and which only, therefore, she regards as lawful.

Now, Messrs. Editors, here is a solemn public transaction, a solemn public trust, to be solemnly and publicly fulfilled, and the record of which is already on the wing to go to the ends of Christendom. It is, I believe, the first of the kind in our Church. Is it, or is it not, to have the sanction of that Church? Is it, or is it not, to be considered an admitted principle among us, that our clergy are to assume the character of any sect who may ask of them the *kindness*, and take formal part, in behalf of a portion of that sect, for the promotion of its interests? This is the main and abstract question. It assumes, perhaps, somewhat more point and force, in its present connexion with the fact, that the immediate object of the particular department of the Methodist Church in the proceedings of which Dr. M. is to be associated, is also now being prosecuted, to a certain extent, by his own Church, and to a very great one, by her sister Church of England, within whose immediate jurisdiction he is to appear in behalf of a schism from her body.

I say, Messrs. Editors, is this, or is it not, accordant with the principles and views of the members of our Church? Let one who claims to be an unworthy possessor of that character, be allowed to say, No. And let this first introduction of the principle, in full view of its bearing on the general character and interests of our Church, elicit an expression of sentiment from each of its periodicals. It would be an uncourteous imputation upon the good sense of your readers, to endeavour to prove to them that a reply to the question is totally unconnected with personal considerations, regarding either the worthy and assiduous clergyman who has thought it his duty to accept the trust, or the large and respectable communion who have clothed him with it, and in whose behalf he is to exercise it. It is a pure question of principle, on which piety and sincerity may determine and act either way, provided the judgment is satisfied.

Some of your readers, Messrs. Edi-

tors, from perceiving that it is in behalf of "the Methodist *Episcopal* Church" that Dr. M. is to attend "the Wesleyan Methodist Missionary Society," may perhaps imagine that he is to represent a sister communion under a primitive, scriptural, Episcopal organization. This is not so. The founder of the Methodist Church was John Wesley, a *presbyter* of the Church of England. He appointed Dr. Coke, another presbyter of that Church, and Mr. Asbury, who had been ordained by him (Mr. Wesley) to superintend the concerns of the Methodists in America. They took the name of Bishops; and from them, one a presbyter, and the other ordained by a presbyter, has emanated the authority of the present bishops of the Methodist Church. That Church, therefore, except in mere *form*, is no more Episcopal than the Presbyterian, which derives its ordinations from John Calvin, certainly no more than a presbyter, or the Lutheran, which derives its ordinations from Martin Luther, a presbyter. In point of consistency, then, with the constitution and ministry of our Church, a delegation of any of its clergy to a Presbyterian, Lutheran, English Dissenting, or Baptist, Missionary Society, would be precisely upon the same footing with this to a Methodist society.

Another view of the subject forcibly presents itself to my mind. Our Church ascribes her Episcopacy, that is, her Episcopal constitution of the ministry, to the appointment of Almighty God, handed down to us, by His good providence, from the apostles' time. The case now in hand, strikes me as, therefore, analogous to one of the following character:—Suppose that, during the apostles' lives, a minister of the next grade, an elder of the Church, should, for reasons seeming to him sufficient, separate himself from communion with the Catholic Church, and the jurisdiction of the apostles, take upon himself the power of ordination which Christ had given to the apostles, and they to an order of men, superior to elders, and thus lay the foundation of a large and flourishing communion extraneous from the Church, and continuing the ministry thus commenced. Suppose that

some fifty or sixty years after that event, the authorities of this separate ministry and communion should request a minister of the regular Church to represent their interests in a meeting, at some distant place, of another branch of this seceding body. What would be the view taken of the subject by those who were then the apostles' successors, and those who remained in communion with them? Wherein does the case differ, in its essential principles, from that now before us?

J. D. O.

*Extract from the "Missionary Paper of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. March, 1830."*

#### *Form for Constitutions.*

THE following plans of constitutions for auxiliary societies and associations in aid of the Domestic and Foreign Missionary Society, were drawn up by a committee, and are herewith submitted to the members of the Church, as containing the general features which the executive committee desire to see in all such institutions. Wherever particular circumstances may render it expedient, such modifications may be made as the necessity of the case requires; but the committee request a rigid adherence to these two points: 1st. That no specific sum shall be requisite to membership, but that all who subscribe shall be members; and, 2d. That subscriptions shall be renewed annually, either at the time of the annual meeting, or as soon after as possible.

#### *Constitution of an Auxiliary Society.*

1. This society shall be composed of the members of the several associations in \_\_\_\_\_ and shall be called the \_\_\_\_\_ Auxiliary Society of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

2. The object of this society shall be to raise funds in aid of the missionary operations of said society.

3. Its officers shall be a president,

a secretary, and treasurer. Whenever practicable, the bishop of the diocese shall be president of the auxiliary or auxiliaries within his diocese.\*

4. Those officers, together with the presidents and secretaries of the associations connected with the auxiliary, shall constitute an executive committee, any four of whom, in connexion with the secretary of the auxiliary, shall constitute a quorum.

5. The duties of treasurer and secretary shall be prescribed by the committee thus constituted.

6. It shall be the duty of the executive committee to adopt the most energetic measures in their power to render the society, and the associations connected with it, effective and useful in accomplishing the object of their institution.

7. There shall be an annual meeting of the society at such time and place as the executive committee shall appoint, when its necessary business shall be transacted, and appropriate addresses, or a sermon, or both, delivered.

8. A copy of this constitution, with the list of the officers of the society, shall be transmitted to the secretary of the Domestic and Foreign Missionary Society, and also a copy of its reports, &c.

9. The treasurer shall, from time to time, after deducting incidental expenses, pay over the funds of this society to the treasurer of the Domestic and Foreign Missionary Society.

#### *Constitution of an Association.*

1. This association is formed solely for the purpose of raising funds to further the missionary operations of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

2. All \_\_\_\_\_ belonging to \_\_\_\_\_ church, (or parish,) and contributing to this cause, shall be members of this association until they shall decline, at the annual call of the collector, to make any further donation.

\* These auxiliaries are to be formed in cities and large towns, and whenever convenient to the bishop's residence, can be placed under his presidency.

3. The officers of the association shall be a president,\* secretary, and treasurer.

4. These officers shall constitute an executive committee, whose duty it shall be to appoint a suitable number of collectors, and otherwise to render effective the objects of the association.

5. These collectors shall make such a division of their duties, as to visit every individual in the parish or district, who may be supposed to favour the objects of the Domestic and Foreign Missionary Society, shall receive the names of donors, and the amount they see fit to contribute for either of the missions, or departments of missions, contemplated by the society, and shall pay over the amount to the treasurer, at least ten days previous to the annual meeting.

6. The annual meeting shall be held on \_\_\_\_\_ when the officers of the association shall be chosen, and other customary business transacted.

7. The treasurer shall receive all monies from the collectors, and, after deducting incidental expenses, pay them over to the treasurer of the Auxiliary Society of \_\_\_\_\_, or to the treasurer of the Domestic and Foreign Missionary Society.

#### *Proceedings under the above Plan.*

Immediately after the distribution of the circular, in which the above forms were first made public, a more general movement commenced in favour of the society's objects, than has for many years been manifested. By the voluntary suggestion of the rectors of many different parishes, arrangements were soon made for the organization of associations; and although the constitution and officers of comparatively few of them have been formally announced to the secretary, yet, from private sources and the public prints, we feel fully authorized in stating the number of associations, newly formed, at little less than *thirty*, with a probable combined income of \$2500 or \$3000. This sum does not include a munificent donation of \$500, from a friend in Virginia, for the annual repetition

of which there is some reason to hope. It may be proper to add, that more *general* efforts appear to have been made in Massachusetts, than any where else, by a clerical friend of the society, aided by one of its most zealous lay supporters, for forming associations in every parish in the state, and that there, earlier than in any other diocese, may a complete organization under a great auxiliary be looked for. This, "the forwardness of their zeal," is mentioned to the praise of that grace which hath inclined them to this good work, and to encourage others to emulate their noble example.

The facts above disclosed, and the experience of all similar institutions, serve abundantly to show the indispensable importance of assistance from every Episcopal parish throughout the country, whether large or small, through the medium of an association, regularly organized, agreeably to the general plan proposed in the above outlines for forms of constitutions.

#### *Funds.*

It is to be feared, that not the most correct or favourable view of the operations of this society, in former years, would be the result of a hasty examination of the accounts of the society's funds, as they appear in the printed reports, now before the public. Almost immediately subsequent to the last of these summaries, the interests of the institution, in this respect, experienced a very sensible revival. Although they are still far below the average required by the growing exigencies of the society, and utterly unequal, without large increase, for the support of the Greek mission, just established, upon a scale which the promise of its permanence and usefulness demands, yet the following condensed view of the receipts of 1827 and 1828, and thus far of the present year, will show a gradual and very encouraging increase of the society's resources.

For 1827, the total receipts on all accounts were about \$1800.

From May, 1828, to May, 1829, the receipts were, on general account, \$1954 95; for domestic missions, \$577 75; and for foreign, in-

\* Wherever there is a rector, it is expected he will fill this office.

cluding the Greek mission, \$1703 37. Total \$4236 07.

Since May, 1829, that is, during the last ten months, there have been received, on the general account, \$1841 61; for domestic missions, \$2826 87, which includes \$1017, received for Bishop Brownell's mission, and \$397 27 for the Florida church-building funds; for foreign missions \$726 89, which includes \$528 89 for the Greek mission; total \$5395 37.

*General Summary.*—1827, \$1800; 1828, \$4236 07; ten months of 1829, \$5395 37.

*Letters from Greek Ecclesiastics, in reply to a Letter of Bishop White's.*

In the quarterly Missionary Paper, published under authority of the executive committee, in December, 1828,\* a copy is inserted of a letter by the Right Rev. Bishop White, signed by other bishops, whose signatures it was convenient to obtain, addressed to the Rev. J. J. Robertson, for the purpose of being presented by him to the bishops, and other distinguished ecclesiastics of the Greek Church, with whom he might meet upon his tours. To this letter frequent allusion is made by the Rev. Mr. Robertson in the course of his journal, and upon his return to this country, he was the bearer of replies, of which the following are translations:—

*To the most venerable William White, Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and senior Bishop in the United States of America.*

VENERABLE BROTHER,—I have had the gratification this 28th inst. of seeing your esteemed favour of 22d Nov. of the past year, to the Rev. John Robertson. The agreeable information afforded by it, of your good health, gave me great pleasure, and still more, the statement of your noble and generous sentiments, and your benevolent disposition towards Greece, my native land.

Moved by these things, I also present to you my regard and gratitude, expressing unbounded thanks both for these, and whatever benefits my nation hath enjoyed, and is continually enjoying at your hands.

I desire, moreover, that you will here-

after be mindful of us in these respects, and pray for our advancement.

I have the honour to be, through life,  
Your sincere and devoted brother,  
GREGORIUS, Bishop of Patras.  
Patras, June 22, 1829.

MOST VENERABLE SIR,—Since Mr. J. Robertson speedily departs from here, I also would present you the same regards, and beg you to keep us in remembrance, and aid us with some needful volumes of the Old Testament, and such other works as you may deem useful for the youth of my native country, Sparta; for which we shall be grateful, while life shall last.

Your sincere brother,

DANIEL OF LACEDÆMON,

Bishop of Chariopolis.

Lacedæmon, July 24, 1829.

*To the most Rev. Bishop White, and the other associated Bishops of the United States of America.*

Though the Greeks, through the past Ottoman tyranny, have degenerated from the sentiments of their sires, and have almost sunk into a hateful barbarism, the Hellenic blood has nevertheless not ceased to circulate in their veins; so that, even while wearing the yoke, they have aimed at the ancient glory, and the ecclesiastical and religious rights of their ancestors. As soon, moreover, as they embarked in a contest for these very blessings, they witnessed also, the philanthropic bowels of America sympathizing with them, and evincing a benevolent and Christian feeling, by the transmission of supplies for their corporeal wants, such as food, clothing, and other contributions, together with consolatory letters of Christian charity.

But our spiritual joy and gladness, most reverend sirs, became unbounded, from the moment that your ecclesiastical and pious letter, by the hands of the Rev. John Jacob Robertson, was exhibited to our eyes; by which assured of the sentiments which you entertain towards our Apostolic Church, we exclaim, Would that now might be fulfilled the declaration of our blessed Saviour Jesus Christ—"And my Gospel shall be preached to every creature, and there shall be one fold, and one Shepherd."

We have confidence in the Lord our Saviour, that he will enlighten his people with the knowledge of the truth, that his holy name may be glorified with one accordant voice of worship for ever and ever; and we remain respectfully,

GEORGE KAZES, Priest and Oeconomus.

ATHANASIUS, Priest and Protopapas.

NICHOLAS GABRIEL, Priest.

ANDREW, Priest & Nomophylax.

Dimiteana, July 8th, 1829.

The Priesthood  
of Dimiteana.

\* Also inserted in the Christian Journal for February, 1829.—Ed. C. J.

The secretaries of all newly formed associations are respectfully requested to transmit to the secretary, the title of the association, and list of officers, together with the probable amount of its annual income.

All communications, relative to the general business of the society, should be addressed to the Rev. Edward Rutledge, secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.\*

Remittances should be made, as far as practicable, in bills of the United States' Bank, directed to Jacob Lex, esq., treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Philadelphia.

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From the Spirit and Manners of the Age.

### *On the Sufficiency of Scripture.*

THE question of the sufficiency of Scripture, as at issue between Roman Catholics and Protestants, is both extensive and intricate; because interwoven, by the Church of Rome, with all the peculiarities of her own creed and constitution, and with the whole history and mystery of TRADITION. The immense width thus given to the question (or rather forced upon it) must be obvious, even to those who are not fully aware of the degree in which the spaces of antiquity are crowded with contending witnesses. The bare fact, that the question is made to range through a period of a *thousand years*, is sufficient to prove the impossibility of giving a complete view of it in an essay. And yet it is necessary to take it up in the form which the Romanists gave to it at the REFORMATION, because that is the only form in which they will argue it, and the actual form in which they are pressing it in the present day. If, therefore, this discussion of the question assume at times the aspect of pedantry, and seem a parade of forgotten names, the necessity of the case must be the apology; for, if Protestants in general have forgotten the names of Fathers and Councils, the Church of

Rome holds them in everlasting remembrance, and refuses to be tried at any tribunal where they are not, alternately, both witnesses and judges. She must be met, therefore, upon her own ground and her own terms, or let alone entirely. But now that her champions are giving and accepting challenges, and forcing the controversy upon Protestants, and abusing the public ear with garbled accounts of antiquity, it would ill become Protestants to be silent, or shrink from meeting Rome upon her own terms.

The avowed maxim of Protestantism is, that "the Bible, and the Bible only, is the religion of Protestants." The avowed maxim of Popery is, that Scripture is not a sufficient rule of faith and practice. Now, however some Protestants may deviate from their own maxim, the Church of Rome adheres undeviatingly to her maxim. No one can detect her in a departure from it; nor suspect her of any wish to depart from it. The needle is not more true to the pole, than she is to her *cardinal* point of the insufficiency of Scripture.

The Romish Church does not, however, deny the perfection of REVELATION. She maintains that she has, in a written or unwritten form, a complete rule of faith and practice. By *unwritten* revelation she means, chiefly, apostolical tradition; from that source she professes to supply the pretended deficiencies of Scripture; and certainly, if there be any traditions which can be as clearly traced to the *lips* of the apostles, as the Gospels and the Epistles are to their pens, their *oral* form cannot overthrow their authority, and ought not to prejudice us against them: but, having conceded this, then comes the question, *where* are these apostolical traditions to be found? The Church of Rome professes to revere them equally with Scripture; but whilst she has given a CANON of Scripture, she has left these traditions in a state of chaos. We can only conjecture what they are, from the doctrines and practices which, she says, are founded upon them; or from the appeals which she makes to the Fathers for their confirmation: but, if these doctrines and practices can be proved to contradict and traduce both

\* We understand that the Rev. Francis L. Hawks, and the Rev. Benjamin B. Smith, are now the secretaries.—Ed. C. J.

the letter and the spirit of the *written* word, and if these Fathers can be arrayed against the chief peculiarities of Popery, there is an end to the authority of these traditions; for nothing can be apostolical which gives the *lie* to the apostles themselves.

Besides, even if the traditions were not of this character, tradition itself is, to say the least, a very treacherous medium for the conveyance of divine truth from age to age. The history of the APOSTLES' CREED illustrates and confirms this fact. *Jerome* and *Augustine* say, that this symbol or rule of faith, as they designate the creed, was to be conveyed to posterity by oral tradition, and "written only in the fleshly tables of the heart." And its brevity seems a security for its regular transmission. But what is the fact? *St. Cyril* affirms, that the creed delivered to catechumens, at the General Council of Constantinople, taught "the eternal generation of the Son." *Eusebius* says, that this article was in the creed which he repeated at his baptism. *St. Jerome* says, that the creed consisted "of three main points—the confession of the Trinity, the unity of the Church, and the Resurrection." *Ruffinus* confesses that the article of Christ's descent into hell was not in the Roman nor the Eastern creed. These, and other variations, are noticed and proved by *Stillingfleet*, and *Pearson*, and *Usher*. And, if this short and simple tradition underwent so many changes in a short time, how doubtful must those traditions be, which were less known and less repeated!

The light in which this fact places tradition in general, does not affect that universal tradition, or consent of the apostolical churches, which authenticates the apostolicity of the New Testament, and furnishes historical proofs of its truth. This consent of antiquity has no parallel in the case of any other matter of faith. "Nothing," says *Chillingworth*, "comes on such a stream of tradition" as the books of Scripture. The classics of Greece and Rome have no such authentication. It is, therefore, as ridiculous as it is false, that we are indebted to the Church of Rome for the evidences of the authenticity of

the apostolical writings: the stream of tradition, on which they come to us, does not flow in the channels of the Tiber, nor did it issue from the seven hills of Rome, alone or chiefly; it issued from all the hills, and flowed on all the channels, within the wide range of the apostolic churches. It is, therefore, consummate effrontery to ask us, how we *know* the Scriptures to be the word of God? We know them to be so, by the very same evidence which, at an early period, enabled the Church of Rome to ascertain the greater part of the canon; and which, at a subsequent period, compelled her to impeach her own *infallibility* by the admission of a book which she had long rejected—the Epistle to the HEBREWS. But, even if it were the fact that we are indebted to the Church of Rome for the sacred canon of the New Testament, it would no more follow that we ought to become Romanists on that account, than that we ought to become Jews because we are indebted to the Jews for the Old Testament. The transmission of the lively oracles involves not the necessity of submission to the transmitters. Even the tradition we acknowledge is—not the final reason of our faith, but the first inducement of it. This important fact was never better illustrated, perhaps, than by *Archbishop Laud*, in his vindication of Hooker against Fisher, the Jesuit. Hooker had said, "the Scripture is the ground of our belief, and tradition the *key* which opens the door of entrance to the knowledge of Scripture." From this concession it was argued that Hooker resolved his faith in Scripture into tradition. In answer to this misrepresentation, Laud says—"When a man is entered, and hath viewed a house, and upon viewing it likes it, upon liking resolves unchangeably to dwell there; doth he set up his resolution on the *key* that let him in? No, sure; but upon the goodness and commodiousness which he sees in the house."

Next in authority to her pretended apostolical traditions, the Church of Rome places the FATHERS; and, as she attempts to array them against the sufficiency of Scripture, it is necessary to confront garbled extracts from them

with fair specimens of their deliberate opinion on this subject. In doing this, we just attach that importance to their testimony which might be expected from any one who has studied with attention "Daille's Right Use," "James's Corruptions," "Usher's and Stillingfleet's Examination of the Fathers." Now, what is the fact in the case of the Fathers? It is—that neither Chillingworth nor Bishop Taylor has gone beyond them in unequivocal or unqualified assertions of the sufficiency of Scripture. They form a "great cloud of witnesses" on this point, which testify as explicitly to the perfection of the Sacred Writings, as the Old Testament saints do to the efficacy of faith. Accordingly JUSTIN MARTYR affirms that the true religion is contained in the writings of the prophets and apostles, who taught all things necessary for us to know. "We are not commanded," he says, "to give credit to the traditions of men."

IRENÆUS says, "The Scripture, as dictated by the Word and Spirit of God, is perfect." And again, "We have known the economy of our salvation by no other than those by whom the Gospel came to us; which they then preached truly, but afterwards, by the will of God, delivered unto us in the Scriptures, which were to be the pillar and ground of truth."

TERTULLIAN says, "I adore the fulness of Scripture." And again, "In matters of faith, men must argue only from the Scriptures." And, in answer to the objection of heretics, that the apostles did not know all, or not deliver all, he says, "in both ways Christ is reproached, as having sent unskilful or unfaithful apostles."

CLEMENT, of Alexandria, says, "It is not fit that we should simply attend to the affirmations of men; for our *way* may be as good as their *yea*: but, if the thing be a matter of faith, let us not stay for the testimony of man, but confirm our question by the word of God, and from Scripture learn demonstratively."

BASIL says, "Whatever is done or said ought to be confirmed by the testimony of the divinely inspired Scriptures." And, in answer to the question

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whether new converts should be accustomed to the Scriptures, he says, "it is fit and necessary, both for the full certainty of godliness, and that they may not be accustomed to human traditions."

CYRIL says, "It cannot be that, besides those things which are divinely spoken, by the divine oracles of the Old and New Testament, we should say, or at all think, any thing concerning God." And again, "trust no word, unless thou dost learn it from the divine Scriptures."

AMBROSE says, "Who shall speak, when Scripture is silent? We ought to add nothing, no not for caution, to God's command; for, if thou add or diminish, it is a prevaricating of the command." Agreeably to this maxim, he exclaimed in council, "Anathema to him that addeth any thing to the Scripture, or taketh from it,—and all the bishops said, Let him be accursed."

AUGUSTINE says, "In those things which are laid down plainly in the Scripture, all these things which belong to faith, or direction of life, are to be found. Let us not hear, this—I say, nor that—you say; but let us hear, *This saith the Lord*." Agreeably to this maxim, he compares the Scriptures to a will: the relatives of the testator may strive, one saying this thing, and another that; but, *proferre tabulas*, show the will, peruse the writings; then the judge listens—the advocates are silent—the people are in suspense—the litigants wait. The testator's words must end all contention.

CHRYSOSTOM says, "Those things which are in the Holy Scriptures are clear and right: whatsoever is necessary is manifest therein." And again, in one of his Homilies, he says of the sacred Canon, "If any thing be put to it, or taken from it, it ceases to be a canon."

THEOPHILUS says, "There is no difficulty which may not be solved by Scripture."

THEODORET says, "Whatsoever we are ignorant of, we learn from the Scriptures."

These specimens of primitive and ancient testimony may be closed by



the declaration of THEOPHILUS of Alexandria: "It is the invention of the devil to follow any thing without the authority of the Scriptures."

Thus do the most illustrious of the men whom popes have canonized and councils eulogized, maintain the sufficiency of Scripture. How the Church of Rome can know, and pretend to venerate, the opinion of the Fathers, and yet give them the lie direct on this subject, is only in character with her treatment of Scripture itself. In the face of the Saviour's express command, the Council of Trent withholds the cup from the laity: and "if these things be done in the green tree" of Scripture, what may not Rome do in "the dry tree" of tradition? She has done with the Fathers, as *Plutarch* says the Lacedemonians did with their deformed children, stifled them when they displeased her.

But we are told that, whatever the Fathers may affirm as to the sufficiency of Scripture, they were in the constant habit of appealing to and employing tradition whenever they contended with heretics. From this historical fact, it is concluded that they held tradition to be of equal authority with Scripture. But, if by tradition be meant what the Church of Rome *adds* to the Scriptures, the conclusion is equally illogical and untrue; for in those additions, so far as they *differ* from Scripture, there is nothing applicable to the heresies of antiquity. They consisted of actual denials, or vile distortions, of the leading facts and doctrines of the Gospel, and included, withal, the rejection of the greater part of the apostolic writings. It being, therefore, useless to argue from Scripture, with men who rejected it, the Fathers plied them with that universal and harmonious consent, or tradition, of the apostolic churches, by which these churches themselves had ascertained the identity of the *written* with the *spoken* word. It was not, therefore, something different from Scripture, nor something additional to it, that the Fathers employed, but the actual truths of Scripture in their *oral* form. And in applying them, in that form, to the heresies of their respective times, the Fathers did no more than

we do, when we array against infidelity the historical proofs of revelation. As Bishop Taylor says, in his *Ductor Dubitantium*, "the Fathers, in these contests, did not pretend to prove by tradition what they could not prove by Scripture; but the same things were preached which had been written, that those who would not believe on the authority of one instrument, might be convinced by the authority of another instrument." And that this is both the fact and the reason of the case, is evident from the explanation which *Irenæus* gives of Polycarp's appeals to tradition: "These doctrines called traditions are," says he, "only the fundamental truths of Scripture." And it must be obvious to all who know the real character of the primitive heresies, that nothing would have been an antidote to them, but those grand truths which are independent of what Rome calls tradition. Her unwritten word, so far as it differs from the written word, has no more bearing upon primitive error than upon modern science. Besides, it was against what Rome attaches the chief importance to—against pretended *secret* traditions, that the Fathers employed the authority of the *oral* creed of the universal Church.

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For the Christian Journal.

#### Steamboat Disasters.

MORE fatal disasters have occurred on board of steamboats within the last few weeks, than perhaps had previously taken place in the waters of the United States, in the same space of time, since the introduction of this kind of navigation. The amount of destruction of human life is truly alarming to travellers, and presents a melancholy evidence of the skill and care which ought to centre in the persons having charge of the power which is so dreadful in its effects when bursting like a huge monster from the place of its confinement. God forbid that we should charge blame where it is undeserved; but from the fact alone of there being so great a coincidence in the circumstances of the disasters recorded under this head, we should infer some-

thing was wrong in the management; and this record of those circumstances is made, in the hope that it may be the means of more particularly keeping up the attention of those in command of steamboats, and also of the persons in charge of the machinery, to the power which is so much under control in skilful and careful hands, and so uncontrollable and destructive in others.

The following interesting narrative of the explosion of the steamboat *Helen M'Gregor*, at Memphis, Tennessee, is taken from the Washington Telegraph, where it is ascribed to an intelligent gentleman who was a passenger on board.

STEAMBOAT HELEN M'GREGOR.

"On the morning of the 24th of February, the *Helen M'Gregor* stopped at Memphis to deliver freight, and land a number of passengers who resided in that section of Tennessee. The time occupied in so doing could not have exceeded three quarters of an hour. When the boat landed, I went ashore to see a gentleman with whom I had some business. I found him on the beach, and after a short conversation, returned to the boat. I recollect looking at my watch as I passed the gangway: it was half-past eight o'clock. A great number of persons were standing on what is called the boiler deck, being that part of the upper deck situated immediately over the boilers; it was crowded to excess, and presented one dense mass of human bodies. In a few minutes we sat down to breakfast in the cabin. The table, although extending the whole length of the cabin, was completely filled, there being upwards of sixty cabin passengers, among whom were several ladies and children. The number of passengers on board, deck and cabin united, was between four and five hundred. I had almost finished my breakfast when the pilot rung his bell for the engineer to put the machinery in motion. The boat having just shoved off, I was in the act of raising my cup to my lip, the tingling of the pilot bell yet on my ear, when I heard an explosion, resembling the discharge of a small piece

of artillery; the report was perhaps louder than usual in such cases, for an exclamation was half uttered by me, that the gun was well loaded, when the rushing sound of steam, and the rattling of glass in some of the cabin windows, checked my speech and told too well what had occurred. I almost involuntarily bent my head and body down to the floor; a vague idea seemed to shoot across my mind that more than one boiler might burst, and that, by assuming this posture, the destroying matter would pass over without touching me.

"The general cry of 'a boiler has burst,' resounded from one end of the table to the other; and, as if by a simultaneous movement, all started on their feet. Then commenced a general race to the ladies' cabin, which lay more towards the stern of the boat. All regard to order or deference to sex seemed to be lost in the struggle for which should be first and furthest removed from the dreaded boilers. The danger had already passed away! I remained standing by the chair on which I had been previously sitting. Only one person or two staid in the cabin with me. As yet, not more than half a minute had elapsed since the explosion; but, in that brief space, how had the scene changed! In that 'drop of time' what confusion, distress, and dismay! An instant before, and all were in the quiet repose of security—another, and they were overwhelmed with alarm and consternation. It is but justice to say, that in this scene of terror the ladies exhibited a degree of firmness worthy of all praise: no screaming, no fainting; their fears, when uttered, were for their husbands and children, not for themselves.

"I advanced from my position to one of the cabin doors, for the purpose of inquiring who were injured, when, just as I reached it, a man entered at the opposite one, both his hands covering his face, and exclaiming, 'Oh God, oh God! I am lost! I am ruined!' He immediately began to tear off his clothes. When stripped, he presented a most shocking and afflicting spectacle: his face was entirely black; his body without a particle of skin—he

## CHIEF JUSTICE MARSHALL.

On the evening of Thursday, the 22d April, the boiler of the steamboat *Chief Justice Marshall*, just as she had left the wharf at Newburgh, on her way to this city, burst, and caused the death of ten or a dozen persons. The following account of this disaster is given in the *Newburgh Gazette* of the 24th:—

"The steamboat had just left the wharf, with about 170 persons on board, when one of the flues burst with a terrible explosion, and forced off the false front of her boiler. The immense volume of dense smoke and steam which ascended to a great height, the rushing of the people on board to the extremities of the vessel, and the piercing cries of distress, left no doubt to those on shore of the cause of the tremendous crash they had heard. The alarm immediately spread to all points of the village, and the surrounding wharves were soon covered with people. The terror and curiosity naturally excited by such an event, readily gave way to those strong feelings of benevolence and humanity which prompt man to alleviate the sufferings of his fellow-beings. Boats were immediately put off to rescue those who in the moment of despair had thrown themselves into the river. The steamboat was hauled to the dock, and such of the passengers as were uninjured, and those who were in a condition to be removed, were conveyed to the hotels, where preparations had been made for their reception, and where they received every attention which their situation demanded. All the physicians of the village volunteered their services, and every person seemed anxious to do something to alleviate the load of suffering and misery."

The case of James Cassidy, a hand on board this boat, is extremely interesting. It is copied from the *Albany Daily Advertiser*, and exhibits in no common degree the faith and fortitude of a true Christian.

"James Cassidy is the son of the widow Cassidy of this city, and his body has been brought here. He was about sixteen years old. At the time of the explosion, he was standing near the boiler, in conversation with a young man named M'Quigan, a cousin of his, also a hand on board the boat. M'Quigan rushed aft, ascended the stairs to the ladies' cabin, and escaped unhurt. Another person, immediately behind him, fell at the foot of the stairs, and the vapour overtaking him, he was badly scalded. The unfortunate Cassidy leaped to a window near the boiler, with the object of precipitating himself into the river, but the scalding water arrested his course. He was most shockingly burnt in the face as well as the body, and there was no doubt that, had he lived, he would have

been for ever blind. He was taken ashore at Newburgh, and he asked that he might look at himself in a glass. He exclaimed, 'My God, is this James Cassidy? It is, and he must now prepare himself for death.' He requested that a clergyman might be sent for, to pray with him; and when it was proposed to him to take laudanum to ease his pains, he refused, saying that he feared it would stupify him, and he wished to retain all his faculties to prepare himself for the great and last change. He lived about five hours, during nearly all which time he was engaged in prayer and religious conversation. His life had been always irreproachable, and the manner of his death showed his strong reliance on Him whom, through his short life, he had always reverentially worshipped, and whose precepts he had always endeavoured to fulfil. To his afflicted mother, the loss is dreadful and irreparable; but He who tempers the wind to the shorn lamb, will soften her troubles and give her fortitude under this severe dispensation. She has the unutterable consolation to know that her son died like a Christian, and that, though a sufferer here, he is now enjoying happiness unspeakable and never-ending."

We close with the two following brief statements, both attended with loss of life, and both probably arising from the same cause. It is dreadful to contemplate such destruction in the short space of a few weeks.

## STEAMBOAT WILLIAM TELL.

The *Opelousas* (Louisiana) *Gazette*, of the 25th of March, states, that on the 16th of that month, the steamboat *William Tell*, while on her passage from Pittsburgh to New-Orleans, about three miles above the mouth of Red River, burst her boiler, and sunk in about five minutes from the time of the accident. Five lives were lost, and the cargo entirely.

## STEAMBOAT HUNTRESS.

A late Cincinnati *Gazette* states, that an accident to the steamboat *Huntress* occurred on the 4th of April, about fourteen miles above Smithfield. The boat had put to shore a passenger, and care was not taken to let a sufficient quantity of steam escape, to secure the safety of the engine; and as the boat put off from the shore, the explosion took place. Three persons were killed—one engineer, one of the firemen, and the cook; two other hands on the boat jumped overboard, though very badly scalded.

There is no doubt that these accidents will have an unfavourable impression on the public mind, and will be the means of lessening the number of travellers in steamboats until confidence shall be again restored.

*Clergymen sailed for England.*

No less than four presbyters of our Church, in this city and immediate vicinity, and two from other parts of the country, have recently sailed from this port for England, viz. the Rev. Dr. Milnor, of St. George's church, to attend the religious anniversaries in London, in May; the Rev. Mr. Creighton, of St. Mark's church, for his health; the Rev. Mr. Richmond, of St. Michael's and St. James's churches, to accompany a sick relative; and the Rev. Mr. M'Ilvaine, of Brooklyn, the Rev. Dr. Gardiner, of Boston, and the Rev. Mr. Smith, of Virginia, each in pursuit of health. Our best wishes and prayers for God's protection and blessing, and for their safe return to their homes and duties, are with them. Especially may the Father of mercies, and God of all comfort, give good success to the means to which four of their number have thus been compelled to have recourse for the restoration of their health; that in renewed soundness of body, and vigour of mind, they may long continue faithful and efficient labourers in the vineyard of their Lord. And we are sure we will be excused if our feelings on this point, turn with a peculiarly affectionate interest towards our long well known, and highly valued friend, the Rev. Mr. Creighton, one of the oldest and most respectable pastors of our city, and to whose contributions to this Journal our readers have been indebted for some of its most valuable contents. We have watched with deep anxiety the progress of disease upon his once firm constitution, and trust most sincerely, that the means now used will prove completely successful. They have, heretofore, been God's instrument of similar eminent blessing to our Church. May He now kindly regard the prayers of a parish, of a brotherhood, of friends, and of a family, in whom there is every call for the fervency of those prayers, which richly merited esteem, affection, and confidence, can present.\*

\* Since the above article went to press, it has become our painful duty to add to the names of clergymen of this city sailing to England in search of health, that of the Rev. Dr. M'Vickar, the able and eminent professor of moral philosophy, &c. in Columbia College. The necessity of his going abroad has, we fear, arisen, not a little, from his characteristic fidelity and assiduity in the duties of his professorship. Most sincerely do we connect him with our best wishes, and our warmest prayers, for the protection and blessing of God's Providence; and unite in the sanguine hope of his many and justly attached friends, that his voyage and travels may be the means of prolonging his valuable life and services. We are happy to learn that, with the full approbation of the trustees of the college, he has made valuable provision for the duties of his professorship, during his absence, by leaving them un-

*Bishop Chase.*

Our readers have doubtless been all apprised, by the public prints, of the serious accident which has befallen this zealous prelate, by the upsetting of a stage. Although the dislocation of a joint in his arm, and the fracture of two or three ribs, were the consequence, and the prospect was, at one time, alarming, yet we are happy to state that more recent intelligence is of an encouraging character, and that the general and just anxiety felt on the subject may now be mingled with the reasonable hope of the bishop's restoration to his arduous and important labours.

*Protestant Episcopal Sunday School.*

The thirteenth anniversary of the New-York Protestant Episcopal Sunday School Society was celebrated in St. John's chapel, on the afternoon of Wednesday, the 21st of April. There were present more than 1800 pupils, and more than 200 teachers, of the several schools. These, together with as large a number of the friends of the institution as could possibly be accommodated, filled that spacious edifice to overflowing. The exercises, as usual, consisted in the evening service of the Church, and a discourse designed for the particular instruction of the children. The former was read by the Rev. Addison Searle, chaplain of the United States' Navy-Yard at Brooklyn; and the latter delivered by the Rev. Jonathan M. Wainwright, D. D. rector of Grace church. It was a most gratifying evidence of the fidelity and success with which the superintendents and teachers regulate the deportment of the scholars, that an unusual degree of decorum, order, and attention, was perceptible among them; and their appearance generally was of the most pleasing and encouraging character.

The report of the board of managers is now published, and may be had gratuitously at the office of the Christian Journal, No. 127 Broadway.

## EPISCOPAL ACTS.

*In the Diocese of New-York.*

On Sunday, the 4th of April, Bishop Hobart administered the holy rite of confirmation to 27 persons in St. John's church, Brooklyn.

*In the Diocese of Pennsylvania.*

On Sunday, the 4th of April, in St. John's church, Philadelphia, the Rev. George Kirke, and the Rev. George Mintzer, deacons, were admitted to the holy order of priests by the Right Rev. Bishop Onderdonk. At the same time and place the bishop administered the holy rite of confirmation to seven persons.

The regular annual confirmation was held in St. Peter's church, Philadelphia, under the care of William B. Lawrence, esq., and the Rev. Edmund D. Griffin, A. M.

on Easter-eve, when 32 persons were confirmed by the Right Rev. Bishop White.

*In the Diocese of Delaware.*

On Tuesday, the 6th of April, the chapel of the Swedish church near Wilmington, which has recently been erected in that town, was consecrated to the service of Almighty God according to the rites of the Protestant Episcopal Church, under the name of Trinity Chapel, by the Right Rev. Bishop Onderdonk.

*In the Diocese of Virginia.*

On Easter Sunday, April 11, 1830, in the Monumental Church, Richmond, Mr. Leonidas Polk, of the Theological Seminary at Alexandria, was admitted to the holy order of deacons by the Right Rev. Bishop Moore.

*In the Diocese of South-Carolina.*

On Sunday, the 14th of March, 1830, in St. Michael's church, Charleston, the Rev. Alexander W. Marshall, deacon, was admitted to the holy order of priests by the Right Rev. Bishop Bowen.

The Treasurer of the Fund raised in the city of New-York for building church edifices in Florida, acknowledges the receipt of the following sums:—

In an anonymous letter, \$10 —

From sundry persons in the congregations of the following churches:—

|                          |     |     |    |
|--------------------------|-----|-----|----|
| Trinity church,          | - - | 81  | 25 |
| St. Paul's chapel,       | - - | 197 | 51 |
| St. John's chapel,       | - - | 205 | —  |
| St. George's church,     | - - | 133 | —  |
| Grace church,            | - - | 130 | 45 |
| Christ church,           | - - | 46  | 25 |
| St. Luke's church,       | - - | 75  | —  |
| St. Thomas' church,      | - - | 77  | 78 |
| Church of the Ascension, | - - | 120 | —  |
| St. Mark's church,       | - - | 37  | —  |

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JAMES SWORDS, Treasurer.

*Obituary Notices.*

DIED on Sunday, March 14, 1830, aged nineteen years, EDWARD SEYON HOFFMAN, son of the late Martin Hoffman, formerly a teacher in the Sunday school of St. Mark's church, New-York. Mr. Hoffman, whilst connected with the school, was remarkable for his serious and steady deportment, his care and attention of his scholars, and his active zeal in all measures suggested and undertaken for the welfare of the school. He was one of the prime movers of, and a most able conductor in the establishment of the Auxiliary Sunday School Society of that church, and has been snatched away from a numerous circle of friends, relations, and acquaintances, at a period when, like the

opening bud, his virtues and his talents began but to develop themselves. His memory will long be cherished by his associates, with sentiments of respect and affection.

We should do injustice to our feelings were we not to express the sincere sympathy with which we record the melancholy dispensation of Divine Providence that has removed, so nearly together, from their short earthly career, WILLIAM ORVIL, and JOHN ALEXANDER, the only children of the Rev. John A. Clark, assistant minister of Christ church, in this city. The former died on Saturday, April 17th, aged eight months, and the latter on the following day, aged two years and eight months; and both were interred together on Monday the 19th. In the midst of the sorrows arising out of so doubly afflicting a bereavement, refreshing joy and comfort are found in the Gospel, which directs the eye of faith to the everlasting blessings of the covenant into which these children had been admitted, now secured to them for ever.

We have been promised an obituary notice of the late justly esteemed and respected Col. THOMAS BARCLAY; but which, we regret, has not yet come to hand. Our readers may expect it in our next.

**CORRECTION.**

*Theological Seminary Commencement.*

By an oversight, the next Commencement of the General Theological Seminary is noticed in both Swords's Almanack, and the Churchman's Almanack, for the 26th of June. The true time is Friday, the 30th of July; the annual meeting of the Trustees being on the preceding Tuesday.

The other periodicals of our Church are requested to insert the above.

*Calendar for June, 1830.*

1 Whitsun-Tuesday.

6 Trinity Sunday.

9

11 } Ember Days.—St. Barnabas.

12 }

13 First Sunday after Trinity.

20 Second Sunday after Trinity.

24 St. John the Baptist.

27 Third Sunday after Trinity.

29 St. Peter.

*Ecclesiastical Meetings in June, 1830.*

2 Connecticut Convention meets.

3 North-Carolina Convention meets.

5 Delaware Convention meets.

8 Rhode-Island Convention meets.

9 Maryland Convention meets.

16 Massachusetts Convention meets.

30 Vermont Convention meets.

THE  
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*For the Christian Journal.*

*Bible Classes.*

I READ, a few weeks since, in the seventh number of "*The Family Visitor*," with much satisfaction and pleasure, a communication headed by the appellation that stands prefixed to this article. As I am connected with a Bible Class, conducted on a plan somewhat similar to the one there described, and the answers very generally come into my hands, it has occurred to me, that it might be interesting to the readers of the Journal, and might perhaps contribute to the extension of Bible-class instruction, to insert occasionally an answer or two, in this valuable periodical. The answers selected for insertion will not always be those that are written with the most taste and talent, but those that are deemed best calculated to vindicate sound principle, and bring home to the heart and conscience the truth of God.

From the experience that I have had, I am fully convinced that no means can be employed so efficacious to awaken the conscience, to enlighten the understanding, and to ground and settle the mind upon the immovable rock of truth, as Bible class instruction. In the midst of the Bible class, the truth, as it relates to the constitution of the primitive Church, its ordinances and institutions, may be exhibited in the plain and familiar style of colloquial discourse: and here, too, the great and solemn truths so intimately connected with the eternal happiness of those we instruct, can be brought home, in so simple, easy, and affecting a manner, that the hearts of those who sat careless and unconcerned in the hearing of

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a learned and elaborate discourse in the sanctuary, are melted into tenderness and religious sensibility.

I will descant no farther upon the advantages resulting from this institution, but leave the writer above alluded to, to exhibit them.

After having spoken of the salutary influence of the word of God, and the utility of Bible classes in general, the writer proceeds to give an account of the particular one to which he is attached:—

"After the religious services of the evening are over, the questions prepared for the next meeting, which generally do not exceed twelve, are then distributed. The names of the members are inserted in a small book kept by our pastor for the purpose, who calls them off in rotation, until all the questions are taken, commencing where, at the previous meeting, he had ended. These questions are numbered, and written on small slips of paper placed on the table, and as the names are called, are promiscuously taken by those who are designated. At the succeeding meeting, in which the answers, bearing the number of the given question, are to be returned, they are placed on the table in the same manner. Thus every person present being ignorant of the particular question falling to each individual, and consequently ignorant of the author of each answer, our pastor is at liberty to comment on the manner in which the subjects are treated, without the most remote liability of exposing those who wrote them, and subjecting them to the unfavourable notice and remarks of their fellows. His usual way of proceeding, is to commence with singing a hymn; prayers are then

offered ; after which he proceeds to the reading of the answers, commenting at the conclusion of each, and offering such practical reflections as may have been suggested by the subjects treated. At the close, another hymn is sung, prayers are made, and after the questions for the succeeding meeting are distributed, the class is dismissed. I have been thus particular, believing that the adoption of the plan here described will be attended with more beneficial effects than of any other at present embraced ; and that as new classes may be formed and old ones re-modelled, the minute account here given may be of use.

“ Those who have never attended similar meetings of instruction, who have merely perused the Bible unaided by other information than their own, will be surprised, on attending these lectures, at witnessing the vast amount of interesting information which is drawn from the investigations pursued there, of the Scriptures of truth. Passages and subjects innumerable, which before appeared to them possessed of no material meaning, and capable of affording no present improvement, will be made to them of the most pleasing and intense interest ; and convey, under their before hidden design, a truly practical view of the most solemn and affecting truths of the Gospel. Much will they wonder at their former ignorance in not perceiving the beauty and consistency of the Bible, and much will they desire that the study thus opened may be pursued unto their life’s end.

“ It is impossible rightly to calculate the immense benefits experienced by those who pay proper attention in answering the questions they receive. If their researches are accompanied with prayer, and a sincere desire that the fruits of their thoughts and labours may benefit both themselves and their brethren, how can it but be expected that their prayers will be answered, and that the good they intended for others will return fourfold into their own bosoms ?

“ I know of few scenes more interesting than that exhibited at our weekly meetings. It is indeed a holy scene, and one upon which angels cannot but desire to look. To view the young,

the old, and the middle-aged, all assembled together, contributing each to the other their mite of information and practical views, and forgetting the petty strifes and distinctions of the world, offering up their prayers for each other’s welfare, and supplicating the favour and blessing of heaven to rest upon each other’s instruction, is indeed a noble prospect, and one which we cannot behold without the strongest emotions of satisfaction and delight. It is for the exalted purpose of seeking the beauties and truths of God’s word ; of benefiting by the salvation there offered, and of endeavouring to ascertain and perform the will of its author, that they meet : and strange would it be, if with such purposes, the favour and blessing of the Almighty should not accompany them.

“ I cannot close without expressing a wish that in every congregation in our communion a similar institution may be established. Let not the old imagine that they are too old to learn, nor the young, that they are too young. The Bible class, if properly conducted, will meet the views and wants of all ages. It will afford food and nourishment for the babe in Christ, as well as for the man of full stature. The old need not despair of receiving strength and encouragement from information designed for the young, nor the young from that intended for the old. Let them all then go forward and contribute by their example and labours to the advancement in the Church of true piety and practical information.”

If this system of instruction could be universally adopted in our churches, it would secure all the advantages which are supposed to flow from social religious meetings among other denominations, while the evils that so frequently attend those well-meant convocations, would be entirely avoided.

The Bible class is a mighty moral engine in the hands of a faithful minister : it elicits, it draws out to view, materials for the spiritual temple of Jehovah : it prepares teachers for the Sunday-school, members for the Church, candidates for the ministry, and immortal souls for the beatitudes of heaven.

L—C—.

*Less. Chap. 4th. Deut.*

*Question 1.*—What inference do you draw from the frequent and repeated injunctions addressed to the Israelites, to instruct their children in the knowledge and law of God?

The inference to be drawn is, that the great lawgiver of the Israelites was impressed with the importance of giving this instruction to children, as one of the preservatives of the morals of the people, and to prevent them from falling into idolatry: for if the young were permitted to grow up in ignorance of God's law, they would most assuredly copy after the example of the surrounding nations, worshipping strange gods, which too often was the case, and the cause of which can in a great measure be ascribed to the neglect of obeying this command. But furthermore, the commands which Moses gave to the children of Israel were communicated to him by the immediate inspiration of God; we must look upon them, then, as coming from Him, and feel, in their perusal, as though He, from his eternal throne, was speaking to us. And this command is written on the page of reason as well as of revelation. The truth of this every heart will acknowledge, that has ever thought or meditated on this subject. This being the case, let all that have children under their care bear in mind that it is speaking directly to them, and let them teach it "diligently to their children." It would have been well for the Israelites had they strictly followed these commands; they would then have escaped the thousand times ten thousand woes that have continued to follow them through their course of sin and suffering. And well would it be for Christian parents now, if they taught, or caused these things to be taught diligently to their children; and well would it be for Sunday school teachers, and all who have children under their charge, if they did so likewise. It will be an awful thing, when brought before the judgment-seat of Christ, if, in addition to our other crimes, we shall be called to answer for the souls of those committed to our care. We have the power in a

measure, as they are more or less under our care, to fit them for life everlasting, or by our neglect, for regions of eternal woe: and God will most assuredly require an account at our hands. Oh that my pen might adequately portray to the view of each parent, guardian, and teacher in this class, the high and awful responsibility resting upon them! I should then have assisted in the accomplishment of an object, in which it is my desire and prayer to Almighty God that I may be an humble instrument,—I mean, the religious instruction of children. And this leads me to consider,

2dly. The capability of children to receive this instruction, and the advantage of giving it to them. As I have previously said, this command must be considered as coming immediately from God; and whatever God commands, is commanded in wisdom, and is right and just. All his commands are perfectly consistent with reason, for he knows all things; and with a full knowledge of the capability of children, he has commanded his laws to be taught them. Can we then for a moment doubt of their being able to receive and retain this knowledge? That there are some that do, I am well aware; but by far the greater part of parents and guardians are careless and thoughtless on this subject. They seem to think, that, if they instil into the minds of their children principles of morality, so as to prevent their committing crimes against the laws of man, they have done their duty. But this will not answer: they must teach them diligently the whole law of God, or they are guilty of neglect and transgression of his law. And Sunday-school teachers, who merely attend to the advancement of their class in worldly knowledge, are likewise guilty. I have heard parents, who were communicants in the Church, object to sending their children to Sunday school, by saying they were too young, and too young to go to church: but this in most instances is wrong—it is contrary to reason and the Bible. The first thing that a child should be taught to lisp is a prayer, and their earliest recollections should be associ-



ciated with the house of God. The mind of a child is a fruitful field, ready to receive any seed that may be sown in it; and if you do not sow wheat in this season, when the soil is prepared to receive it, an enemy will sow tares, which will soon spring up in abundance, and these will be found very difficult to eradicate. Thus every pious thought which you instil into the mind of a child, will assist it to resist the evil which it learns in its intercourse with the world. I do not say that this can be done by a single precept, or by placing before them right and wrong, once or twice in the course of the week, and then leaving them, the rest of the time, a prey to the evil of their own hearts; nor does the Bible expect any such thing. But mark its language: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." In fine, you must make religion the great business of your lives, the guide of your actions, and the polar star of your hopes. You must let it stand out before them, as a prominent feature in your character; for precept is worth little without example. This being the course you take, there can be little doubt but that your child will grow up the child of God, be joined to his Church, and at length be received into the courts above. "In due season ye shall reap, if ye faint not."

**Question 2.**—Are there in the sacred Scriptures any injunctions in relation to receiving the divine law in its integrity, neither adding to, nor diminishing from it?

An answer to this may be found in many instances both in the Old and New Testaments. The particular instance, however, alluded to in the present question, shall first be noticed. *Moses, in his address to the*

children of Israel, after inviting their bearing to the statutes and judgments which, under the inspiration of the Almighty, he was about to pronounce, enjoins—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commands of the Lord your God which I command you." Observe here, that it is God, whose commands Moses was about to make known—"that ye may keep the commands of the Lord your God." This, therefore, is not a mere unauthorized declaration of Moses—it was given by command of God; neither does it merely apply to the injunctions which were about to be pronounced, but also to all of the laws and commands of the Almighty, as made known in his most holy word. We now cite other instances in which this question is most forcibly answered. Agur, whose words are styled a prophecy, in one of the chapters of the book of Proverbs, when speaking of God, uses this strong language: "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Those who in some things pretend to know more than God, or to know more of his will than is revealed in his word, will most assuredly be open to his reproofs, and convicted not only of presumption, but of falsehood. It is in vain that we attempt to make better, or alter any thing that God has made: His works are all perfect, and nothing can be added to or diminished from them, without impairing their purity and perfection. Thus the wise man says—"I know that whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it." It is very remarkable, and it should make us tremble when we read it, that the concluding verses, the last save two, of the last chapter of the last book of the Bible, contain a most fearful warning against adding to, or taking away, any thing which had therein been written. It most appropriately applies, standing as it does at the conclusion of the whole, to all of the books of divine truth. It is this: "If any man shall add unto these things, God shall add unto him."

the plagues that are written in this book : and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things (or blessings) which are written in this book." How fearful, how awful a sentence in the execution must this be ! May God grant that none of us may ever experience its application to ourselves ! But are not some of us guilty of this sin ? In what does it consist ? It consists in our not fully believing all that is written in God's word ; in not crediting some parts, while we allow others ; in endeavouring to make the Scriptures comply with our preconceived notions and ideas, so as to allow the indulgence of some darling but forbidden gratification and desire. It is thus that we wrest the Scriptures to our own everlasting destruction. But it will be in vain for us to garble the truth—to divide the Bible : it will stand alone in its strength, firm and united in all its parts. The world may attempt its disunion, the gates of hell may press against it, but it shall stand in its unity and strength : it is mighty, and shall prevail. Heaven and earth shall pass away, but not one jot of its parts shall be severed, nor one tittle destroyed, until the purposes for which it was given shall be accomplished.

My dear classmates, how do we receive the word of God ? This is a solemn question, and one that becomes us well to weigh. Do we receive it in simplicity and love, desiring to believe all it asserts, and to do all it requires ? Oh let us search and try our hearts, and know how we are situated in regard to this matter ! It is not a light thing that the plagues of God's book should be inflicted on us ; yet we may, after all our fear and endeavours, experience their severity. Do we know what they are ? Oh ! they are many ; but all can be comprised in this—everlasting death. Surely this is enough to hasten us to Him who alone holds the keys of hell and of death, who alone can save us from the vials of wrath which shall one day be poured out on those who here receive not the truth in its purity

and integrity. It is only by prayer to God, through faith in Christ, that this lot can be averted. Oh cease not to pray, then, that none of the plagues of that book—which can be made unto us a savour of life unto life, if we improve it aright—that none of those plagues may be ours ; that our part may not be taken out of the book of life, nor out of the holy city, nor from the blessings which are recorded in the book which we are here weekly called upon to study. May God grant this in mercy, for Christ's sake. Amen.

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*For the Christian Journal.*

Messrs. EDITORS,

I send you a transcript of one of the many sermons left by my deceased brother, and if thought that contributions from these will be an acquisition to the pages of the Journal, you may expect to be supplied with one for each future number.

Truly yours,  
W. A. C.

*New-York, May 24, 1830.*

SERMONS OF THE REV. ORIN CLARK,  
D. D., LATE RECTOR OF TRINITY  
CHURCH, GENEVA.

*Sermon I.—The Consolations of Religion.*

Psa. xciv. ver. 19. "In the multitude of my thoughts within me, thy comforts delight my soul."

THE religion of the Gospel is powerfully recommended to our acceptance and practice, by the blessings which it promises us in a future life. And doubtless, were this its sole recommendation—had its reception no connexion with our present happiness—were it unable to dry up a single tear or communicate a solitary joy till we pass into another scene of existence—still it would be worthy of all acceptance, from the advantages it there promises. But it has other recommendations—recommendations which, if less powerful in themselves, are nevertheless more apt to be considered, and to sway the heart and conduct, than even its eternal blessings—These are present advantages,—the consolations which may be derived from religion in every circumstance and condition of our present

being; for, contrary to what is too often supposed, it is connected little less with the happiness of this life, than of the future; and while it prepares us for everlasting joys in the one, it affords an effectual antidote to the miseries of the other. And how much we need such an antidote, and how imperiously we are urged by this consideration to embrace it, we have surely no occasion to be informed; for short must have been our abode in the present world, not to have seen and felt that it is a scene of misery and anguish, pain, suffering, and disappointment—a scene which, when viewed without the light of religion, is covered with darkness, and which is calculated to shroud the soul in the deepest gloom and despondency.

This, experience had taught the holy author of the text, and thus prepared him to receive, with a thankful and joyful heart, the comforts of religion. "In the multitude of my thoughts within me, thy comforts delight my soul."

These words are thus elegantly paraphrased by a late excellent commentator:—"When my mind sallies out into a multitude of thoughts, and those thoughts make me sad and heavy, anxious and solicitous, as presenting to my view my own guilt, weakness, and infirmity, and the universal vanity of all those seeming props and stays upon which my deluded soul was apt to lean; the many great calamities of life, and the much greater terrors of death; the known miseries of the present state, and the darkness and uncertainty of the future, still urging me with fresh argument of sorrow, and opening new and new scenes of melancholy, till my soul begins to faint and sink under the burden she has laid upon herself—when I am thus thoughtful and thus sorrowful, then it is, O my God, that I feel the relief of thy divine refreshments; I find myself supported and borne up by the strong tide of thy consolations, which raise my drooping head, strike a light into my soul, and make me not only dismiss, but even forget, that sorrow and melancholy which my thoughtfulness had brought upon me."

Thus powerful, brethren, thus effectual to cheer the soul in the view and under the pressure of all the miseries incident to our present being, are the comforts of the Lord, the consolations to be derived from the religion of the Gospel.

A detailed view of these consolations will serve to illustrate the truth of the psalmist's declaration concerning their efficacy and value, and show how egregiously we defraud ourselves in regard to our present as well as future welfare, when, neglecting religion, we seek to draw comfort and support, under the diversified calamities of life, from any earthly fountain. From such a view we shall see that they are abundantly adequate to sustain, to cheer, to delight the soul, under all the miseries which we are naturally liable to suffer in our understandings, in our consciences, and in our hearts. In order to this, let us consider what our condition is without the consolations afforded by the Gospel.

In the first place, we are miserable in our understandings. Our minds are naturally shrouded and oppressed with ignorance and doubt. Every object around us, and every thing within us, tend to perplex and confound, to fill the soul with uncertainty, anxiety, and gloom. We behold ourselves placed in the midst of a scene, exhibiting; doubtless, many marks of wisdom and goodness, yet in which disorder, confusion and evil, on the whole, prevail and predominate. Who was the author, or what was the design of this state of things—what is the purpose for which we are placed in it, or how we must conduct to answer this purpose—these are questions which immediately rise to view, and for the resolution of which, human wisdom is entirely unequal.

Further: surrounded by evils of various kinds, against which we have no effectual means of defence, we feel that we need the aid and protection of some superior power; but whether there be any such power upon which we may safely rely to aid and protect, is a problem which we find ourselves unable to solve. Thus the mind is necessarily in a state of hesitancy and

doubt, which, upon subjects so momentous, must unavoidably be a state of misery. From this misery, in which he who rejects the Gospel must ever remain, the comforts of the Lord, or the gracious discoveries which it makes of him, bring us relief. Enlightened by his blessed word, we behold the cloud instantly dispelled—the gloom which it spread around us immediately clears away; and to it succeeds a scene bright and cheerful, a scene which, though, to our shortsighted views, it may appear in many parts dark and perplexed, no longer distracts with fear and doubt; for, even in this darkness and perplexity, we are enabled to trace the finger of Almighty Goodness and Wisdom.

By the consoling light of religion, therefore, the grand source of disquietude to the mind is removed. By the aid of this light we are enabled to see, if not all that we could wish, all that is necessary to our present comfort. We see the cause and the design of the present state of things—by whom it was first appointed and is constantly regulated: we learn that the world is under the government of an Almighty Being, who is infinite in wisdom and goodness; that we may, if we seek to conciliate his favour and friendship, rely upon him with the most perfect confidence for protection; that we are placed here to prepare for another, and an endless state of existence, in which happiness or misery awaits us, according as we conduct well or ill in the present. Thus, then, does the religion of the Gospel relieve the mind of every true believer from all suspense and anxiety about the momentous concerns of its present condition and eternal destiny. Thus, by the comforts of the Lord, communicated through this blessed medium, is the soul consoled, cheered, and delighted, when perplexed with the multitude of thoughts which rush in upon it from the contemplation of the strange vicissitudes, and disorders, and evils, which diversify and distract this earthly scene. And surely no one who has ever felt the agonies of suspense and uncertainty upon subjects of far less importance and interest, can deny that

this is a comfort of unspeakable value. This single advantage, this relieving of the mind from darkness, doubt and difficulty, in regard to its highest concerns, is, I repeat, sufficient to recommend our holy religion to universal acceptance, and make it the highest wisdom of every human being to embrace it heartily and practise it faithfully. The comfort and satisfaction which are derived to the mind by its gracious discoveries, are, I am aware, often laid claim to by others than its sincere disciples. But they only have any valid title to them. Those who disregard its precepts and know nothing of its spirit, may doubtless take comfort from its discoveries, and, yielding assent to them, feel relieved from their doubts and anxieties; but they do it in all cases without right and without reason; for we are not at liberty to believe by halves—to pick what we choose out of the Gospel, and reject the rest. If we believe any thing, we must believe every thing it reveals respecting the present and a future state: and though, if we credit all it tells us upon these subjects, the pain and perplexity of doubt will of course be removed from our minds, yet what satisfaction can the persons contemplated possibly derive from the removal of them? Alas! for the misery of ignorance and uncertainty, the discoveries of the Gospel bring them the awful certainty of eternal misery. Every comfort, therefore, of religion—let it never be forgotten—every consolation which the Gospel can legitimately afford, belongs to its sincere and devoted disciples; and whoever else appropriates to himself the comforts of the Lord, is a miserable deceiver of his own soul.

Again: these comforts not only refresh and support the *mind*, but bring joy and peace to the *conscience*. Is this, wounded by sin, sinking under the weight of its guilt? the Gospel affords effectual relief. And, than this relief, what is more needed or more indispensable to our happiness, even in the present life? No misery is so insupportable as the misery of guilt; and though men may sometimes deny that they are sinners, and

deserving of punishment, yet they cannot often avoid *feeling* that they are so. A sense of guilt and of its demerits is bound upon the conscience, and does and will, notwithstanding the various expedients to which human ingenuity has resorted to allay them, excite in the soul perpetual uneasiness and anxiety lest it should not be forgiven, lest offended justice should inflict the merited punishment. In vain do men take refuge in the mercy of God; in vain do they have recourse to repentance and reformation; in vain do they offer to offended justice the most costly sacrifices—thousands of rams, and ten thousands of rivers of oil; nay, in vain do they give their first-born, the fruit of their bodies for the sins of their souls—all, all cannot put the conscience to rest: still, after every device to quiet its apprehensions, the appalling fear will recur, that there may be no remission, that God may notwithstanding inflict the deserved punishment: still is there wanting, in order to its peace, some assurance, beyond what man can give, that there is a sure way of pardon and forgiveness. And, blessed be God, this assurance, so needful to alleviate the anguish of remorse, is found in the Gospel, that storehouse of heavenly consolations. We learn here, not only that sin may be remitted; not only that God may, consistently with the claims of his justice, justify the sinner; but also the way and means by which the comforts of pardon and forgiveness may be obtained. Nay, from this fountain of eternal consolation we derive the assurance, that an expiation for our offences is actually made; that Christ offering himself upon the cross, made there a full, perfect, and sufficient sacrifice, oblation, and satisfaction for sin; that, in order to avail ourselves of the benefits of this sacrifice, oblation, and satisfaction, we have only to accept of them; that, in a word, the precious blood by which they were purchased, applied to the soul by faith, will purify the conscience from every defilement, and restore it to a sense of the divine favour and approbation. Having, therefore, availed ourselves of this gracious

provision for pardon; having by faith applied this precious blood to the purifying of our guilt; we feel no longer the anxiety and uneasiness of remorse, but have peace with God and ourselves—such a peace as experience only can give us an idea of—a peace for which no earthly happiness can compensate; and for the enjoyment of which, only for this short life, the irreligious, did they know its value, would readily exchange all the profits and pleasures of sin.

But, lastly, what other comforts are there than those of religion for the heart, when writhing under the many painful wounds to which it is every moment liable from the stroke of calamity, and which we are all destined sooner or later to feel? In vain do we look to human consolations for relief and support, when our happiness is assailed, either in our persons, our property, our character, or domestic relations. Our own weakness and infirmity, our entire inability to resist or ward off the stroke, convinces us that there is no help to be found in man. Where, then, ye careless ones, who have neglected to secure the friendship and protection of Heaven by repentance and piety, where, when calamity, sickness, losses and disappointment, poverty and dishonour, shall be your lot—and they may be soon—where are you to find consolation? You see that some of these evils are the destiny of our nature, and cannot be avoided. What consoles you in the view of—what *is* to console you under, them? Alas! you must feel their whole weight, unconsolated, unprotected. You must submit to the loss of health, of ease, of perhaps character and property, of friends, of every thing dear and valuable, without the least alleviation of the pang produced by the deprivation, without a single comfortable consideration to lighten the blow. For it is to thee, and thee only, O God, that we can go for comfort and support under any of the various sorrows with which our hearts are liable to be oppressed. And, blessed be thy name, here we always find comfort and support sufficient and effectual. The consolations of the Gospel of thy Son, sought by

humble faith and piety, can instantly allay every storm of grief and anguish that can arise and rage in the heart, and restore it, if not to perfect happiness, to comfortable repose and tranquillity, and maintain them in it in every circumstance and condition of life. Yes, brethren, in the religion of the Gospel is provided and found, by its every true disciple, an antidote to every misery, a comfort for every affliction that can befall him, of a temporal as well as of a spiritual nature. Whatever may be his external condition, let it be ever so uncomfortable and wretched, the comforts of the Lord enable him to sustain it with equanimity and patience. By the light of religion he sees, in its appointment, the hand of a wise and affectionate Parent, whose conduct towards him is regulated by the most tender concern both for his present and everlasting welfare. He is not, therefore, he cannot be, miserable or discontented. Is his person invaded by pain and sickness? are restless nights and wearisome days appointed unto him?—the comforts of the Lord refresh and support his soul under the suffering. By the privation of health and ease, he knows from the best authority, even from the assurance of Him who ordains it, that he shall be prepared for the enjoyment of other blessings infinitely more valuable. Is he invaded in his property—reduced to want? religion is still an effectual stay and comfort, and in the midst of his sufferings its comforts delight his soul. Taught by its blessed doctrines, that he, at whose disposal are the riches of universal nature, and who is the munificent Benefactor of all his creatures, has engaged to supply all his necessities, (so far as shall be for his own everlasting welfare,) he looks to this source for help, with a confidence too firm not to exclude all painful solicitude about his condition.

Again: is he assailed in his character? does calumny, that dreadful “pestilence which walketh at noon-day,” blast his good name, and compel him for a season to wear the stains of reproach and dishonour?—religion steps in to his relief: the comforts of

the Lord and the testimony of a good conscience enable him to submit to the calamity with patience and composure. By their efficacy, the wound, however painful, or however aggravated by the poison of the weapon with which it is inflicted, is closed and healed. While beholding, by the light of religion, a most merciful intention in its permission, he knows that the evil shall be of short duration; that he has an Almighty Advocate, who has already justified in the sight of God, and who shall ere long vindicate his innocence, and make it appear clear as the light, in the view of the congregated universe.

Once more: the Christian, when invaded in his domestic felicity, when compelled by the stern mandate of death to resign to the grave his dearest friends and relatives, and left almost a stranger and alone in the world, is not left comfortless: no—then it is when her comforts are most needed, and constitute our only prop, that religion most conspicuously manifests her power and efficacy—sustaining the soul in serenity under, or raising it above, the pangs which the dissolution of earthly attachments cannot but inflict, by the kindly assurance of a friendship in the heavens, which can never be dissolved—of the affection of One there, who is infinitely more concerned for our happiness, and loves us far more than any earthly friend can—of One who can never leave nor forsake us, to whose society we shall soon be admitted, and in which we shall be allowed to live and be happy for ever.

Finally: the consolations of assured hope, the unspeakable joys arising from the prospect of that inconceivable happiness and glory which the Gospel sets before us, are always at hand to support, cheer, and delight the soul of the humble believer, in every, even the darkest, periods and most difficult stages of his earthly pilgrimage: and, far from forsaking him, these comforts of the Lord, these blessed hopes and consolations, when the last dread enemy approaches, fortify the soul for the conflict; enable it to face his terrors without dismay, to yield to his power without reluct-

tance; inspired by them with the confidence, that it submits only to be conducted from a scene of sorrow and sin, to triumph and glory eternal. O blessed consolations! glorious hopes! What gratitude, Christian, dost thou not owe—what thanks shouldst thou not perpetually render to their blessed Author! O forget not the debt! Tell what he has done for thy soul—tell in the public praises of the Church, and by constant exertions to secure them—tell all men how inestimable are the comforts of religion! Thus magnify and exalt the name of Him who purchased them for thee. And go ye, who would be consoled under the miseries of life, and fortified against the terrors of death—go to the Gospel—go to God, the fountain of all comfort—go seek and secure, by faith, repentance, and a holy life, the consolations of religion. Thus shall you be prepared to meet and sustain, with a tranquillity and composure which the wicked can never know, the various calamities of the present life, and look forward to a future, with a confident expectation of everlasting consolations.

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*For the Christian Journal.*

#### REMINISCENCES—No. XXIII.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1722.

“THE encouragement given to the pious designs of the society by their excellencies the governors of the several provinces in America, cannot be passed over without the grateful acknowledgments of the society.

“His excellency William Burnet, esq., his majesty’s governor of the provinces of New-York and New-Jersey, having shown all countenance and favour to the society’s missionaries under his government, and taken care that they should supply the vacant churches till they could be filled up with others appointed by the society, and in many other instances contributed his good offices for the service

of the missionaries there, the society have ordered a letter to be wrote to his excellency, returning him thanks for his care of the Church in his government.

“His excellency Samuel Shute, esq., his majesty’s governor of the province of the Massachusetts-Bay, in New-England, hath signified to the society, in his letter of the 28th of May last, that he has visited the church at Newbury, of which the Rev. Mr. Plant is minister, who seems to be a sober and ingenious man; that he staid there all the Sabbath day, as did Lieutenant-Governor Wentworth and some other gentlemen, which he hopes will give him a good countenance, and assures the society that he shall want no due encouragement from him; and the like encouragement he has promised to the several missionaries in his government.

“The society have been also acquainted by letters from his Excellency Francis Nicholson, esq., his majesty’s governor of the province of South-Carolina, the Hon. Arthur Middleton, Esq. president of the council, and the Hon. James Moore, esq. speaker of the assembly, that his excellency having, by a message to the said council and assembly, (grounded upon an humble petition from the clergy,) earnestly recommended to them the affair of the Church in general, and the clergy in particular; and having, at the same time, assured them that nothing should be wanting that was in his power to promote it; a law has been passed there, for the better support and maintenance of the clergy in that province, and transmitted hither for his majesty’s royal assent; by which law, such provision is made for the clergy there, as will, it is hoped, (together with what the society shall think fit to allow) be a sufficient encouragement for worthy gentlemen to undertake that mission. And the clergy of South-Carolina, in their letter of the 12th of July, 1722, acquaint the society, that to his excellency’s example, and the generous encouragement he hath been pleased to give to the Church and clergy in that province, it is chiefly owing that the new church of St. Philip, in Charleston City, (which was begun some years

ago, but blown down and demolished by a hurricane,) is now in such forwardness, that they hope to see it fitted for divine service in a few months; a work of that magnitude, regularity, beauty, and solidity, not to be paralleled in his majesty's dominions in America: that by his excellency's zealous recommendation, several considerable sums of money have been generously and unanimously voted by the general assembly, towards enlarging and beautifying the churches of St. Paul, St. Andrew, and St. George; and towards the rebuilding the parsonage-house of St. James, Goose-Creek, unhappily burnt down some months ago; a new parish by the name of King George's, settled to the northward, at a place called Wineau, and a sum of money ordered for erecting a church there; for the forwarding of which good work, his excellency hath generously given one hundred pounds.

His Excellency Francis Nicholson, esq., the honourable the president of the council and speaker of the assembly aforementioned, having represented the great want of missionaries to supply the vacant parishes in South-Carolina, as also the necessity of having a schoolmaster at Charles-City, the society have, within the last year, entertained and appointed the following gentlemen for that province:—The Rev. Mr. Pownal to Christ church; the Rev. Mr. Hunt to St. John's; the Rev. Mr. Usher (a gentleman educated at Harvard College in New-England, who lately came over for Episcopal ordination) to St. George's, with the salaries of fifty pounds each; and the Rev. Mr. Morrit, schoolmaster, to Charles-City, with a salary of thirty pounds per annum. The society have also appointed other missionaries within the time aforesaid: to Amboy, in East New-Jersey, the Rev. Mr. William Skinner, with a salary of sixty pounds per annum. To Rye, in the province of New-York, the Rev. Mr. Robert Jenney, with a salary of fifty pounds, in the room of the Rev. Mr. Barclay; and there are lately come over from Connecticut government, in order to receive Episcopal ordination, and return to those parts, Mr. Timothy

Cutler, late president of Yale College; Mr. Daniel Brown, late tutor of the same; and Mr. Samuel Johnson,\* late pastor of West-Haven; whom, as they appear to be persons of distinguished merit, and have been received with favour by his grace the president and the lord bishop of London, the society purpose, when qualified by ordination, to receive into the mission: in the meantime, on account of their small certain income, compared with their certain yearly expenses, they have come to a resolution to suspend complying with any other of the many requests made them for the supply of several vacant churches upon the continent of America.

"Besides the annual expense which the society have this year engaged in, they have been at other considerable charges, in gratuities to missionaries and others, for their services abroad: as fifty pounds to the clergy of New-York, for supplying the church at Rye, vacant by the death of the Rev. Mr. Bridge; to the Rev. Mr. Pouderous, a French minister at St. James, Santee, in South-Carolina, for catechizing the French children there, twenty pounds; to the two Swedish ministers, for supplying the vacant churches in Pennsylvania, twenty pounds; to Mr. Huddleston, schoolmaster at New-York, for his extraordinary service in teaching the poor children there, ten pounds; in providing libraries for their missionaries, and in sending books abroad, to be dispersed by them where they are most wanting, and likely to have the best effect upon the lives and morals of the people.

"The missionaries, &c. as they are obliged by the standing orders of the society to keep a constant and regular correspondence with the secretary, have, within the time first mentioned, transmitted the following accounts of the success they have met with in the discharge of their office and duty.

"The Rev. Mr. Bull, minister of St. Paul's, in South-Carolina, advises, that he has generally a pretty full congregation; that the number of his communicants is about thirty; and that

\* Afterwards the first president of King's (now Columbia) College, New-York.—Ed.C.C.



between August, 1721, and October, 1722, he has baptized thirty, one whereof was an adult person; and that his church being too small for the congregation, his parishioners, though reduced by the late war, have raised, by subscription, £960 current money of that province, (besides £500 which was given by the general assembly) towards enlarging the church.

"The Rev. Mr. Guy, minister of St. Andrew's parish, in South-Carolina—that several of his parishioners, who live very remote from his church, having desired him to come and perform the offices of his holy function among them, he has constantly attended them every third Friday, and baptized, the last time he was there, seven children, some of which were five or six years of age; that the gentlemen are raising subscriptions to build a chapel of ease, and he has promised to officiate there every fourth Sunday; that the general assembly have ordered £400 out of the treasury, and his parishioners have subscribed £500 more towards enlarging his church; that since his last, the communicants are increased, and the number of the baptized children is about 20, besides an adult he is now preparing for baptism.

"The Rev. Mr. Newnam, in North-Carolina—that he officiates at six or seven places in that government, where he has very full and numerous congregations; that the people in general are well pleased at his coming amongst them, and are not willing to lose any opportunity of being instructed; that he has baptized 193 since his arrival there, five of which were at least 20 years of age, and two of them married women.

"The Rev. Mr. Beckett, minister at Lewis-Town, &c. in Pennsylvania—that he has three places to officiate at, where he has considerable numbers of hearers; at two of which places the people have built churches, before they had a prospect of a minister; and appointed sober laymen to read the prayers of the Church, to keep the people steady to their principles; that subscriptions are raising for building another church; that he has baptized 55 persons, nine whereof were adult; and

there is a manifest change in the lives and manners of, and a very great reformation among, many of the people, since his coming there; for which he has received the thanks of the magistrates and gentlemen of the Church of England in that county.

"The Rev. Mr. Bartow, minister at Westchester, in New-York—that since the death of Mr. Bondet, he preaches at four towns, Eastchester, Westchester, Yonkers, and New-Rochelle, and does other occasional offices; and that the number of the baptized in the year 1721, was twenty-eight, two whereof were grown persons.

"Mr. Elias Neau, catechist at New-York—that his school prospers, and the number of his catechumens daily increases; four of which, viz. two negro men, one Indian woman, and one mulatto woman, were publicly baptized on Monday in Whitsun-week, in the presence of the whole congregation, by the Rev. Mr. Vesey, who were able to give a good account of their faith.

Mr. Huddlestone, schoolmaster at New-York—that he teaches forty poor children for the salary allowed him by the society, and several others gratis; and publicly catechizes in the steeple of Trinity church every Sunday in the afternoon, not only his scholars, but also the children, servants, and slaves of the inhabitants of the said city: which is also attested by the mayor of New-York.

"The Rev. Mr. Honeyman, minister of Rhode-Island, in New-England—that he has been to preach lately at Providence, a town in that colony, to the greatest number of people he ever had together since he came to America; that no house being able to hold them, he was obliged to preach in the fields; that they are getting subscriptions for building a church; and he doubts not but there will be a very considerable congregation.

"The Rev. Mr. Mossom, minister of Marblehead, in New-England—that he baptized, last year, six adults and forty-two infants, and that the number of his communicants, in that and from the neighbouring towns, is about fifty.

"The Rev. Mr. M'Sparran, minister at Naragansett—that his congrega-

tion consists of about 160, with twelve Indian and black servants; that he has baptized thirty persons, six of whom were adult, from the age of eighteen to fifty, and the rest under; that the number of his communicants is but twelve, but has great hopes that it will be doubled in a short time.

"The Rev. Mr. Plant, minister at Newbury, in New-England—that his congregation at present consists of upwards of 200 people; and in the four months that he has resided there, he has baptized two children, and admitted three new communicants.

"The Rev. Mr. Orem, minister at Bristol, in New-England—that the church there is almost finished, the inhabitants having spared no pains to carry on the work, having already expended above £1500, and some hundreds more will be required to complete the building; that there is a very numerous assembly that attend the worship of the Church every Lord's day, and join in the service with the greatest gravity and decency imaginable; many of whom, before his coming, were strangers to the liturgy of the Church of England.

"The Rev. Mr. Pigot, minister of Stratford, in Connecticut—that his congregation is about 150; and that since his arrival there, he has baptized twenty-seven children, and administered the sacrament to thirty persons."

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From the Spirit and Manners of the Age.

*Gratitude to God, connected with Benevolence to Men. By the Rev. JOHN THORNTON,*

PERSONAL happiness can, in general, be advanced and promoted by those means only which are favourable to the social virtues. If the justice of this position is disputed, it must be by those whose views are narrow and contracted, or whose affections are debased and corrupted. We have, in a former paper, shown the influence which gratitude to God has on the happiness of individuals; we shall now trace its connexion with general benevolence. Not that the writer is disposed to restrict the exercise of humanity and kindness to

those who are actuated by religious principle. There is a natural spring of sympathy in the bosom of man, which may be clearly seen in its operations where the love or fear of God has no place. This sympathy, in the absence of religion, may give rise to many a noble deed of justice and generosity, and many a graceful exhibition of suavity and tenderness. But what we mean so assert is, that gratitude towards God is best fitted to inspire good will towards men. This sacred principle imprints a purity, a power, a permanence to the emotions of natural sympathy, which greatly enhance their value and effect. Bishop Cumberland makes *universal benevolence* the prime law of nature, and the parent of all others. This opinion seems unfounded, since the obligation to piety springs immediately from the regard we owe to our Maker in particular, not to the whole system of rational beings. The order of precepts in the decalogue, as well as the clear dictates of reason, lead to this conclusion. We are commanded to love the Lord our God with all our heart, and mind, and strength, and our neighbour as ourselves. The instructions of the Gospel, on this point, correspond with the tenor of the law. Freely ye have received, said Jesus, freely give. And the apostle Peter calls us to add to *godliness*, brotherly kindness, and to brotherly kindness, charity; because, if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.

It is obvious to every one acquainted with the workings of the human mind, that a sentiment of gratitude towards God must, according to the strength and vigour with which it operates, directly tend to subdue covetousness, grasping, unhallowed ambition, base envy, fierce resentment, and animosity, with all the other malignant passions which these engender and nourish. Let a man see the number, variety, and worth of the benefits he is daily and hourly receiving from the hand of his heavenly Benefactor; let him remember and feel the obligation under which he is laid, to be thankful,

bumble, obedient, kind, gentle, and communicative, and propensities to avarice are checked in the bud. The softer sympathies of nature, touched by renewing grace, have now full play and free vent. The hard incrustation of selfishness which encircled and shut up the heart, is broken down and removed. The icy coldness which chilled and arrested the social affections is dissolved, and the streams of sensibility and kindness begin to flow. With a consciousness of dependence upon God, and obligation for his mercy, is also blended an impressive sense of the brevity and precariousness of this life, and the unutterable importance of the life to come. The interests of time shrink to a point, while the interests of eternity assume an aspect of commanding prominence, and fill the whole field of vision. The tendency of such views and principles to damp the fire of secular ambition, and diminish the power and tenacious grasp of avarice, is too evident to require specific proof. Nor is their positive influence, in exciting and promoting a spirit of kindness and liberality, less conspicuous. The inspired writer of the Epistle to the Hebrews, puts fortitude, faith, gratitude, and charity, in the order which at once shows their relative importance, and their intimate connexion. "Let us go forth, therefore, to him (Christ) without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise to God continually, giving thanks unto his name. But to do good, and to communicate, forget not, for with such sacrifices God is well pleased." The tribute of devout gratitude does not supersede the offering of charity; both are required by the same authority, both are consecrated on the same altar. The religion of Christ furnishes motives to benevolence which could not possibly be supplied by the systems of pagan superstition. "How," said Lactantius, "could they abstain from blood, who worshipped such bloody gods as Mars and Bellona? How shall they abstain from robbery and fraud, who are acquainted with the thefts of Mercury, and are taught that to deceive is not fraud, but cunning? How shall they bridle their lusts, who adore Jupiter, Hercules, Bacchus, and Apollo, whose adulteries and impieties are acted and sung in theatres, that they might be known to all." The Christian has, in the holiness and love of God, in the condescension, purity, and perfection of his Lord and Master, consummate patterns of every moral and divine excellence, set before him for imitation. If, for the sake of distinct application, we instance the munificence which prompts us to relieve the poor, the necessitous, and the afflicted, what motive so powerful to enforce it, as that which the apostle urges in his address to the Corinthians: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." Indeed, the connexion of a grateful feeling towards God, with a bountiful spirit towards our fellow-men, has been recognised in all the principles, and embodied in all the institutions of revealed religion. In the days of the prophets, every sacred festival was graced and honoured by charity. When the thankful offering had been presented to God, portions were sent to those who were in want and penury. Neh. viii. 10; Esth. ix. 19. This practice seems to have been imitated and improved upon in the Christian Church. The commemoration of the Redeemer's death was an interesting and joyous occasion, frequently celebrated, and never without charity to the needy, as an inseparable accompaniment. "Those in good circumstances," says Justin Martyr, referring to this festival, "and who are disposed, give each according to his pleasure; and what is collected is deposited with the president, who assists orphans and widows, and those who, by reason of disease or any other cause, are destitute; prisoners and strangers who are among us: in general, he is the guardian of all who are in want." Now as it appears, from almost all the early writers, that the celebration of the eucharist formed an important part of the weekly worship of Christians, and was uniformly crowned with bounty to the poor; it will easily be seen

how close was the union between acts of faith and acts of charity.

Gratitude to God, for the pardon of our sins, the peace which follows reconciliation to Him, and the cheering prospect of immortal glory, is admirably calculated to assuage animosity, and extinguish revenge. Once kindled, how fiercely do malevolent passions burn, where religion is unknown! How do injuries and retaliations multiply and run from generation to generation, among the savage tribes of America and the wandering hordes of Asia! The Christian religion inculcates mild forbearance and mutual tenderness; a placable, forgiving temper; a spirit of kindness and gentleness. He who feels the relations in which he stands to the great God and Father of all, and to the gracious lover and Redeemer of his soul, will receive these lessons of heavenly wisdom, will imbibe and exemplify this spirit of love and mercy. The most daring infidels have never ventured to deny that our holy religion has a tendency to produce a pure and diffusive benevolence. Indeed, on this head, an appeal may be confidently made to facts. The affection of the first followers of Jesus to each other was proverbial; and even the heathen used to exclaim, "See how these Christians love one another."—Epiphanius spent his whole fortune in relieving the distressed, especially those who had been shipwrecked on the coast. Cyprian sold his estate to supply men's wants; and while he laments the degeneracy of Christians, acknowledges that they surpassed heathens in the practice of this virtue. In the city of Alexandria, so many persons were appointed to take care of the sick, that Theodosius was under the necessity of limiting the number to six hundred, as appears from a law extant in his codes. Instances of the charity of primitive Christians, in redeeming captives, and founding hospitals for the poor, are too numerous to be counted. Nor can it be denied, that to the genius of the Gospel, Christendom is indebted for many pious and charitable establishments, little known to the Gentile world. In cases where tenderness and loving-kindness were necessary, Chris-

tians did not confine their bounty to those of their own sect, but were kind to all men, even to their enemies: "For all," as Tertullian observes, "love their friends; but it is peculiar to Christians to return kindness for hatred, and to pray that their enemies may obtain mercy from God."

It would be no arduous matter to prove, by many instances, that the religion of Christ, in modern as well as ancient times, has produced the richest fruits of benevolence. We could point to characters who have but recently finished their course, (or, if delicacy did not forbid, to many alive,) whose princely munificence would have done honour to the primitive age of the Church. If, however, the subject here treated has been presented to the reader in a just point of light, it will be granted, that the free and permanent flow of charity in all its diversified channels, must spring from a heart filled with divine love and gratitude. Let us habitually reflect on the benignity and mercy of God towards us, on the variety and worth of the favours we daily receive from his hands. While temporal blessings meet the wants of the body, and spiritual blessings the necessities of the soul, and all are given to us freely, shall we be cruelly opposed, or coldly indifferent to the welfare of our fellow-men? Impossible.

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From the Christian Guardian and Church of England Magazine.

### The two Hearts.

SOME time ago, I dreamt that I was in a kind of laboratory, in the midst of which sat a venerable man, deeply occupied in examining something on a table near him. I drew near, and on looking closer, discovered he was employed in the dissection of a *human heart*. At the first glance it appeared fair to the view; but the operator, whose name was *Truth*, applied to it a small mirror of exquisite workmanship, and invited me to examine it. I did so, and was surprised to find the heart of a very dark colour, and in many places deformed; it felt also, when I touched it, very hard and cold. "You seem astonished," said the sur-

geon; "know you not that the heart is deceitful above all things, and desperately wicked; and this is the heart in its natural state. The name of this mirror is the Law of God, and it is so perfect, as invariably to detect the slightest flaw." He then pointed out to me certain words engraven very legibly on the surface of the heart. In the most prominent part, I distinctly read (for it was in strong characters) the word *Self*. Lower down were *Pride, Anger, Hypocrisy, Ambition, Craft, Avarice*, and many others of a similar kind. In one corner my director informed me I should find *the motives*; but they were so heaped together, and in such a confused state, that I was unable to distinguish them. He then took a sharp kind of probe, called *the word of God*, and by dividing the mass, laid them out in order before me. Heb. iv. 12.

I turned away from the picture in sadness and disgust. "Yes," replied he, "as in water, face answereth to face; so the heart of man to man. The dim light afforded by reason and conscience, is too often obscured by the shades of passion and self-love: no light but that of Truth is adequate to the discovery."

"But cannot this heart be rectified?" asked I eagerly.

"No," replied the old man; "but a new one may be substituted. There is but one who can effectually change it, and He promises to give new hearts to those who seek them. I have a heart of his workmanship; if you like, I will show it to you."

He then produced, in careful preservation, a heart widely different from the other, in fair colour and soft to the touch, appearing in some parts as though it had been *broken*. On inspecting it more narrowly for the words I had seen on the other, I found in large letters (what the surgeon informed me was the first impression the Maker stamped on it, and with his own private seal) the word *Love*. Below, indeed, I perceived *Self*, but on a level with it was *Neighbour*. And while in the former every thing relating to God was omitted, here, in every part, in the most inward recesses, I

met with His name. Faith, hope, devotion, humility, and many other graces, were there; but I should have very imperfectly distinguished them, without the assistance of a lamp, called *good works*.

I noticed, however, a few spots here and there, which I remarked to my companion.

"These," said he, "are the cause of great sorrow to the owner of the heart, for they open again those wounds in it which you have perceived, and often erase the word *Peace*, which had been stamped upon it. In spite of all his efforts, these stains are ever contracting; there is but one fountain in which they can be cleansed—a fountain rising in Mount Calvary, and called *the blood of Christ*."

I was proceeding to make further inquiries, when, to my sorrow, I suddenly awoke, and found that it was only a dream. E. H.

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### Trust in God.

The Philadelphia Inquirer publishes the following anecdote, related by a friend and contemporary of the lamented Dr. Godman:—

"Some years ago, in conversation with us, he said, that in a voyage to sea in early life, he had seen a lad, who had just begun to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, 'Look aloft! you sneaking lubber!' By thus turning away his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the doctor said, often recurred to his mind in after life, when his troubles grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes 'aloft' to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration,

ut asking each of our readers to  
it to a still nobler purpose—to  
y themselves in all the tempests  
ersity, by looking toward that  
hich there is rest and peace  
ore; and when our flesh and  
shall fail us, and we can find no  
rt under our feet, to seek it by  
*ing aloft* to Him 'who is the  
th of our hearts, and our portion  
er.'

From the Pulpit.

### On the Lord's Supper.

1—1 Cor. xi. 29.—“For he that eateth  
inketh unworthily, eateth and drinketh  
tion to himself, not discerning the Lord's

the chapter from which these  
are selected, the apostle takes  
ion to censure the conduct of  
orinthians for certain contentions  
isorders that had crept into the  
ch. Amongst the many things

fault with in this Epistle, he  
ularly notices the gross abuses  
sed at the commemorative fes-  
of the sacrament at the Lord's  
r; speaking in direct allusion  
e indecent manner pursued in  
which is one of the most mo-  
ous of all ceremonies.

ny of those that had been re-  
converted from idolatry, had,  
ous to their conversion, been ac-  
med to frequent the feasts (the  
*was*,” or *Love Feasts*) of the  
ens, where every kind of de-  
very and obscenity, drunkenness  
gluttony, had been practised.  
even after they were initiated in  
hristian Church by baptism, it  
rs they did not leave off their  
rous habits, in thus profaning,  
y did, the Lord's supper with  
ixture of their own feasts. Al-  
h the apostle praised them for  
g his precepts and injunctions  
neral, yet he could not praise  
for the great irregularities of

they were guilty, when they  
met together in holy assemblies  
e purpose of attending the cele-  
n of the eucharist. He reprov-  
es for heresies and divisions; and  
es that, even in their religious  
ngs, they come together, *not for*  
l. XIV.

*the better, but for the worse.* In or-  
der to check these unchristian pro-  
ceedings, the apostle here embraces  
the opportunity of telling them, that  
their coming together into one place  
was not every thing required to the  
proper participation of the Lord's  
supper; but also that it was indis-  
pensably necessary that they should  
“purge out the *old* leaven, that they  
might be a *new* lump; for even  
CHRIST, their great Passover, is sac-  
rificed for them: therefore, keep the  
feast, not with *old* leaven, neither with  
the leaven of malice and wickedness;  
but with the unleavened qualities of  
sincerity and truth;” with mutual  
love and in holy fellowship, as ser-  
vants of one Master, and the disciples  
of one and the same LORD. “For in  
eating, every one, first, taketh his own  
supper; and one is hungry, and an-  
other is drunken. What! have ye  
not houses to eat and drink in? or  
despise ye the Church of God, and  
shame them that have not?”—that is,  
Have ye not houses, where ye can eat  
and drink what the demands of nature  
necessarily require for your health  
and the support of your bodies, and  
not thus to pollute the house and or-  
dinances of the living God? Do you  
imagine the church of a pure God to  
be something similar to the temples  
of idolatry? Do you not yet under-  
stand that the Lord's supper is very  
different from the feasts which you  
attended while you were under the  
dark delusions of Heathenism? that  
when you bring so many things to  
this supper, and feast luxuriously, and  
put to shame those of your poorer  
brethren, who have not the means of  
obtaining such extravagances—What!  
though I am proud to eulogize you  
for observing my precepts in other  
matters, yet, as you have grossly mis-  
applied the spiritual intent of this in-  
stitution—“What shall I say to you?  
shall I praise you in this? I praise  
you not;” but utterly condemn you  
for such an unjustifiable abuse of  
what was originally intended to afford  
the greatest blessings upon you—  
even the spiritually strengthening and  
refreshing of your souls mystically by  
the body and blood of Christ, as your  
bodies are, by receiving the visible

elements of bread and wine, taken with due and necessary moderation.

Thus the apostle expostulates with the Corinthian Christians on account of their enormous abuses, whereby they corrupted the holy and pure meaning of this service; and he recapitulates the account of its first institution, as he had before delivered unto them, and which he assures them was, in every respect, in exact accordance with the form the Saviour of man had instituted the night previous to his crucifixion, and which he himself had received of the Lord by immediate revelation. He enjoins the necessity of our taking it with sincerity, "in remembrance of Christ's meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven." "The Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup, unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup." From whence we learn, that this sacrament is not intended to refresh the body, but that it is a religious service, instituted for the express purpose of keeping in our memories the sacrifice of the death of Christ, till he appear again to judge the world in righteousness. Having given them the real meaning and intention of this sacrament, he tells them, that if they eat and drink unworthily, they are guilty of a sin of no ordinary kind—of the body and blood of Christ. And he commands them, that, with all due vigilance and self-examination, they should prepare themselves for a worthy partaking of that most wholesome

ordinance; by repenting them truly of their past sins—steadfastly purposing, through God's grace, to lead a new life—being impressed with a lively faith in God's mercy through Christ—retaining with reverential gratitude the remembrance of his meritorious death—and by living in charity with all men. And, in the words of the text, he points out to them the punishment to which those individuals subject themselves, who dare violate it by an unworthy reception. "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

In further treating upon this subject, in the first place, it will be proper to show what we are to understand by the expression "damnation," as used in this passage; and what is meant by eating and drinking *unworthily*, which brings upon us this damnation.

This expression in Holy Writ appears to have been so much misunderstood, as to have deterred many sober-minded individuals from receiving the Lord's supper. But, however, there is nothing in it to deter any one in this matter, who can justly class himself worthy to be named by the sacred name of Christ. The word (*Κριμα*), which is here translated *damnation*, means nothing more than the *execution of judgment*, *temporal punishment*, or *chastisement*, and not *eternal misery*. That this is the signification here, is evident from the next verse; wherein it is said that, on this account, the Corinthians are *weak* and *sickly*. Besides, the same word in the original is often rendered by the word "judgment;"\* and at the time of the present translation of the Bible, "damnation" conveyed the same meaning as we understand by "condemnation" in our day.† It meant any sentence which consigned them to punishment, without any immediate reference to the eternal torments that await the impenitently wicked and hardened sinner. The Corinthians had most disgracefully abused the purity of the Lord's sup-

\* 1 Pet. iv. 17, *et alibi*.

† See Matt. xxiii. 14; James iii. 1, *et alibi*.

per, and had brought upon themselves the vengeance of Almighty God. The punishment inflicted upon them was, as we learn from St. Paul, sickness, debility, and death; that is, temporal punishments only. "For this cause many are weak and sickly among you, and many sleep," or, are dead; all which are to be understood as the execution of divine vengeance upon them, in consequence of their profanation of this holy banquet. Another reason assigned for these chastisements, which is deducible in proof of this having no reference to eternal damnation, is, that they might not be condemned in the world to come. This is evident from the 32d verse—"But when we are judged, we are chastened of the Lord, that we should not be condemned with the world;" that is, When we are made to suffer thus in this life, we are corrected, or chastened, by our heavenly Father, that we may be brought to a sense of our duty, and escape that vengeance which is reserved for the impenitent in the life to come. It is clear that in this, and in several other passages of Holy Writ, eternal damnation is not meant. And what we are to understand by "eating and drinking damnation," in unworthily communicating at the eucharist, is, that by so doing men are guilty of a sin of no common dye, and are, consequently, liable to the severest penalties from their celestial Father. But, by sincere repentance, this sin can be blotted out and pardoned by divine grace, through the merits and by the mediation of our great High Priest and adorable Redeemer, Jesus Christ.

Hence it is manifest that the extreme licentiousness into which the Corinthians ran, was the cause of their being visited with the signal display of divine wrath. And we should have been struck with astonishment that such abuses were to be found in the primeval stage of Christianity—at the very period when the apostles were still alive—had not the experience of frequent occurrences demonstrated, that the best institutions, whether divine or human, established for the wisest of purposes, and devised with the utmost ability, are corrupted and

abused either by excess or neglect. The Corinthians, we learn, were guilty of drunkenness even at the celebration of the eucharist—an error into which we are not likely to fall in our day. But seeing that the greatest blessings are liable to abuse, and are, indeed, not unfrequently the most abused, it certainly would be a part of prudence, as well as an imperative duty, to investigate this matter, and inquire, if we can find no cause to fear that this ordinance is abused amongst ourselves. For be it remembered, *that wilful and careless neglect of any of the commandments or ordinances of the Lord, is a sin of enormous magnitude and base turpitude in the sight of Him, who, in the night before he suffered the most dreadful of all deaths, said—"This do in remembrance of me."*

Of the numerous reasons advanced for abstaining from this ordinance, I shall at this time principally dwell upon one—the plea of *unworthiness*, through fear of incurring the indignation of Almighty God. Those individuals who are bold enough to deny the necessity of it, will, I have no doubt, deny the necessity of religion altogether. But this excuse will easily destroy itself. "The danger of the unworthy performing of this so sacred an action," says a pious and learned prelate,\* "is no otherwise a reason to any man to abstain from the sacrament, than it is an argument to him to cast off all religion. He that unworthily useth or performeth any part of religion, is in an evil and dangerous condition; but he that casteth off all religion, plungeth himself into a most desperate state, and does certainly damn himself to avoid the danger of damnation; because he that casts off all religion, throws off all the means whereby he should be reclaimed and brought into a better state. I cannot more fitly illustrate this matter, than by this plain similitude: He that eats and drinks *intemperately*, endangers his health and life; but he who, in order to avoid this danger, *will not eat at all*, I need not say what will become of him in a very short time."

\* Archbishop Tillotson.



Besides, the apostle does not say, "He that is *unworthy* to eat and drink, by so doing, eateth and drinketh damnation to himself;" but he that eateth and drinketh *unworthily*, or in an unworthy manner. There is a wide difference between being unworthy to perform a duty, and the performing of that duty unworthily. For, in fact, we are all unworthy to ask any blessings of the Father of mercies; yet we trust and hope, that what we ask in faith, though unworthy as we are, we shall obtain it, if we do not ask unworthily, *i. e.* in an unworthy and improper way. After we have done every thing commanded us, we are only unprofitable servants—we are still unworthy creatures. After all our care—after all our endeavours—after all our preparation—after all our exertions to render ourselves meet communicants,—still we must confess ourselves unworthy to pick up even the crumbs that fall from our Master's table; and still more utterly unworthy to partake of this his royal banquet. But it is no argument for our neglecting our duties, because we are unworthy to discharge them: but it is rather an argument that we should exert our utmost to render ourselves as worthy as possible for our various duties. Consequently, as we are unworthy of the least mercy, temporal or spiritual, unworthiness is, in truth, a very hollow and unjustifiable plea for not receiving the sacrament of the Lord's supper. As well might we abstain to address our *Father which is in heaven*, because we are unworthy to have our petitions heard, or our requests granted us. As well might we leave off to pray, that *his will may be done on earth, as it is in heaven*, because we are unworthy to make such a request. As well might we omit to beseech Him to *give us day by day our daily bread*, because we know we are unworthy of our food and raiment. Is our unworthiness in asking these blessings, or of using them when granted, any just ground for refusing to ask, or for applying them to our use when bestowed upon us? As well might we refuse to pray to have *our trespasses forgiven*, as we ought

to forgive our debtors, because we are unworthy to have our sins pardoned. As well might we be afraid to pray God *not to lead us into temptation, but deliver us from evil*, because all these things are beyond our merits. Though men thus justly consider themselves unworthy to obtain any thing from God, yet this is no just plea why they should refuse to let their requests be made known unto him. Our unworthiness is the very cause, the very reason, why we should make use of the means put into our hands. On this account, which is abundantly sufficient, we should not leave *one iota*, or *one tittle*, of our Christian duties unattended to. "They that are whole need not a physician, but they that are sick." "Christ came not to call the righteous, but sinners to repentance." If we were not sinners, we should have no need of means of grace, instruments of religion, forms of worship, or sacraments. The more we are truly sensible of our unworthiness and sinfulness, the more anxious shall we be to fly to the means of grace, whether sacraments or others, in order that we may receive supplies of grace suitable to our exigencies. The more unworthy we consider ourselves to be, it only follows that we stand in more need of this holy sacrament, whereby we may be enabled to subdue all our evil propensities by the communications of divine grace, and whereby our feeble endeavours may be strengthened. If Christ died that we should die unto sin, surely every means of destroying sin within us, every occasion that might be instrumental in turning us from a death of sin into a new life of righteousness, ought to be embraced: and I know of no consideration better calculated to effect this, than approaching the Lord's table, where we are reminded what Christ has done and suffered for us men, and for our salvation.

Moreover, if unworthiness be the plea of preventing any person from approaching the Lord's table, the question immediately occurs, Why does he not prepare himself? Is he afraid that his unworthiness will incur the divine displeasure, and pour upon

him condemnation? Is it not rather this,—that by receiving this sacrament, his conscience tells him he must abandon all those sensual pleasures and carnal gratifications which are incompatible with the Christian character; otherwise he will be guilty of not “discerning the Lord’s body,” or of not understanding the spiritual intention of it? But here another question presses itself upon our notice:—If he be not prepared for this service, is he fit to die?—is he prepared for heaven?—does his conscience tell him that he is prepared to render an account of his words, thoughts, and actions, before that tribunal, where every breach, whether of omission or commission, shall be brought to light? But, alas! it will then be too late; the day of probation is past! His God has been slighted! his Saviour has been trodden under foot! the means of grace have been despised! his Bible has been rejected! private devotion and public worship have been neglected! holy sacraments have been set at nought! Covered with transgressions of dereliction, and sins of enormous turpitude against his omnipotent Saviour, can he be prepared to appear in judgment before an all-perfect Judge, who is of purer eyes than to behold iniquity, and who will most assuredly visit every sin with its due reward? Having neglected his duty while here below, a guilty conscience presses upon him. He is ready to call upon the mountains to fall upon him, and to the hills to cover him from the face of an insulted Deity. But being summoned at the tribunal of God, before the Judge of the quick and dead, he cannot shun the irrevocable sentence—“Depart, ye cursed,” into the place where the worm dieth not, and where the fire is never quenched—into the place prepared for the fallen angels, and all those that forget God!

But, my Christian friends, let us work while it may be called to-day; for the night cometh, when no man can work. “For now is the acceptable time; now is the day of salvation.” Let us use every means of grace, and not abuse it. Let us, with

the eye of faith, look up to Him that is now invisible to us. Let the Sabbath be to us a delight—the holy of the King of kings,—and the holy sacrament of the Lord’s supper our spiritual sustenance, wherewith we may be nourished until we arrive at the full stature of Christian perfection; when we shall be meet to enter the haven of bliss, and be made partakers of the rest which remaineth for the people of God!

Now to Him who invested himself with the frailties of human nature, that he might clothe us with everlasting life—to Him who suffered the severest torments to accomplish our salvation—to Him who, by his “agony and bloody sweat, by his cross and passion, by his death and burial, and by his glorious resurrection, and his ascension into heaven,” delivered us from the very brink of eternal perdition; to Him, with the Father and the Holy Ghost, Trinity of persons in the Unity of Godhead, be ascribed, as is most due, all honour, power, might, and majesty, both now and for eternal ages!—Amen.

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*To the Editors of the Christian Journal.*

GENTLEMEN,

In the Journal of the present month I have read, with extreme regret, a laboured essay of your correspondent J. D. O., on the irregularity of “an Episcopal Representative to a non-Episcopal Communion.” The gravity of its introductory paragraphs would have induced the expectation that a writer, apparently so sensible of the immense importance of maintaining the clerical character free from reproach, or imputation of the least departure from acknowledged duty, would have scrupulously informed himself of the correctness of the premises on which he was about to predicate charges of a serious nature against an individual, according to his own admission, of “respectability and reputation” in the ministry of our Church. Increased caution might also have been anticipated, when the accused party was known to be at too great a distance to justify or defend himself. On

the contrary, there appears to have been an eagerness to seize an occasion that promised the means not only of prejudicing the readers of the Journal, but of exciting all the periodicals to unite in testifying their disapprobation of an act said to be contemplated by a "worthy and assiduous clergyman." The course your correspondent has adopted appears to me precipitate, unkind, and ungenerous. Why not, in common courtesy, or decent forbearance towards a Christian brother, have abstained from sounding this terrific alarm until an overt act had been committed—until the reverend gentleman, thus dragged into a public controversy, had, on proper authority, been known to have executed a "species of official transaction without precedent in our Church?"

The truth is, gentlemen, the alarm of your correspondent is misplaced; the Church need fear no danger from the acts of the subject of his attack; and indeed the text on which he has expended so much eloquence, is erroneous. Of this he might have convinced himself on a proper investigation. That the publisher of the quotation on which the accusation is founded, intended to give correct information, I have no reason to doubt; but a knowledge of the facts out of which it arose, derived from unquestionable authority, enables me to say that the terms of the statement are not precisely what they ought to have been. The simple fact is, that a respectable committee of the Methodist Missionary Society did the Rev. Dr. M. the honour of waiting on him previous to his sailing for England, with a request that he would do them the favour to make some communications from their society to the society in London, at its anniversary; explicitly saying that they did not ask nor expect him to be considered as their representative or delegate. In assenting to perform this office of friendly civility, he could not perceive or anticipate that any one would consider it a violation of his obligations to his own communion. He did not apprehend that bearing despatches of this nature would either *expose himself* to contamination, or

endanger, in the smallest degree, the welfare of the Church to which he is faithfully devoted. Knowing this, I have no hesitation in denying that he was "pledged to speak and act for the benefit of a body which, not long since, broke communion with the Church."

I hope your correspondent will be convinced of the cruelty of this attempt to stigmatize a clergyman of eminent usefulness and deserved popularity; and my sole object being to disabuse the readers of his communication of the unfavourable impressions calculated to be excited thereby against the individual whose reputation and character are justly dear to me, I abstain from commenting on any parts of his essay not having direct reference to that subject. Yours, &c.

W. V. H.

New-York, 29th May, 1830.

#### Remarks on the above.

We insert the above communication from a desire to manifest our general aim at impartiality, but cannot, in justice to our other correspondent J. D. O., let it pass without a few remarks.

The general tenor of W. V. H.'s communication would seem to justify the impression that that of J. D. O. was personally unkind and disrespectful towards the Rev. Dr. Milnor. Such an impression is totally unjust. We know our correspondent to be incapable of such treatment of the doctor, and we know that our dispassionate and impartial readers will find nothing like it, but quite the reverse, in his communication. The truth is, J. D. O. thought that Dr. M. had formed a conclusion on a matter, by no means involving personal character or standing, but simply construction of Church principle, different from what he deemed correct and safe. He expressly admitted that the subject noticed is one "on which piety and sincerity may determine and act either way, provided the judgment is satisfied." And with regard to the latter point, he spoke of "the worthy and assiduous clergyman" concerned as having "thought it his duty" to act as he

did; thereby, in all fair and Christian construction, admitting that his "judgment" was "satisfied," and that, therefore, he had determined consistently with "piety and sincerity." Indeed, so marked, throughout the piece of J. D. O., is his sincere desire to separate what he deemed an act of duty, from all considerations personally affecting the respectable clergyman noticed, that we are surprised to find the charges of injustice, cruelty, &c. &c. brought against him, and honestly think that he rather has to complain of similar treatment from W. V. H.

After all, the whole matter which the above article makes a ground of such serious complaint against our former correspondent, amounts to a supposed error in understanding the meaning of terms. The official organ of the Methodist Church announced that Dr. Milnor was to appear, by the appointment of the "managers of the Missionary Society" of that Church, "in their behalf," at "the anniversary of the Wesleyan Methodist Missionary Society." W. V. H. thinks very hardly of J. D. O. for not stating that what the Methodist paper calls "the managers" of their society, was only "a respectable committee." The Methodist paper may be wrong, and W. V. H. right; but we do not see a very material difference in the cases. W. V. H. represents Dr. Milnor as only a *bearer of despatches* to the London society. We hope, however, that J. D. O. will be excused for the stupidity of supposing that the terms "*attend in their behalf*" meant a little more; especially as W. V. H. elsewhere represents the object of Dr. M.'s appointment (we beg pardon if the term is too strong) as being to "*make some communications*," which, perhaps, J. D. O. might think equivalent to taking part in the exercises of the Wesleyan society. W. V. H. positively denies that Dr. Milnor was "pledged," by the terms of the request made of him, and assented to by him, "to speak and act for the benefit of" the Methodist society, from whom he had consented to make communications. Except with the honest understanding that he would do what W. V. H. here

so flatly denies, we think too well of Dr. M. to suppose that he would embark at all in the business.

J. D. O. is furnished with no unimportant apology for the tremendous offence charged upon him by W. V. H., (to say nothing of the light in which it represents the wrath of the latter,) by the admission that "the terms of the statement" in the Methodist paper "are not precisely what they ought to have been." It would have saved W. V. H. much of his ire, could J. D. O. have known what precisely the said terms *ought to have been*. His optics, however; being much like those of other men, he was blundering enough to take them *as they were*. Had they appeared with W. V. H.'s emendations, he ought certainly to have paid due respect to them. J. D. O. seems to have supposed that a person appearing by request of a society, *in its behalf*, at a meeting of another, meant nothing short of a species of representation. If he is right, if Dr. Milnor has appeared, or engaged to appear, at the Wesleyan Missionary Society, as in any sense a representative from the American Methodist Church, to speak and act for its benefit, it is obvious from the whole train of W. V. H.'s remarks, that he will unite with J. D. O. in deprecating it. So far, then, they think alike. But W. V. H. goes beyond J. D. O. in his view of such a measure, inasmuch as he considers the very suspicion of it to be cruelty and injustice towards Dr. M.; whereas J. D. O. looks upon it as simply an erroneous, though sincere, act of judgment, not involving the least injurious personal considerations.

We ought to add, in justice to J. D. O., that the New-York Observer speaks of Dr. Milnor as a *delegate* from the American Bible Society, as *attending in behalf* of the Methodist Episcopal Church, and as the *representative* of other institutions. It is possible that these several expressions might have been designed to cover some mysterious distinctions; but we hope, for our own sake, that J. D. O. may be excused for not having discovered them. W. V. H. states, that the Methodist committee explicitly said that they did

not ask nor expect Dr. Milnor to appear as their representative or delegate. This ought, in fairness, to have been made as public as the transaction which was calculated to produce a different impression. If this whole matter, as W. V. H. intimates, has been misstated by the blundering of the Methodist paper, he ought to have blamed that, and not our correspondent J. D. O. And we are confident that if the event shows this to be fact, none will more rejoice at it, or more gladly retract all the inferences that may thereby appear to be unfounded, than himself.

We regret the necessity of having been compelled thus to introduce the name of an absent clergyman of our Church. It was treated no otherwise than respectfully by J. D. O., and we should be much wronged if supposed to have now introduced it with any other feeling.

#### *Trinity Chapel, Delaware.*

THIS chapel, the consecration of which was mentioned at page 160 of our last number, was erected by the congregation of Trinity church, consisting in part of descendants of the Swedish settlers of that part of the shores of the Delaware. Their ancient house of worship still remains, and is used; but, being at an inconvenient distance, and not in good repair, it was determined to erect another within the compact part of the borough as a chapel. It is a commodious, neat, and well finished building, completely furnished for the services of the Episcopal Church, and provided with a good organ. Much credit is due to the zeal and liberality of the vestry and congregation, in prosecuting and completing this good work, and to the fidelity and activity of their devoted and beloved pastor. Trinity church is represented in the convention of the diocese of Delaware. On the evening of the day in which Trinity chapel was consecrated, it was again opened for divine worship, when prayers were read by the Rev. Mr. Morgan, and a sermon was preached by the Rev. Mr. Piggott.

#### *St. Paul's Chapel, New-Haven, Connecticut.*

THE ceremony of the laying of the corner-stone of this edifice was noticed at page 176 of our volume for 1829; and the record of its consecration will be found in the proper department of the present number. On this occasion, we are told, an unusual interest was evinced by a large number of the clergy who were present, and by an immense and attentive congregation. The Episcopal Watchman, from which this account is copied, states that "it is the only instance of a *second* Episcopal church in any city of Connecticut. Another edifice had become necessary for the increasing numbers of the worshippers, although the accommodations in the first, exceeded those in any other Protestant church in the Union. The writer of this article was present also, in 1816, at the consecration of the already venerable Trinity church in that place, and remembers with deep interest the first acquaintance which he then formed with Episcopal worship and doctrine. That occasion brought out many reminiscences of the older members of the clergy, and among others, that of the Rev. Dr. Mansfield, (since gone to his heavenly rest,) who remembered the time when, 'in all New-Haven, there were but three Episcopal families, and two of them were foreigners.' Some history of the parish may be found in the third volume of the Episcopal Watchman, page 47, in the very interesting address delivered by the rector, the Rev. Harry Crosswell, at the laying of the corner-stone of the new chapel.\* The friends of Zion will congratulate our brethren on the present flourishing state of Episcopacy in that beautiful city, and, with devout thanksgiving to Almighty God for those blessings vouchsafed to them, will humbly hope and pray, that pure and undefiled religion may continue to increase with their growing facilities for maintaining our evangelical and primitive mode of Christian worship. Subjoined is an extract from the fourth number of the New-Haven City Ga-

\* For this account the reader is also referred to our volume for 1829, page 176.—Ed. C. J.

zette, containing a faithful description of the architecture:—

‘The body of the building covers an area of sixty-four feet by ninety-five, exclusive of the space occupied by the towers, which project to the distance of five feet more, both in front and on the sides. The audience-room is 60 by 80 feet in the clear, and furnished with six tiers of pews, communicating, in the usual manner, with a centre and two side-aisles. The galleries correspond in width with the projection of the towers within, and are fitted up with three banks of pews; the whole supported by clustered pillars, terminating with capitals immediately under the breastwork. The recess in the interior, between the towers and immediately over the vestibule, forms the orchestra, which is 16 feet by 36, and is a continuation of the audience-room to the very front of the building, occupied by a large window. The arrangement of the chancel is as elegant as it is beautiful and commodious. The altar occupies a conspicuous place in advance of the desk and pulpit, immediately in front of the centre aisle, and interrupts the open palisade, or railing, which encloses the chancel—allowing a passage between it and the desk, and also a commanding station for the officiating clergyman. The pulpit, which is hexagonal, and strengthened by buttresses on the angles, is placed against the wall, between two rear windows; and the entrance to it, as well as that which communicates with the vestry-room below, is concealed by a screen, covered with rich crimson damask, and arranged in plaits from top to bottom. The screen is terminated on either side by a clustered pillar, connected, by light open tracery, with a buttress about two feet distant; and that again with the pulpit, which projects half its width and overhangs the desk. This last is also ornamented with double buttresses at each corner, and panelled like the pulpit with highly relieved tracery. The trimmings of both are of crimson damask, similar to that on the screen and chancel-railing, and edged with cord and fringe, and hung with tassels of the same gorgeous hue. The fronts of the galleries, as

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well as the desk and pulpit, are fretted with the most exquisite kind of perpendicular tracery, the reeds being interwoven about midway, and uniting again at top. The tracery in front of the altar is arranged in three square and two oblong panels, the latter being placed on either side, and the former in the space between, and both enriched with appropriate ornaments, deeply and heavily moulded. The vaulting of the roof is a depressed arch, struck from four centres, and springing from the side walls. The intersection of the arch in the centre is about 42 feet from the floor, and is marked, like the imposts on the side walls, by a rib extending unbroken from front to rear. The whole of the interior, with the exception of the walls and window-sashes, is painted to resemble English oak, and is considered as a rare specimen of imitative art. This part of the work was executed by the Messrs. Spencers, of New-York.

‘In its economical distribution of room, and in its general arrangement, St. Paul's chapel resembles the churches of St. Stephen, in Philadelphia, and St. Thomas, in New-York; but in its details and proportions it differs essentially from both. The side wall presents an elevation of 36 feet above the water-table, and is broken by four windows, measuring 8 feet in breadth and 24 in height. Both the side and rear windows are copied, without any variation of proportions, from those above the entrance to King's College, Cambridge, and are divided into an upper and lower compartment, by a transom, crossing the widow horizontally near the floor of the gallery. The jambs are wrought in stone, and are so constructed as to give the greatest possible relief to the frame which they enclose. The frames are painted and sanded, and in colour resemble the walls, of which they appear to form a part. The windows are glazed with ground glass, set in diamond panes and lead-coloured sashes, presenting an opening of 6 feet by 22, unbroken, except by the transom.

‘The front of the building is flanked by two octagonal stair-turrets, communicating, by a spiral staircase, with the

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galleries, the orchestra, and a spacious room in the basement. The towers rise to the height of 100 feet and upwards above the water-table; the lower half, which is of stone, being pierced with a long square-headed window on every other side, and above by another square opening, of corresponding breadth. The upper parts are of wood, but painted and sanded to correspond with the stone below; enriched by deeply-recessed blank windows, arranged two and two on each face, one above the other, in a manner similar to those of King's College chapel, Cambridge. The upright parts are terminated by battlements, with their embrasures directly over the windows below; behind which rises a pinnacle, ornamented with crockets on the angles, and terminated by a crocketed finial. The proportions of the towers are copied from the stair-turret attached to Magdalen College, Oxford.

But by far the most imposing feature in this edifice, is the large window, which occupies the principal part of the gable in front, between the towers, and is 24 feet in width and 41 in height. It is spanned by a four-centred arch, better known by the name of the Tudor arch, and is an enlarged copy of the principal window in Abbot Islip's chapel. The tracery is of the style called the perpendicular, in contradistinction to the foliated, the mullions continuing without interruption until they intersect the main arch at top. It is divided by two mullions, into three bays or openings, each bay corresponding in width with that of the side windows. The entrance into the chapel is through depressed arches in the lower part of these bays, which are separated from the sashes above by a transom, and furnished with massive doors of oak. The tracery in the head of the window is light, but deeply wrought; and in the central compartment assumes a rude resemblance to a cross. Half-mullions at the sides form part of the jamb, which is here cut in stone, and has a depth in proportion to the size of the window.

\* The opposite gable, besides the two rear windows, is furnished also with a quatrefoil window, for the pur-

pose of admitting light into the attic above the ceiling. The wall in front receives a battlemented parapet, pierced with oblong quatrefoils, and painted like the other parts, in imitation of stone. The parts of the parapet between the embrasures are finished with gablets, in form similar to those on the celebrated chapel of King's College, Cambridge, the whole being surmounted at the apex by a cross. The twin towers and the connecting parapet form a conspicuous object from all parts of the city, and add not a little to its beauty and interest.

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#### *Sermons of the late Rev. Dr. Clark.*

WITH the present number we commence the publication of sermons selected from the MSS. of the late Rev. Orin Clark, D. D., long known as one of the most faithful and excellent missionaries in the western district of this state, and for several years, as the rector of Trinity church, Geneva. We trust that we consult both the gratification and substantial benefit of our readers, in designing to favour them, in a series of future numbers, with the sermons of this interesting and valuable man of God. Scriptural purity of doctrine, thorough consistency of Church principles, and the most faithful exhibition of the Gospel-standard of piety and morality, were the chief characteristics of his pulpit exercises; nor were they deficient in the great advantages derived to pastoral labours from strength of natural talent, and eminently respectable proficiency in general and theological learning. It is due, however, to the memory of the author to say, that the sermons were not prepared for the press. While this fact will be an effectual appeal to the fairness and candour of criticism, it will also exhibit the real merits of the sermons as ordinarily characteristic of the writer, and not as studiously and designedly put forth for public appreciation.

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#### *Domestic and Foreign Missionary Society.*

The annual meeting of the board of directors of the Domestic and Foreign Missionary Society of the Protestant Episco-

pal Church, was held in Philadelphia, on Tuesday, May 11. There were present the bishops of Pennsylvania and New-York, and clerical and lay directors from Massachusetts, Connecticut, New-York, Pennsylvania, and Maryland. When the proceedings of the meeting shall have been published, our readers will be furnished with an abstract of them.

#### *Deaths in the City of New-York in 1829.*

THE number of deaths in this city, in 1829, was 5,094. In 1828, 5,181. In 1827, 5,181. In 1826, 4,973.

Of the persons deceased in 1829, 1,333 were men, 1,011 women, 1,584 boys; and 1,166 girls. Total, males, 2,917; females, 2,177. Excess of males, 740. Number of deaths in January, 421; February, 410; March, 420; April, 356; May, 383; June, 337; July, 471; August, 597; September, 523; October, 434; November, 361; December, 381. The smallest number of deaths was in June; and the greatest in August.

Of the age of one year and under, were 1,390; between one and two years, 496; two and five, 465; five and ten, 214; ten and twenty, 198; twenty and thirty, 604; thirty and forty, 606; forty and fifty, 438; fifty and sixty, 278; sixty and seventy, 204; seventy and eighty, 124; eighty and ninety, 57; ninety and a hundred, 18; a hundred and upwards, 2.

The diseases were as follows: Abscess 15, aneurism 3, apoplexy 93, asphyxia 5, asthma 7, burned or scalded 24, carbuncle 3, cancer 16, casualty 43, catarrh 3, child-bed 26, cholera morbus 14, colic 6, compression of the brain 1, *consumption* 880, convulsions 342, cramp in the stomach 11, diarrhoea 90, drinking cold water 2, dropsy 138, dropsy in the chest 40, dropsy in the head 258, (total dropsy 436,) *drowned* 60, dysentery 126, dyspepsia 9, epilepsy 11, erysipelas 17, executed 2, fever 55, bilious do. 25, bilious remittent do. 18, hectic do. 1, inflammatory do. 5, intermittent do. 20, puerperal do. 5, putrid do. 2, remittent do. 19, scarlet do. 188, typhus do. 55, (total fevers 393,) flux infantile 119, fracture 3, gravel 2, hæmorrhage 26, hæmoptysis 7, herpes 2, hives or croup 171, hysteria 1, jaundice 6, inflammation of the bladder 2, do. of the bowels 152, do. brain 83, do. chest 251, do. liver 63, do. stomach 9, (total inflammation 560,) *intemperance* 60, insanity 15, killed or murdered 1, leprosy 1, locked jaw 13, marasmus 137, measles 91, mortification 22, nervous disease 4, old age 131, palsy 29, peripneumony 46, pleurisy 17, pneumonic typhoides 2, quinsy 13, rheumatism 9, rickets 1, rupture 4, St. Anthony's fire 1, schyrrus of the liver 1, scrofula or king's evil 9, scurvy 2, small-pox 16, sore throat 44,

spasms 3, sprue 43, still-born 360, strangury 2, sudden death 6, suicide 33, syphilis 7, tabes mesenterica 110, teething 75, tumour 4, vomiting blood 1, ulcer 9, unknown 93, white swelling 4, whooping cough 52, worms 13.

#### EPISCOPAL ACTS.

##### *In the Diocese of Massachusetts.*

ON the second Sunday after Easter, April 25th, the Right Rev. Bishop Griswold held a confirmation in Trinity church, Boston, at which 54 persons were recipients of that holy and apostolic rite. The advanced years and conspicuous standing of some of the persons confirmed, the intervening varieties of age between them and the youngest, who, in the eye of the Church and of reason, are fitted for the assumption of their baptismal obligations, the evidences given by the candidates themselves, of deep, intelligent, and holy interest in the solemn transaction in which they were engaged, and the solemnity which pervaded a very numerous and most attentive congregation, while they rendered the ceremony itself highly interesting and edifying, bore testimony in all hearts to the value of an institution which the Church, from the apostles' times, has preserved and handed down. The evening service was performed by the Rev. George W. Doane, assistant minister, (the Rev. Dr. Gardiner, the rector, having lately sailed for England for the recovery of his health,) and a most instructive and impressive sermon, on being *almost Christians*, preached by the bishop.—It is a gratifying circumstance, and one which evinces the great usefulness of this holy usage of the Church, when preceded by suitable preparatory instruction, that a very large proportion of the persons confirmed, who had not previously communicated, presented themselves, on the ensuing Lord's day, at the holy table of the supper of the Lord.—*Watchman.*

##### *In the Diocese of Connecticut.*

The new edifice of St. Paul's chapel, New-Haven, was consecrated to the service of Almighty God, on Thursday, the 22d April, by the Right Rev. Bishop Brownell. Morning prayer was read by the Rev. Wm. Crosswell, rector of Christ church, Boston, assisted by the Rev. Professor Humphreys, of Washington College, Hartford; and the sermon delivered by the bishop, from Gen. xxviii. 17, "*This is none other but the house of God, and this is the gate of heaven.*" An interesting account of this church is inserted in a preceding page of this number.

The new church in Pomfret was consecrated to the service of Almighty God.



according to the rites and ceremonies of the Protestant Episcopal Church, on Thursday, the 6th of May, by the Right Rev. Bishop Brownell, by the name of Christ church. Prayers were read by the Rev. Mr. Paddock, of Norwich; the lessons by the Rev. Mr. Humphrey, of Lanesborough, Massachusetts; and the sermon delivered by the bishop, who at the same time administered the holy rite of confirmation. The same holy rite was administered by the bishop on the 20th of April, in the parish of Monroe; and on the 21st, in the parish of Trumbull.

*In the Diocese of New-Jersey.*

On Sunday, the 9th May, in St. Mark's church, Orange, with the approbation of Dr. Croes, bishop of the diocese, the Right Rev. Bishop Hobart, of New-York, admitted to the holy order of priests, the Rev. Henry S. Atwater, deacon, missionary in St. Lawrence county, New-York. The candidate was presented by the Rev. Levi S. Ives, rector of St. Luke's church, in the city of New-York, and the sermon preached by Bishop Hobart.

*In the Diocese of Pennsylvania.*

On the second Sunday after Easter, April 25th, in Christ church, Meadville, the Rev. John W. James, deacon, was admitted, by the Right Rev. Bishop Onderdonk, to the holy order of priests. And on Sunday, the 9th of May, being the fourth Sunday after Easter, in Trinity church, Pittsburgh, Bishop Onderdonk also admitted to priests' orders, the Rev. William G. Hilton, and the Rev. F. H. L. Laird, deacons; and Messrs. Lyman N. Freeman and Sansom K. Breunot, to the holy order of deacons.

On Sunday, the 9th of May, in St. Stephen's church, Philadelphia, Mr. Frederick Beasley, was admitted to the holy order of deacons by the Right Rev. Bishop White. And on the following Sunday, in St. James's church, Philadelphia, the Rev. Corry Chambers, and the Rev. Lucius Carter, deacons, were admitted to priests' orders by the Right Rev. Bishop Onderdonk.

*In the Diocese of Maryland.*

The new church on Fort-Hill, Cumberland, was consecrated to the service of Almighty God, according to the rites and ceremonies of the Protestant Episcopal Church, by the Right Rev. Bishop Meade, of Virginia, on Wednesday, the 21st of April last. Seven clergymen of the Church, besides the bishop, joined in the procession, and, together with the solemn services, presented a novel and highly interesting sight to the inhabitants of this town. The sentence of consecration was read by the Rev. Robert Drane, rector of St. John's parish, Hagerstown, and the

sermon delivered by the bishop. On the following morning the services of the Church were renewed, and the holy rite of confirmation administered to three persons. And in the evening of the same day, the Rev. Leonard Johns, the minister of the parish, and the Rev. Jared Rice, of St. Mark's church, Frederick county, were admitted to the holy order of priests. The candidates were presented by the Rev. Johannes E. Jackson, of Winchester, Virginia, and the sermon delivered by the Rev. Mr. Drane.

*In the Diocese of South-Carolina.*

On Wednesday, the 14th of April, in St. Paul's church, Stono, the Rev. Philip Gadsden, deacon, was admitted to the holy order of the priesthood, by the Right Rev. Bishop Bowen; who, on Sunday, the 18th of the same month, consecrated to the Christian worship of Almighty God, the "Chapel of the Holy Trinity," in Grahamville, St. Luke's parish.

*Obituary Notices.*

REV. DANIEL M'DONALD.

DIED at Geneva, New-York, on the 26th of March last, the Rev. DANIEL M'DONALD, D. D., professor of languages in the Geneva College. The Auburn Gospel Messenger of the 22d May, contains the following notices of this excellent man, which are transferred to our pages with a full assurance of their being most acceptable to our readers:—

"The subject of this article was born in June, 1785, of respectable parents, in Watertown, Litchfield county, Connecticut. As he discovered early a fondness for study, arrangements were made for affording him facilities in the acquisition of knowledge, and having passed the usual preparatory studies, he was entered a freshman at Middlebury College in 1801. His situation here was not gratifying to him: he found himself deprived of the enjoyment of the services of the Episcopal Church, to which he was, even then, very strongly attached. More considerate than most men, he soon perceived that a connexion of four years with an institution where all the peculiarities of the Church he loved were wholly unknown, would be unfavourable to the improvement of his heart and the preservation of his attachments, he took a dismission at the end of the freshman year.

"In 1802, he entered the Episcopal Academy at Cheshire, then under the care of Mr. Smith, well known for his exertions in the cause of sacred music. Mr. M'Donald, though he did not adopt some peculiar notions held by his preceptor, always spoke of him in strong terms of affection

June, 1830.]

*Obituary Notice of Dr. M'Donald.*

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and respect. In 1806, he was appointed an assistant in the academy at Cheshire, and commenced the study of theology, under the direction of the late Tillotson Bronson, D. D., who, about that time, it is believed, became the principal of the academy. Between Dr. Bronson and the subject of this article there subsisted, till the death of the former, a very intimate friendship. The correspondence carried on by them was very frequent, and it is probable that their letters contain many things which would be highly interesting to the friends of both, and useful to the public. Dr. M'Donald, not many months after the death of his venerable friend and teacher, intimated to the writer his intention of publishing a biographical notice of Dr. Bronson, with a view of preserving a variety of valuable matter connected with the interests and history of the Church and the progress of literature in this country, but more particularly in New-England. It was stated at the same time that there were many long and valuable letters from Dr. Bronson to himself and others, which ought to be collected and preserved. It is to be hoped that the measure intended to be carried into effect by the subject of this paper, will yet be attended to, though there is probably no one so well prepared for the task as Dr. M'Donald.

"Having completed the canonical course of studies in theology, Mr. M'Donald was admitted to deacons' orders by Bishop Jarvis, in Trinity church, New-Haven, Sunday, March 18th, 1810. He was ordained priest by the same prelate, in the same place, on Sunday, December 20th, 1812. He continued, from the date of his ordination as deacon, in connexion with the academy at Cheshire; and though he held no particular cure, officiated in several parishes, but, it is believed, chiefly in the church at Woodbridge, in the same county. In the autumn of 1813 he removed to Auburn, Cayuga county, New-York, and became the rector of St. Peter's church. Here he devoted himself most assiduously to the duties of a parish minister, and contributed very materially to the promotion of evangelical truth, by urging the great doctrines of the Gospel as they are received by the Church and illustrated in her worship and articles. The systematic diligence and the unvarying correctness of his deportment during his abode here, secured for him the decided respect of all who knew him, and that respect continued to his death.—He had a very strong attachment to the congregation he had served, and, several years before his death, made arrangements for the interment of himself and family in the cemetery attached to St. Peter's. Besides his particular regard for this parish, there was another considera-

tion which he frequently mentioned. In most of our western towns, the graveyards are not contiguous to the churches, but often in some very retired place. This arrangement was not agreeable to the doctor's feelings, and he often expressed his wishes on the subject. On the death of his son, about twelve years of age, which occurred about two years before his own, the present rector of the parish, knowing that the funeral would take place in Auburn, wished the corpse to be brought to his residence. In reply to the invitation, Dr. M'Donald wrote as follows: "The church is that place where God offers to meet us with his blessing; thither we are carried, or should be, when we are made members of his visible body. We go to the church, as to that faithful mother who watches over and protects us in infancy, and in whose bosom we are to look for quiet and peace in all time of our tribulation; and why should not our bodies be committed to her keeping, while preparations are made for placing them in that grave through which we are to pass to that resurrection which she teaches?" The body of his son was placed in the church on the afternoon of Saturday, and the interment took place immediately after the sermon next morning. Precisely the same course was observed, and on the same days of the week, in relation to the remains of the father.

"Though Mr. M'Donald was very happy and contented in his situation at Auburn, he deemed it his duty to accept the appointment of principal of the academy at Fairfield, Herkimer county, and removed thither in February, 1817, when, in addition to the laborious duties of a teacher, which he most faithfully discharged, he became minister of the Episcopal congregation in that place. The academy and the church both flourished under his care. The former, in addition to a large number of other pupils, embraced many young men designed for the ministry, who are now valuable clergymen in different parts of the country, and who will not cease to revere and love the memory of their guide and teacher. In May, 1821, Mr. M'Donald resigned his charges at Fairfield, and became the principal of the academy at Geneva. Here his qualifications as a teacher were soon perceived in the great increase of students and the flourishing state of the institution. When he came to Geneva, the number of students was 13, but in a few months it was extended to 130. It was in this year that the degree of doctor in divinity was conferred on Mr. M'Donald by Columbia College, in the city of New-York. When a branch of the Theological Seminary of the Protestant Episcopal Church was established at Geneva, Dr. M'Donald was appointed one of the professors. The Geneva academy grew into

such consequence under the fostering care of its principal, as to induce its friends to make the effort for its incorporation as a college. When this object was accomplished, Dr. M'Donald became professor of the Latin and Greek languages, and held the office till his death. In 1822, he organized an Episcopal congregation in the village of Waterloo, seven miles from Geneva, and for a number of years regularly officiated there. He made great exertions to effect the building of a church in that place, in which he was gratified by complete success, though not without very considerable pecuniary aid from his own purse, which was most cheerfully bestowed. The complaint which terminated the life of this estimable man was scrofulous. For nearly two years it was more or less troublesome, producing an enlargement of the whole limb, from the hip downward, attended with but little pain, until the last few weeks of his life, when the disease gathering strength, and concentrating in a large tumour near the hip, soon indicated its alarming character. When the doctor became unable to walk to the college, his classes cheerfully, and honourably to themselves, agreed to receive his instructions at his own dwelling, though at considerable distance. He thus persevered in the discharge of his professional duties till just five weeks before his death, when his strength gave way, and he devoted himself, with his characteristic accuracy and carefulness, to the arrangements required by his approaching dissolution, which indeed he had supposed for some time could not be far distant. He met his end with the calmness and humility of the true Christian, and died as one falling into a quiet sleep, without a groan or the movement of a muscle, having his senses to the last, March 26, 1830.

"The funeral took place, as has been mentioned before, at St. Peter's church, Auburn, on Sunday, March 28th, when a large congregation assembled, and very plainly evinced the respect in which they held the memory of the deceased.

"The following is an extract from the sermon preached on the occasion by the Rev. Dr. Mudd:—

"This doctrine of the resurrection sustained that reverend and worthy friend and brother whose remains we are about committing to the tomb. In this, and in all the doctrines of our faith, he was not only the firm believer, but the well taught instructor. I should not do my duty, I should not meet your feelings nor satisfy my own, if I did not notice the qualities and character of one who has held, and richly deserved, your attachment. As he was for a number of years your minister, and often addressed you from the place in which I now stand, I need say little to

convince you of his ability as a defender of the truth as it is in Jesus. Sound sense and practical wisdom were the characteristics of his discourses. Without parade or ostentation, he "spoke forth the words of truth and soberness." The Church to which he belonged had his undivided love, and whatever he believed *ser* due, that he never hesitated to claim; and while this congregation has lost in him a friend, to whom they are deeply indebted for faithful exertions and sound instructions, the Church at large may well mourn the departure of one, to whose abilities and usefulness she cannot be insensible. As an experienced instructor of the young, he has contributed largely towards qualifying many for the sacred office, and no small number of those who are now engaged in clerical duties have been his pupils, as well in theology as in literature and science.

"Geneva College, in whose service he has closed his days, and in whose interest he has felt the liveliest solicitude, has lost an able professor, to whom she is indebted not only for untiring assiduity in the discharge of duty, but in a great measure for her foundation as a college, in consequence of the zeal, ability, and faithfulness with which he advanced the academy from which she sprang.

"In his daily intercourse, his conduct was marked by unvarying integrity, and a candour which never allowed him either to disguise or conceal his views where it was proper to explain them.

"Those who knew him most intimately, had the highest opinion of his worth; and they will always associate with his name, ideas of honesty and frankness. Few men have sustained with more perfect justice, a character for prudence and precision in all the affairs of common dealing—in uniformity of deportment and consistency of action. In these respects, to say nothing of his well known faith and virtue as a Christian, he is to you, young men,\* who have been his pupils, the deserving object of your constant imitation. In the several relations of life he has left an example that should not be forgotten. These aged parents,† bowed with sorrow by the blow, bear witness that he was a dutiful and tender son. Those who claimed him by the name of brother, held him worthy of their love. Children, whom he loved, and taught, and counselled, will not soon forget the obligations they have to reverse his memory; and that widowed one,‡ who is denied the melancholy pleasure of attend-

\* A number of the present and former students of Geneva College were present.

† The father and mother of the doctor, though very infirm, were able to attend the funeral.

‡ Mrs. M'Donald could not leave home, on account of a sick child.

ing these solemnities, will not fail to testify, in sighs, and tears, and hours of loneliness, the faithfulness with which the conjugal vow was kept.

'People of this congregation, you have known him not only as a pastor, but as a friend and neighbour. As an evidence of his regard for you, you can point to that grave, which at his own request is committed to your protection. There is, my brethren, a most solemn consideration connected with the duties of this painful hour, and I lament that no reverend brother could be here to relieve me in them. Have you, who have heard the preaching of this departed servant of the altar, and joined him in the services of the Church—you who have been admitted by him into covenant with your God, who have received at his hands the symbols of your Redeemer's sacrifice for sin—have you duly improved his instructions, kept the vows which through his agency have been imposed upon you? Are your hearts, and lives, and tempers, such as to justify a strong and lively hope that you are to meet him in the resurrection of the just? Ponder this question well; and may the grace of God help you to its devout improvement.'

#### COL. BARCLAY.

Died at his house in Greenwich-street, in this city, on the morning of the 21st of April last, in the 77th year of his age, Col. THOMAS BARCLAY, a sincere Christian and a consistent Churchman—beloved and respected, and now lamented by all who knew him. In relation to the death of this excellent man, the following obituary notice appeared in the Post of the 22d of April:—

"When a good man dies, a public notice of his character is proper as a tribute of respect to his memory, as a small consolation to bereaved relatives, and as an example to the rising generation.

"The lamented death of Colonel Barclay justly calls forth these observations from one who knew him well, and who feels it a duty and a privilege to make them.

"Colonel Barclay was an accomplished gentleman, a native of this city. He served in the British army during the revolutionary war, and was distinguished for prudence, activity, bravery, and every martial quality: his humanity, generosity, and respect for those placed under his protection by the chances of war, are gratefully remembered by many. After the revolution, he retired with his family to Nova-Scotia, and there soon became very conspicuous at the bar. During the late war between Great-Britain and France, he organized, and was made adjutant-general of the militia of that province.

He was for many years speaker of the provincial parliament, and at the same time his majesty's commissioner for settling the boundary-line between the state of Maine and the province of New-Brunswick. When that commission terminated, he was, in 1799, appointed British consul-general to the Eastern States, which situation he filled in a manner that did honour to his abilities and his feelings, until the late war, after which he was again appointed commissioner on the part of Great-Britain, for extending the eastern boundary-line westward; and since the termination of that duty, he has lived among us, an exemplary citizen, conspicuous for piety, charity, honesty, and liberality. As an husband, parent, master, and friend—as a subject and a citizen, he had no superior. When, by this brief notice, it is seen how much may be accomplished in our allotted time, let us all determine 'to go and do likewise.'

We feel it our duty, and we are certain the motive will be appreciated by the readers of the Journal, to copy from the Albion of the 1st of May, the following further notice of this good man:—

"It became our painful duty last week, to announce the death of the much lamented Colonel Barclay. By the kind assistance of a friend, we have been enabled to collect the following details of his eventful life.

"Col. Thomas Barclay, son of the late Rev. Henry Barclay, D. D.\* rector of Trinity church, New-York, was born in this city on the 12th Oct. 1753: his early education was superintended by his excellent and revered parent; and he subsequently passed through, and took his degrees in, Columbia [King's] College—when he commenced the study of the law under the late Governor Jay. At the commencement of the American revolution, he entered the British army under Sir William Howe, as a captain in the loyal American regiment; and in 1777, as a reward for his zeal, experience, and officer-like conduct, he was promoted to a majority by Sir Henry Clinton; and from that period till 1783, he continued in a course of active and arduous military service in various situations, in which he frequently distinguished himself, and for which he received the most honourable testimonials from the first officers in his majesty's service. Owing to his loyalty and attachment to the royal cause, his estate in New-York was confiscated, and at the peace he was obliged, with his family, to seek refuge

\* Dr. Barclay was the second rector of Trinity church in this city, having succeeded the Rev. William Vesey, the first rector, in 1746, and died in 1764. During his ministry, St. George's chapel (now church) was built, and St. Paul's chapel commenced.—Ed. C. J.

in the colony of Nova-Scotia, where he practised law, and was several years speaker of the provincial parliament—at the same time his talents as a military man were again put in requisition, for the purpose of organizing the militia of the province, as adjutant-general.

"When his royal highness the late Duke of Kent arrived as commander-in-chief in Nova-Scotia, Colonel Barclay had the honour of being immediately admitted into his royal highness's confidence and friendship, which continued till the death of that excellent and lamented prince. Colonel Barclay's civil services, under his majesty's secretary for foreign affairs, commenced in 1796, and continued (without intermission) in various highly responsible situations till within two years of his death. In 1796 he was appointed commissioner for carrying into effect the treaty of amity, commerce, and navigation, (signed at London on November 19, 1794,) between his majesty and the United States of America; which he executed to the satisfaction and approbation of his majesty's government. At the termination of this commission, in 1799, Col. Barclay received his majesty's commission as consul-general for the Northern and Eastern States of America, (vice Sir John Temple,) which situation he held, with the approbation of his government, with honour and credit to himself, and with the respect and esteem of the community, till the commencement of hostilities in the late war between Great-Britain and the United States. Colonel Barclay then went to England, but soon returned with an appointment as commissary for the care and exchange of prisoners of war, in which situation he was acknowledged by the American government; but he did not continue to fulfil his duties long, as the American government ordered him into the interior, when he immediately demanded his passports and returned to England. When the two countries were restored to peace, in 1815, Colonel Barclay again came out to New-York, with an appointment as his majesty's commissioner under the 4th and 5th articles of the treaty of Ghent, which appointment he held till April, 1828, when the commission was dissolved, in consequence of his not agreeing with the American commissioner. Colonel Barclay frequently had the honour and satisfaction of receiving his late majesty's approbation of his conduct, conveyed to him through Lord Grenville and the Marquis of Londonderry; he also had the honour of receiving the approbation of his present majesty, through Lord Dudley, who, when he informed Colonel Bar-

clay of the termination of his commission, said—"In making this communication to you, I have much satisfaction in conveying to you his majesty's approbation of the zeal and intelligence which you have displayed in the execution of the duties which have devolved upon you under this commission. I have also to acquaint you, his majesty has been pleased to signify his intention of granting you a pension of twelve hundred pounds per annum, to commence from the date of the termination of your salary." Colonel Barclay was a man of extraordinary and unceasing habits of industry and application: his hour of rising in winter and summer was before five o'clock, and he has been heard to say, the sun had not seen him in bed for forty years. In private life his character was so estimable, that we could not do justice to his merits were we to attempt to describe them. He was a sincere and devout Christian, and a firm supporter of the tenets of the Church of England, of which he became a communicant in early life; and it may be truly said of him in the emphatical language of Scripture, 'He never turned his face from any poor man.'

#### General Sunday School Union—Postponement.

The trustees of the General Protestant Episcopal Theological Seminary having, at their stated triennial meeting, held at Philadelphia on the 5th of August last, appointed the fourth Tuesday in July as the time of holding their annual meeting, heretofore held in June, the executive committee of the board of managers of the General Protestant Episcopal Sunday School Union, have directed the secretary to give notice, that the next annual meeting of the board, to have been held on the 24th of June, will take place on the 29th day of July, at St. Paul's chapel, in the city of New-York. The annual report of the executive committee will be presented at this meeting, and a discourse delivered by the Rev. William H. De Lancry, D. D., or in case of his inability to be present, by the Rev. George W. Doane, appointed his substitute.

By order.

JOHN V. VAN INGEN,  
Secretary, Gen. Prot. Epis. S. S. Union.

#### Calendar for July, 1830.

- 4 Fourth Sunday after Trinity.
- 11 Fifth Sunday after Trinity.
- 18 Sixth Sunday after Trinity.
- 25 Seventh Sunday after Trinity. St. James.

#### Ecclesiastical Meeting in July, 1830.

- 30 Commencement of the Theological Seminary.

To Correspondents.—A. W. N. "on Clerical Learning," and I. L. E. "on the Bible Society Cause," having been received too late for the present number, will be inserted in our next.

THE  
**CHRISTIAN JOURNAL,**  
AND  
LITERARY REGISTER.

No. 7.]

JULY, 1830.

[VOL. XIV.]

*For the Christian Journal.*

**SERMONS OF THE LATE REV. ORIN CLARK, D. D., RECTOR OF TRINITY CHURCH, GENEVA.**

*Sermon II.—Christ our Wisdom, &c.*

1 Cor. chap. i. verse 30.—“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

JESUS CHRIST, and him crucified, is the ever-fruitful theme of St. Paul's discourses, upon which he always dwells with emphasis and delight, and to which the thoughts of the believer can never be turned without both comfort and edification: for, something to humble our pride, to deepen our contrition, to quicken our diligence, to awaken our gratitude, or to animate our faith, hope, and love, will be presented by every view, however frequent, which can be taken of his character as exhibited in the wonderful business of our salvation. In the verses preceding the text, St. Paul had cast a hasty glance at the state of the heathen world, and, from the wretched ignorance, folly, and misery, which, in respect to spiritual things, even the politest and most enlightened part of it exhibited after all the efforts of learning and philosophy, justly deduces the inference, that human wisdom is insufficient to discover the will or character of God, or the way in which he will be served by his creatures, or appeased for their offences; that, much as the vain boasters of it affected to despise the Gospel as a system fraught with weakness and folly, it had achieved what all their strength and sagacity had laboured for in vain—had exhibited the character of the Divine Being in

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a light which commanded the assent of reason, and shown how he could be just and still justify the guilty; that, in short, mortifying as it must be to pride, all the pretensions and trophies of human wisdom must be prostrated at the foot of the Cross. Thence proceeding to illustrate the sovereignty of God, in appointing the redemption of man through so wonderful a scheme, that of Christ crucified, which removes from all flesh every ground for glorying in his presence, he goes on to enforce the idea, by stating the several offices which Christ, as our Mediator, is appointed to perform for us—“who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

Let us attend to each of these particulars. In the first place, Christ Jesus is made unto us wisdom. How and in what sense? He is our wisdom, in that he brought life and immortality to light through his blessed Gospel—in that he exhibits himself in it, the way, the truth, and the life—in that he displayed, by his doctrines, his life, and his death, what none unacquainted with his Gospel ever knew—displayed the will, the character, and perfections of God—the homage and service he demands of his creatures—the infinitely momentous fact, that he will be reconciled to the offender, and the terms on which this favour is to be obtained. These things, which enter into all our hopes, and the knowledge of which must constitute the basis of all rational happiness, the world by wisdom could never ascertain. No; it is to revelation entirely that we owe all our knowledge concerning them.

But Christ Jesus is made unto us

wisdom in another, and, I may add, a higher sense. Through the operation of his Spirit, he opens the eyes of our understandings, and imparts to the mind a spiritual discernment. We know, though pride may restrain the confession, that, with his word before us, we are often fools, in respect to spiritual things; and though surrounded by the splendours of this heavenly light, are constantly liable to walk in darkness.

None, indeed, of common capacity, can read this word, and not in general understand its grammatical import. But this is not enough to make us wise unto salvation: this is not enough to lead us from the paths of error and death. We must enter into its spirit, and apprehend the moral bearings of its communications. We must not only apprehend the terms in which the obligations it imposes, the evils it denounces, the blessings it promises, and the doctrines it teaches, are described, but must have such a sensibility to them as shall reach all the moral powers of the soul, and constrain us to fulfil the first, to avoid the second, to desire and seek with unwearied diligence after the third, and to exhibit, by our constant practice, the influence of the last. Yet we know that we may read and understand the letter of the divine word without any such sensibility; that the mind may perceive, even with wonderful clearness, and still the conscience and heart, to which it is equally addressed, be entirely insensible.

The mind, for instance, as soon as it is heard, perceives the meaning, and assents to the truth of the declaration, that it is our first and most important duty to love and serve the Lord our God. We readily apprehend, too, so far as mere mental perception is concerned, what is intended by the frequent representations of Scripture, that sin is an evil of tremendous malignity and magnitude, and will most assuredly provoke His most terrible indignation. Nobody of common sense can read and fall into any misapprehensions about these things. How does it happen, then, that so many seem, judging from their conduct, totally ignorant of them—pay no regard to the obligation of

the one, and feel no concern to avoid the fearful miseries denounced against the other? The reason is, that they have no moral perception or spiritual discernment. The veil of corruption conceals from them, as it respects themselves, the guilt and consequent danger of sin. Owing to the same cause, their obligation to the duty is unfelt. In this blind state, as it respects spiritual things, are we all brethren by nature. Christ Jesus comes to redeem us from it, and, by giving us his Holy Spirit to remove the veil of corruption from our hearts, and quicken our conscience to a discernment of our duty, our guilt, and our misery—of the justice of our condemnation, and of the necessity of our flying to Him with humble faith and penitence, as our only refuge—is made unto us, in the highest sense, *wisdom*.

Brethren, let us remember, that if he is not made unto us wisdom in this sense—if his Holy Spirit is not sent into our hearts, to convince us of sin, of righteousness and judgment, and lead us to discern and love the wondrous truths of his law, and to guide our feet in the path of duty—vain is all the wisdom and knowledge we may derive from his word; nay, that we had this blessed light, and still walked in darkness, shall be our greatest crime on the great day of account, and will justly call for our condemnation to caverns of deeper darkness in the regions of perdition.

Again: Christ Jesus is made unto us righteousness, or justification. Through his obedience and sacrifice—which are counted to us, on our serving him by faith—our offences are remitted, our guilt absolved, and we are admitted again to the favour of God, and the hope of eternal blessedness in his kingdom. This is what is meant by his being made unto us righteousness. And we need reflect upon our nature and condition but a moment, to see that in no view was his mediation more necessary and important. We may sometimes, perhaps, in the pride of our hearts, attempt to persuade ourselves that we can demand acquittal at the tribunal of God—nay, eternal reward, at his hands, on the ground of

our own righteousness. But this phantom is soon dissipated, when we bring our conduct before the bar of our own conscience, and compare it with the rules of righteousness which are sanctioned no less by reason than the divine authority. We then see that we are guilty creatures; that, in innumerable instances, we have failed, and are unable to come up to these holy rules—nay, that the whole tenor of our life is at variance with them; of course, that we stand condemned in the sight of God. How, then, are we to avert his displeasure, or ward off the angry sentence of condemnation? We cannot plead that it is not just; and how shall God violate his justice? We may talk of mercy, but how shall his authority be vindicated and his broken law honoured? Our offences against it we cannot undo. We may lament them; we may obey in future; but this cannot cancel past guilt; and for God to grant an unconditional pardon, would be an absolute surrender of the claims of his justice, a prostration of his authority, an abdication, I had almost said, of his throne, inviting to perpetual offence and rebellion.

In the eye of reason, therefore, there is no way for the remission of our guilt—no means by which its just award can be escaped. From this, then, you behold the necessity and importance of Christ's being made unto us righteousness. Through this wonderful scheme, by which his merits are counted to us, God mercifully remits our offences, and at the same time maintains the dignity and honour of his government: and surely it need not be added, that if we have any title to reward, any sure and certain hope of everlasting happiness, it must necessarily, even if we were sinless in the sight of God, be derived from the same source.

What reason then, brethren, must you see for gratitude, when you reflect upon the ground of your justification and hope—when you consider that your Redeemer has not only taught you the way, but has laid the foundation of your peace and reconciliation with God, in his obedience and death. But remember, his goodness in this unspeakable mystery may avail you no

thing. Remember, that his righteousness, in order to be counted to you, must be apprehended by a humble and sincere faith—a faith which works by love, purifies the heart, and leads you to adorn his doctrine with all holy conversation and godliness. To trust to his righteousness, and “call him Lord, Lord,” without this evidence of devotion to him, is to repose in the arms of fatal delusion, and incur the fearful sentence, “Depart from me, ye workers of iniquity.”

But again: Christ Jesus is made unto us righteousness, in that he recovers the soul, through the operation of his Holy Spirit, from the power and corruption of sin, and restores it to a state of righteousness, or holiness. This, however, is more properly included in the third particular, which is, that he is made unto us sanctification. The meaning of this is, not that what he has done for us is to stand instead of our sanctification, but that the principle by which we are made holy is from him; and to satisfy us of this, to satisfy us at least that we have no power to become so ourselves without the help of his grace, it can certainly need no proof: yet of the necessity of our being renewed and sanctified in all the faculties of our souls, we are taught not less by the perfections of God and the nature of the happiness which the Gospel promises, than by the express words of it.

To effect this work, therefore, in our souls, and thus prepare us to enjoy the benefits of his labours and sufferings, he purchased for us, and gives to all who will receive him, his Holy Spirit; and vain, brethren, is every hope of being justified and finally accepted through the righteousness of Christ Jesus, unless we receive and permit this holy Agent to renew and sanctify us—nay, unless we invite his assistance, and diligently co-operate with him in this important work. That indolence which induces us to sit down in our sins, trusting that they will be remitted through his merits, and that we shall, whenever it is his pleasure, be delivered from their power, is sure to ruin the soul that indulges it. He is already made unto us sanctification.



as far as he will or can be, till we meet what he has done by our own endeavours—till we seek to avail ourselves of the means he offers us. He has redeemed us from the thralldom of ignorance and doubt; he has turned away the sword of justice, and engaged God to be propitious; and now, through the sanctifying influences of his Spirit offered in the appointments of the Gospel, enables us to attain that principle of holiness which is essential to the enjoyment of the blessings of his salvation. Hence it is said, in the last place, that he is made unto us redemption; that is, he not only gives to the soul a new holy principle, but redeems us, if we will be redeemed, by the power of his Spirit, from the dominion of those lusts and corruptions which hurry it into captivity to sin and death, and places it under the guidance and control of its higher faculties. And I repeat, there can be no occasion to show the necessity of this aid, in order to our gaining the victory over them: for we constantly feel, and must feel, that all our struggles with them, made in dependance upon our own strength, are utterly vain. They do, and will, notwithstanding, retain the mastery; and, what is worse, are provoked, by every effort to resist their tyranny, to rivet their chains more closely.

Shall we then remain in this servitude, or go to Christ for deliverance? We cannot—if we go in sincerity, and in the way he has appointed—in the way of his ordinances—we cannot go to him in vain. Perseverance in our application to him will insure success to them, and enable us to testify, from happy experience, that he is made unto us wisdom, and righteousness, and sanctification, and redemption.

Brethren, have we any such evidence of the doctrine asserted? Have we ever applied in earnest, and with seriousness, to Christ Jesus, that he would become unto us wisdom, and righteousness, and sanctification, and redemption? Have we been assiduous and persevering in our applications? and have we made them in the way in which he has directed them to be made? We have read his word, and learned from it, that we are under the

government of an Almighty Being, who is holy, just, and good; that he formed us for a future life; that we are destined, in that life, either to eternal happiness or eternal misery, according to the deeds done here in the body. But have the momentous discoveries made any impression upon our hearts? Do we perceive and feel the interest which we have in them, and the fearful consequences of unmindfulness of them? and have we been led to see our obligations to this holy Being? We have learned from his word, that his wrath is revealed from heaven against all unrighteousness of men; that all have sinned, and exposed themselves to this wrath; that no man living can be justified on the ground of his own righteousness. But have we been led to see what, in consequence, was our own situation, and thence to exert ourselves to be delivered from it through the righteousness of the Redeemer apprehended by humble faith? Have we, in fact, availed ourselves of this method of reconciliation, so that we can say, with undoubting yet humble confidence, that he is the Lord our righteousness? We have read in his word, and learnt from consulting our own bosoms, that our nature is corrupt in all its powers, faculties, and affections: but have we ever perceived and felt the misery and danger of being in such a state? Have we, in consequence, felt the necessity of our nature's being redeemed from its corruptions, and sanctified wholly in every part? and has the influence of this feeling been such as to lead us to seek, by every means which he has appointed, the aids of his Spirit, to effect for us this sanctification and redemption?

Brethren, it can never be too soon to make these inquiries; and never more proper than at this season, when we are preparing to celebrate the great mystery of our Redeemer's incarnation.\* If we cannot answer them in the affirmative, we are yet insensible to his mercy in visiting us, yet have no part nor lot in the matter, and may, notwithstanding, perish in our sins. Oh! can we remain unconcerned in

\* Preached in the season of Advent.

this situation? Let us consider what must be its termination. Let us consider, if continued in, where a few more years may find us—Ah! before the bar of our offended Maker, dumb with guilt and trembling in despair, ready to be plunged into that dreary gulf, where the worm dieth not, and the fire is not quenched.

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*For the Christian Journal.*

*Clerical Learning.*

Messrs. EDITORS,

Most cordially do I unite in the sentiment expressed in the following sentence of an Editorial Notice, in the Philadelphia Recorder, of the Rev. Dr. De Lancey's sermon at the opening of the late Pennsylvania convention:—

"If ever the Church required well educated ministers, they are demanded in our day; and few churches in Christendom can less afford to dispense with literary qualifications than our own."

I would that the sentiment were repeated, and re-repeated, in every press exercising an influence upon the opinions and operations of our communion, until the current of public sentiment would carry its effects into every measure connected with preparation for our ministry, and the increase of its numbers. What can a half educated man do, which a well qualified one cannot do at least as advantageously? And what an immense benefit is often sacrificed, and what a fearful advantage given to the bold and plausible pretences of heresy and infidelity, when the advocate for the truth is unable to sift their claims to superior science and learning, and expose their fallacy? Grant that for many pastoral duties, in many places, clergymen of inferior acquirements may be competent. Still there are no places, especially in this inquiring country, where inquiry seeks gratification from any quarter, and where that gratification is industriously extended from the most mischievous quarters, in which occasionally, and often at the most interesting crises in religious concerns, the advocate of the

truth is not worse than useless, and does not inflict positive and serious injury on the Gospel, if not prepared to draw from a mind well stored with general and theological science, the means of refuting and exposing error. If the ranks of our ministry were sufficiently full, and their means of subsistence sufficiently ample, to have some confined to the humbler parochial services, and others set as labourers in more extensive spheres, and as watchmen and defenders of the several posts on the walls of Zion, armed at all points to meet her adversaries, there might be reason in the argument that humbler attainments are all that are ordinarily needed. Not unfrequently, however, a single minister of our communion stands alone in a large district of country. He is brought in contact with statesmen, physicians, and lawyers, of superior attainments. Should not his professional respectability be, as far as possible, secured? Will not his ministerial success be seriously impaired, if, in his person, his office is exposed to light esteem? He has to labour, perhaps, in the very same field in which the cause of schism is promoted under all the advantages which literary and theological talent and reputation can give its advocate; or in which the subtle criticisms of heresy pass, for want of exposure, for sound learning, and appropriate to themselves the influence which that only should command; or in which the shallow pretences of infidelity to superior science and philosophy, are suffered to go unexposed, and therefore to succeed in their gross impositions, because he is unprepared to expose them.

These are not imaginary cases. They exist, and exist to the sore prejudice of the cause of Christ and His Church, and to the awful injury of the souls of men, of their hopes here, and of their prospects for hereafter. With emphasis I would repeat the language of the Recorder: "*If ever the Church required well educated ministers, they are demanded in our day; and few churches in Christendom can less afford to dispense with literary qualifications than our own.*"

From her halls of extensive science, and her cells of deep and patient learning, Rome is sending her emissaries among us. The control of a very large proportion of our higher literary institutions, and the command of resources, which hardly seem to have an end, directed to furnishing young men with the means of literary and theological study, are powerful engines plied by a body of fellow Christians far exceeding us in number; but in whose doctrines, principles of ecclesiastical order, and mode of religious operations, every well informed Churchman sees strong reasons for an effort on our part, in a Christian spirit, indeed, but with zeal and efficiency, to establish a counter-acting influence. Heresy is exhausting the resources of learned criticism; and infidelity is making desperate efforts for the credit of monopolizing the lights of reason and philosophy. This is no time for us to be indifferent. This is no time for us to be sending half-trained men into the field. Nor need we. Let the highest authorities of our Church see this matter in its true light. Let examining presbyters, and the clerical members of the standing committees, enter deeply into sound views of their awful responsibility, and of the temporal and eternal consequences of their official acts. Let young men anticipate the ministry in that full contemplation of its real character, obligations, duties, and ends, which will lead them rather to cling to every moment, and avail themselves of every grade, of provided preparation, than to be willing to lose any. Let thus a sound and well regulated, as well as conscientious, common sentiment of all immediately concerned in this momentous subject, be brought to bear upon it; and the only admissible plea for a departure from the wholesome provisions of the Church—the student's want of the means of support—would be removed. The means exist, and by proper efforts, the means would be provided, for carrying every candidate for orders through a full course of preparation. Columbia College, in this city, offers, as appears by a late advertisement

of the president,\* facilities for the gratuitous education of meritorious young men, in its extensive and unsurpassed, if equalled, course of literary and scientific study, with a special reference to young men intended for the ministry. Most of the other colleges in the country, it is believed, hold out similar privileges. The Protestant Episcopal Public School, in this city, provides for the gratuitous preparation for college of no small number of lads. In the General Theological Seminary of our Church, the best theological course in the country may be pursued, at no expense for tuition, apartments, or the use of its ample library, and at as moderate a rate of personal expenses as can any where be found.† With such facilities, the expense of enabling every candidate, destitute of the means, to go through a full course of literary and theological preparation for the ministry, would be but a trifling burden upon the members of the Church. Let them, for the love they bear to Christ and His religion, come forward, and furnish with promptness the means of having every minister of our altar, an "able" minister; every soldier in the service of the Church militant, well armed to contend with the adversary; every labourer in the field of the Gospel, well furnished for his work. I am truly glad to have reason to hope that there will not be much farther delay in an united effort in this diocese, to carry into effect the resolution of its convention of 1828, and the canon of that of 1829, on the subject of education for the ministry.

One word to young men preparing for the ministry, from one who has long taken a deep and active interest in their welfare. Preparation for the ministry is a work to which it is difficult to see any termination of its own. The oldest faithful and conscientious clergyman sees yet much useful study to be pursued by him. When, however, it is practically considered, some

\* Copied on the cover of the Christian Journal.—Ed. C. J.

† One hundred dollars per annum is, it is believed, sufficient to cover a student's expenses for board, washing, fuel, and light.

bounds must be set at which a candidate may, with a good conscience, suppose himself to have done his duty, and to be ready to enter into the field. Now it is obvious that to submit this to individual judgment, is to incur great risk of a partial and selfish decision. *The authority of the Church* is alone competent to decide the point. What does that declare to be the mark at which her candidates should aim, and from which nothing but extraordinary circumstances should excuse them? Before answering the question, let me observe that that authority could not have meant a dispensation from its ordinary requisitions to flow from the *present exigencies of our Church*; for these it must, of course, be supposed to have had in view, when it laid down its general rule and measure on the subject; but only from extraordinary circumstances in *special* cases, sufficiently *urgent* to justify a departure from a generally wholesome rule. What, now, does the authority of the Church declare to be the mark at which her candidates should aim, and from which nothing but the peculiar urgency of individual cases should justify exemption? The answer is to be found in three items:—

1. A college education, or an equivalent as it respects the advantageous prosecution of a course of theology.
2. Three years' continuance as candidates for orders.
3. The course of study pursued in the General Theological Seminary.

These solemn decisions of the highest authorities of the Church determine their view of the grade of preparation for the ministry, on the attainment of which a young man may safely conclude that he has done—all that would be eminently useful—yet all that duty enjoins. And it were much to be desired that our candidates for orders should all be so solemnly impressed with the magnitude and extent of the obligations, duties, and responsibilities, of the holy ministry, that far from wishing to hasten their entrance upon them, they would submit, with the greatest reluctance, to any imperious necessity for stop-

ping short of the due preparation for them, thus sanctioned by an authority which the just influence of truly Christian principles must lead them to respect. All considerations urging to premature entrance on the ministry, having regard to personal advantage, ought to be most seriously weighed, as endangering the admission of motives very foreign from those which should, in so momentous a concern, govern a true disciple of Jesus. Of all views springing out of the general state of the Church, her authorities have decided in establishing the above mentioned rule and measure of preparation. A regard to mere present and local claims should be qualified by the *known fact* that an intended provision for them often proves ineffectual with respect to them, and seriously injurious to the great general and permanent interests of the Church. In short, I can conceive of scarcely any reason, except the want of support, and a few rare instances arising out of very peculiar domestic relations, that ought to justify a young man in entering upon the ministry before he has done *all* that the wisdom of the Church has provided to be done, to fit him for the momentous undertaking. After all, he should approach the sacred ranks with fear and trembling. And whatever obstacles poverty may oppose to the full accomplishment of his term of trial and preparation, should be, as they may be, removed by the liberality of the Church.

A. W. N.

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For the Christian Journal.

#### The Bible Society Cause.

Messrs. EDITORS,

A LATE number of the Philadelphia Recorder, in eulogizing a speech, by the Rev. Professor Rutledge, at the meeting of the Philadelphia Bible Society, says, "the remarks made by Mr. R. were listened to with very peculiar satisfaction by us Episcopalians who are upholders of the *Bible Society cause*." Now this is an improvement upon the heretofore common phrase of *the Bible cause*, which has been unjustly represented as a

viding point among the members of our Church. No correct and Christian view of the subject will justify the designation of any class of Episcopalians as favourable to the Bible cause, in contradistinction to their brethren. The expression, however, "*Bible Society cause*," though better, is not yet quite fair. To Bible Societies none object. But many do most conscientiously object to any religious societies which have a tendency to keep out of view the principles of church union, on which, it has been divinely ordained, all the objects of religion should be promoted. Therefore such Bible societies as shut out all regard for this divinely appointed mode of spreading the Gospel, as well as all similar societies for religious purposes, are not approved by many Episcopalians. They are not unfavourable to Bible societies, but to *amalgamating societies*, whatever be their object, from which, in pursuit of religious purposes, the Church of Christ, which He established for those purposes, is, by law, or custom, or understanding, excluded, as furnishing the principle of union, and the rule of operation. Let one step more, then, be made, in reforming unjust modes of speech, and the *promiscuous Bible Society cause* be, in fairness, stated as the ground of difference.

I. L. E.

*For the Christian Journal.*

### *The Bishop-elect of Maryland.*

THE election of a bishop is an event of deep interest to the members and friends of the Church at large. So great a share of responsibility in the management of the concerns of religion, in the promotion of the welfare of the Church, in maintaining and advancing the cause of truth, and in labouring for the glory of God, and the spiritual and eternal good of men, devolves on the members of the Episcopal order, that every true friend of the Church looks with anxiety to the choice made to supply vacancies that may occur therein. Such a vacancy was caused in the Episcopate of Maryland by the lamented death, nearly three years since, of the Right

Rev. Bishop Kemp. Ever since his decease, the supply of the vacancy has been a subject of anxious consideration to the large and respectable diocese immediately concerned, and of deep solicitude to our Church generally. In two several conventions of that diocese, efforts were put forth to make a choice. The views of its members, however, could not be brought to sufficient agreement on either of the two respectable clergymen who were held up as candidates. The suspense thus produced, and the wishes and views of the advocates of the respective candidates, of course, interested much feeling, and occasioned much anxiety, on either side. It is gratifying, however, to know that no great share of publicity was given to the operation of these feelings, however intensely experienced within the diocese; and thus the Church was spared the grief and humiliation of public and even personal controversy to which similar circumstances have sometimes led. For this every good Christian should cherish sentiments of gratitude towards the brethren who have not suffered their conflicting views to run out into such lamentable abuse; or rather to that God of grace, by the restraining and sanctifying influences of whose Spirit, only, so happy a result could have been produced. Nor less the debt of gratitude due to the same Giver of all good, the merciful Protector and Guardian of His Church, for the issue to which this interesting crisis in the affairs of our sister diocese, and of the Church at large, has, by his Providence, been brought. The present writer undoubtedly had his preference between the two gentlemen who, for a long time, divided the views and efforts of the Church in Maryland. It was a decided preference, grounded, as he sincerely believed, upon a correct knowledge of the character and qualifications of the individual to whom it pointed, and upon an enlightened view of its bearing on the best interests of religion and the Church. Most cordially, however, does he rejoice in the happy unanimity of the recent convention in the election of another, the Rev.

WILLIAM M. STONE, one of the oldest and best of the clergy of that diocese. The friends of primitive piety, and primitive orthodoxy, will have reason to thank God for the accession to our House of Bishops of the truly respectable and estimable man who has thus, by the unanimous voice of his clerical and lay brethren, been called from the modest retirement in which, for nearly thirty years, he has devoted himself to the faithful discharge of the pastoral duties, to preside over the destinies of their large and important diocese. In the devotion to this great trust of his many and efficient qualifications for the office, he will doubtless find that support and co-operation of which the unanimity of the convention is an earnest and a pledge. He will, also, have raised in his behalf the fervent prayers of the many friends of Zion, who will rejoice in the elevation of one so well fitted to advance the respectability and influence of the Episcopacy; and of one, too, in whom the highest branch of our supreme ecclesiastical council will gain a most valuable accession to those sound Church principles which hitherto have been so much blessed to the best interests of religion in our land.

N. L. R.

For the Christian Journal.

#### Clerical Courtesy.

Messrs. Editors,

ON reading the article headed "*Bible Classes*," in "*the Family Visiter*," noticed by your correspondent "L—C—," in your last number, I intended to have asked of the editor of the *Visiter* the favour of inserting a few remarks on one point noticed in the article. Upon reflection, however, as the point was one involving considerations of a more general nature than might, perhaps, be consistent with the particular sphere of influence designed for the *Visiter*, I determined to ask the same favour of you. The point to which I allude is embraced in the following extract from the article:—"Our number" (the Bible class spoken of) "consists

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not merely of our congregation, but also of those of other congregations."

Now I must beg permission, Messrs. Editors, to speak freely on this subject, and ask credit for not being actuated by the least shade of unkind feeling, or of personal allusion. I take exception to the fact stated in the above extract, on principle.

Our churches are indeed open to all; and people both *may* and *will* wait on the ministrations of whom they please. However, therefore, the affectionate feelings of a faithful pastor may be wounded by seeing his people stray off to avoid him, or to gratify a preference for others, he has no resource, except in that better and purer state of religious feeling, on their part, which will lead them to choose, and permanently unite themselves to, a parish in which they think their spiritual privileges and benefits will be the greatest; or else to reciprocate their proper pastor's fidelity, and not maintain a mere formal connexion with one parish, while their preferences and attachments are elsewhere. And provided a clergyman uses no means to sanction or encourage the members of other parishes in withdrawing from the services of their own pastors, the mere circumstance of their consulting fashion, or taste, or caprice, or whatever it may be, in his favour, involves him in no unkindness or impropriety towards his brethren. But in reference to clergymen themselves, that is a most happy provision of our Church\* which prohibits any clergyman from officiating, without express permission, within the parochial cure of another. The provision is founded in human nature, in the principles of the social compact, and in the indispensable requirements of good order, and harmonious and friendly feelings. The principle of the canon, however, to every honourable and correctly thinking mind, goes far beyond its mere letter. It embraces the broad general position, that every pastor is the best judge of the spiritual necessities of his people, and the proper mode of administering to them; and

\* Canon 33d, Gen. Convention, 1809.

that, therefore, no brother clergyman should interfere, even—I will go so far as to say—in compliance with his people's wishes. The people are free to choose their pastor; and when chosen, he is entitled, while the connexion lasts, to their confidence and fidelity; and no clergyman ought, by word or deed, to insinuate that there is something left undone in a brother's pastoral care of his flock, which he is to supply. In a course of many years' observation of the labours of the pastors of this city, within their respective parochial bounds, I have admired the influence of the operation of the above mentioned extended view of the principles of the canon, in the feeling of honourable confidence, of brotherly regard, and of harmonious co-operation, which it engendered among them. Nor can it be, for a moment, doubted, that this was vastly more favourable to the diffusion of efficient spiritual good among the people, than professional interferences could possibly have been. Let me, too, in candour, say, that I have found strong corroboration of my views on this subject, when rarely—thank God! very rarely—I have seen the effect of different principles, to the sacrifice of personal and official dignity, to the suspicion of dishonourable views in a brother, and to the engendering of the most unkind and unchristian feelings. Then I have seen the sorest wounds inflicted on the Christian cause, and on the clerical character.

Now, Messrs. Editors, let me not be mistaken. I have no doubt whatever, that precisely these views are entertained by those interested in the Bible class, the union in which of members of other congregations besides that to which it belongs, has led to these remarks. They have not seen the mode in which that class is organized, in the light of a violation of the above mentioned extended principle of canonical requisition. Sincerely, however, differing, in this point, from them, and believing the principle on which they act, however unexceptionable in its present immediate operation, to be of very dangerous consequence in its legitimate and probable ultimate effects, and to be hostile to

good feeling, Christian harmony, and the dignity and true efficiency of the ministry, I must be allowed, as a member of the Church, deeply solicitous for her welfare, and with all deference to the judgments of others, to say, that however the attendance of any who choose upon his *public* ministration, is beyond a clergyman's control, and therefore beyond the perview of the canon, yet his meeting for more private pastoral services, enrolling as members of classes, and enlisting in special personal exercises, those who belong to other parishes, besides a host of practical evils that may attend an extensive imitation of it, is hardly consistent with the legitimate bearing, and wholesome intent, of the canon. I judge no man. Let no man be offended. I only express an individual opinion. If others think another view of the subject borne out by a just construction of the canon, due reflection on general principles, and a full appreciation of consequences, they have, of course, a right to their opinion, and to acting upon it.

B. T. D.

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For the Christian Journal.

Convention of Georgia.

ON Monday, the 19th of April, 1830, the eighth annual convention of the diocese of Georgia was held in St. Paul's church, Augusta. Divine service was conducted by the Rev. T. S. W. Mott, rector of Christ church, St. Simon's Island; the convention sermon having been preached the preceding day, by the Rev. Edward Neufville, rector of Christ church, Savannah. The Rev. T. S. W. Mott was chosen president, and Edward F. Campbell secretary. The Rev. Benj. C. Cutler, rector of Christ church, Quincy, Massachusetts, and Judge Buel, of Troy, New-York, being at that time in Augusta, were invited to the sittings of the convention.—The Rev. Hugh Smith, the Rev. E. Neufville, the Rev. T. S. W. Mott, and Dr. J. B. Read, Dr. T. I. Wray, and Edward F. Campbell, were elected the standing committee.—The Rev. Hugh Smith, the Rev. Edward Neufville, George B. Jones,

Dr. J. B. Read, E. F. Campbell, and G. M'Laughlin, were elected delegates to the General Convention.—Parochial reports received from three parishes, give an aggregate of 52 baptisms, two of which were adults, 13 marriages, 187 communicants, and 26 funerals.

The report of the Rev. E. Neufville, rector of Christ church, Savannah, states, that,

"At a fair for missionary purposes, held in December last, the sum of \$ 634 88 was realized. Upon the whole, the rector has cause to be thankful for the continued flourishing condition of this church, and to rejoice in its prosperity."

The report of the Rev. Hugh Smith, rector of St. Paul's church, Augusta, is too gratifying to be omitted ;—

"The rector of this parish is happy to have it in his power to give an encouraging statement of its condition. Its financial concerns have been relieved from embarrassment; the number of pew-holders and of attendants has considerably increased; there has been some increase of seriousness and of attention to religious concerns. The Sunday school continues about in its usual state: its library has been increased during the past year. The Female Missionary Association of this parish, by a spirited effort, realized the sum of twelve hundred dollars for missionary purposes. Encouraged by the thought that his 'labour has not been wholly in vain in the Lord,' the rector trusts that the prospect before him will animate him to new exertions, and would pray for the blessing of Him who alone can bring them to good effect."

From the report of the Rev. T. S. W. Mott, rector of Christ church, St. Simon's Island, we extract the following :—

"With the continuance of some pecuniary aid from the Society for the general Advancement of Christianity in Georgia, this church may now be considered on a permanent footing. In June last, our vestry ordered a new survey of the lands granted some time since by the state legislature, which proved to be more extensive and valuable than had been supposed, and have since been leased for a period of ten years, at the rate of \$ 250 per annum.

"Since my residence on this island, I have occasionally visited the adjacent counties of Wayne and Glynn, for the purpose of preaching, baptizing, visiting the sick, &c. as my services were required; but never, excepting on one occasion, permitting such excursions to interfere with my duties at home. Though, to most, the

services were entirely new, I have usually found them on such occasions well attended, and well received. Could a suitable person be found, one who with the character of an able clergyman could unite the office of an instructor of youth, I have no doubt a very respectable parish might soon be established in Waynesville, Wayne county, where I preached last year to a very attentive and numerous congregation."

The clerical members of the last convention made a report, in which they state, that

"Although they had failed to redeem their pledge, then given, to provide two missionaries for the destitute parts of this diocese, prior to the present time, they have nevertheless used their best endeavours for this purpose, and were not without the hope of speedy success."

The next annual convention is to be held in Christ church, St. Simon's Island, on the second Monday after Easter Monday, 1831.

The sermon, preached by the Rev. Mr. Neufville at this convention, is attached to the journal. Some notice may probably be hereafter taken of it.

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*For the Christian Journal.*

### *Domestic and Foreign Missionary Society.*

AT the late annual meeting of the board of directors, there were present two bishops, and twenty clerical and six lay directors. We present the following extracts from the printed proceedings :—

"The report of the executive committee was called for, which having been read, on motion of the Right Rev. Bishop Hobart—

"*Resolved*, That this board, without expressing an opinion as to the expediency of extending the sphere of the foreign operations of the society, direct the executive committee to publish such parts of the report just presented, as they may deem advisable.

"The report of the Right Rev. Bishop Brownell to the board, concerning his tour to the south and west, as a missionary agent of the board, was then read; whereupon, on motion of Bishop Hobart—

"*Resolved*, That this board has heard with high interest the report of the extensive, arduous, and valuable journey of the Right Rev. Bishop Brownell; and are deeply impressed with the spiritual worth



of the immense population which is filling the valley of the Mississippi, and which make a powerful appeal to the sympathy and beneficence of the friends of the Church.

*"Resolved,* That the report of the Right Rev. Bishop Brownell be referred to the executive committee, to publish such parts thereof in the next Missionary Paper, as they may deem expedient.

"The report of the treasurer, with the statement of the auditor that it had been examined and found correct, was then read, from which it appeared that the amount received since the 11th of May, 1829, is \$10,827 32, and that the amount of cash now in the treasury is \$6,186 72."

"The board proceeded to the appointment of the executive committee, and other officers, for the ensuing year, when the following gentlemen were unanimously elected, viz.

"The executive committee for the year commencing May, 1830:—The Rev. Drs. Kemper and Montgomery, the Rev. Messrs. Boyd and Van Pelt, and P. H. Nicklin, Charles Wheeler, Dr. C. Morris, and Lewis R. Ashhurst; the Rev. B. B. Smith, and the Rev. F. L. Hawks, secretaries, and ex officio members of the executive committee; Charles N. Bancker, auditor, and ex officio member of the executive committee; Jacob Lex, treasurer, and ex officio member of the executive committee; John Read and Charles N. Bancker, trustees of the permanent fund."

*Extracts from the "Third Annual Report of the Executive Committee to the Board of Directors:—"*

"As far as the experience of this committee has gone, its confidence has every month been increased, that Episcopalians need only to be informed of the degradation and ignorance, the moral wretchedness and peril, to alleviate which this society has been called into existence; and to have their hearts appealed to by the all-powerful motives of Christian truth and charity; and most promptly will they take their stand in the foremost rank of those who are giving and suffering for the Redeemer's sake."

*"Kentucky.*

"Since the last meeting of the board, a field of usefulness has been opened to the society in the diocese of Kentucky. This is one of the beneficial results of the late mission of the zealous bishop of Connecticut. The friends of the Church in that young and interesting diocese, are struggling with difficulties which give to them a strong claim upon our help. Among our most liberal benefactors are to be found some of the laymen of Kentucky.

Upon application made to the society for aid in supporting a missionary employed by the Diocesan Missionary Society of that state, your committee did not hesitate to extend such aid as it could. By the ninth article of the constitution, the appointment of the missionary rests with the diocesan society; and an appointment having been made by that body, of the Rev. Mr. Freeman as missionary at Maysville and Washington, the executive committee resolved that Mr. Freeman should be allowed \$250 out of our treasury. Another most important station in this diocese, which your committee have deemed deserving of aid at our hands, is Columbus. If the society in Kentucky should succeed in procuring a missionary for that important station, your committee would deem it a duty to make an appropriation in his behalf. It will be recollected, that, by the ninth article, a missionary employed by a diocesan society is required to furnish the executive committee with copies of his reports.

*"Tennessee.*

"The connexion of the Rev. Mr. Davis with the society, as a missionary in Tennessee, terminated on the 16th of November last, (the close of his third year); his name has accordingly been stricken from your list of missionaries.

"Recently, however, application has been renewed to your committee, through the lamented bishop of North-Carolina, who, at the time of his decease, had the provisional charge of the diocese of Tennessee, in behalf of the Rev. G. Weller, the late secretary of this society, soliciting the continuance of the missionary stipend heretofore allowed to the clergyman officiating in Nashville. Accordingly, on the 17th of March, \$250 were appropriated to that church, for the current year. For the cheering accounts from this field of labour, we beg leave to refer to the minutes of the domestic mission committee.

*"Alabama.*

"For many months subsequent to the decease of your lamented and very valuable missionary, the Rev. Wm. H. Judd, on the 7th of August last, the flourishing station at Tuscaloosa remained unsupplied. Some time in February last, it was visited by the Rev. Mr. Muller, but no arrangements have yet been made for its permanent supply. Very few of your southern stations have stronger claims upon your fostering care. Tuscaloosa seems destined to rise in importance, not less on account of its being the seat of government of a young and vigorous state, than from the circumstance that it is the seat of one of the best endowed and most promising universities in that whole region of country.

"The last information from Tuscaloosa represents the parish to be in a flourishing condition, notwithstanding the great loss they had sustained in the death of their esteemed missionary; and states that the vestry have made arrangements for the entire completion of the church edifice. Nothing appears to be wanting to the complete success of this mission, but a zealous and well educated missionary, who will identify all his earthly prospects with its rising interests.

*"Florida.*

"Tallahassee, the oldest, and in the opinion of the committee, confirmed by the report of the Right Rev. Bishop *Brownell*, the most interesting and important of your three stations in this territory, has, unhappily, been deprived of the labours of a clergyman, since the death of your very exemplary missionary, the Rev. H. N. Gray, on the 5th of August last. Efforts are now making to induce the Rev. Mr. Fox, of Louisiana, to engage in your service, and to repair immediately to this languishing station. Its wants will be the special care of the domestic committee, whose feelings are deeply interested in its behalf. Should the Rev. Mr. Fox decline this service, there is some reason to hope that the Rev. Mr. Rogers, who has offered to fill some of your southern stations, may be induced to accept of this.

"Pensacola has furnished a field of labour to your faithful and deserving missionary, the Rev. Mr. Hutchins, during the past winter. At one time your committee were led to doubt, whether a more promising field might not be selected for Mr. Hutchins, and he was requested to inform the committee of his views, in relation to the expediency of the society's continuing to occupy Pensacola as a missionary station. Indeed, so weighty were the discouragements felt by Mr. Hutchins, that he had resolved to retire from the service of the society in that place. Subsequent events, however, have led the committee to believe that brighter prospects are dawning upon us, with reference to all our Florida missions, and by unanimous vote of the committee, Mr. Hutchins has been requested to continue his labours. The committee have communicated to Mr. Hutchins the grounds on which they build their hopes of enlarged usefulness at Pensacola, and we cannot but hope that he will consent to remain there. Should he decline, however, your committee will feel it a duty to offer to his acceptance some other station, and would deeply regret the loss of his services to the society. Since the above was written, your committee have learnt, with deep regret, that Mr. Hutchins will resign his station at the end of his year.

"St. Augustine will probably long re-

main an important missionary station, were it only, by your benevolence, to supply to the sick who repair thither, the consolations ministered by the services of the Church, and the kind and soothing attentions of a faithful pastor, and to secure to the many who leave their remains there, the last offices of religion. Great efforts were made, during the last summer, to give stability to our first missionary movements in this rising territory, by procuring a building fund, to be expended, under the general direction of your committee and the immediate eyes of your missionaries upon the spot, in the erection of plain but substantial church edifices. The zeal manifested in the city of New-York, in behalf of this noble object, is worthy of all praise. A sum, as appears by the treasurer's account, exceeding \$1500, has been collected for this purpose, of which more than \$1200 have been realized in the various congregations in that city. Most scrupulous attention will be paid by your committee to the best possible appropriation of this fund, agreeably to the intention of its benevolent and zealous donors.

*"Delaware.*

"The executive committee deem it a necessary part of their report to state, that although no missionary employed in the diocese of Delaware is at present receiving aid from our treasury, yet the Missionary Society of that diocese, together with the standing committee of the same, having applied to this society for its help, under the ninth article of the amended constitution, and money having been paid into our treasury by the Missionary Society of Delaware, the executive committee deem the diocese of Delaware (under the existing arrangement) as part of their field of labour, and will gladly render such aid as the state of their finances will from time to time allow. The committee would remark, that they cannot but feel gratified in having the organized dioceses of Kentucky, Tennessee, and Delaware, opened to their operations; and your committee beg leave respectfully to suggest, that many of our younger dioceses might advantageously seek the co-operation of this society.

*"Michigan.*

"The important station of St. Paul's church, Detroit, which, under your fostering care and the judicious and faithful ministrations of your missionary, the Rev. Mr. Cadle, from very weak beginnings, had, in the course of a few years, grown to no inconsiderable strength, has, since May last, been suffering grievously for want of regular ministrations. Great exertions have been made, both by the vestry of St. Paul's church and by your committee, to obtain the services of a suitable

missionary; but with so little success, that, in November last, the burden of this important business was mainly thrown upon the vestry, by the passage of a resolution by your committee, that \$250 a year should be allowed to the person they might call for their rector, provided the like sum were raised by the parish, and provided, also, their rector should submit to your committee the testimonials required of their missionaries. Very recently your committee has been informed that the vestry has given a call to the Rev. Mr. Bury, late of St. Paul's church, Albany, New-York. As yet, they are ignorant whether the call has been accepted. It is stated in one of the periodicals of the Church, that Mr. Bury has accepted the call.

*"Green-Bay.*

"The board, at their meeting in August last, were informed of the opening measures of their committee, in reference to renewing the mission at Green-Bay, which, for a season, they had been reluctantly compelled to suspend. Not far from that time, the Rev. Mr. Cadle, your long-tryed and faithful missionary at Detroit, arrived at the scene of his present labours, and immediately set himself seriously at work, to make large and permanent arrangements for an extensive missionary establishment, for the benefit of a number of Menominee Indians and half-breeds, resident in the neighbourhood of Green-Bay and Fox-River. The objects of this mission, embracing the education of Indian children, and, as far as practicable, the improvement and civilization of their parents and other elders, as well as some degree of ministerial attention to the spiritual wants of the white residents, are so numerous and important, and have already led to so great a variety of preparatory movements, that a distinct view of the whole can be obtained only by statements relative to each subordinate department.

*"Missionary Family.*—The conductors of these operations, besides the Rev. Mr. Cadle, who has the supervision and control of the whole, are, Mr. Ellis and wife, farmer and housekeeper; Mr. Sydham, teacher; and Miss Cadle, employed in teaching the female part of the school.

*"Services among White Residents.*—Conceiving himself, by his instructions, fully authorized, the Rev. Mr. Cadle, in November last, accepted the rectorship of Christ church, Menomineeville, and devotes part of every Lord's day to the small, but interesting congregation, which at present assembles in a school-house, but who are making arrangements to erect a new little church in the course of the present season. An affecting appeal from the vestry of this little flock in the wilderness, soliciting the aid of more favour-

ed Episcopalians upon the Atlantic borders, is before the public, and has received the cordial approbation of your committee. Already have a Sunday school of 39 scholars, and a small Bible class, been opened for the benefit of the younger part of the flock, by the seal of your indefatigable missionary. Another vestry has been regularly organized about three miles distant from the seat of your mission, and some hope is entertained of the erection of a small church there also. Indeed, so much appears to be doing among the white population alone, that your committee are of opinion, that the departure of your missionary from his present promising field of labour, would, were it only on their account, be an event deeply to be deplored.

*"Present State of the Missionary School.*

—By the last report of your missionary, under date of 1st of March, it appears that the number of boarders in the missionary family is at present eight. Besides these, there are twenty-two day scholars, of which sixteen are of Indian extraction.

*"Mission and School House.*—The board are aware that the present establishment at Green-Bay is accommodated in hired premises, the term of lease for which expires the present month. Arrangements, however, were made, early in the fall, for breaking ground upon the section of land granted by the United States' department for Indian affairs, for the purposes of your mission, with the hope and expectation that a well would be dug, and the cellar and foundations of the mission-house and school-room completed, before the setting in of winter. Your missionary proceeded also, on the 1st of February last, to conclude contracts for the erection and completion of the main buildings during the early part of the present season. Meantime, however, but not until the well was dug, and these contracts absolutely concluded, your committee were informed that the claim of Mr. James Porlier to the tract of land assigned by the department of Indian affairs to your committee, for the purposes of this mission, was before congress. Ignorant of what might be the final result of Mr. Porlier's application, your committee deemed it best to suspend for a short time the work of building; and such measures have been resorted to, as seemed likely to bring matters to a satisfactory conclusion, and relieve the society from the embarrassments occasioned by Mr. Porlier's adverse claim.

"Your committee know not how to close their notice of this important and very interesting mission, without alluding to a plan of their missionary to visit neighbouring settlements of Indians, for the express purpose of preaching to them the words of life. This plan, and the very

commendable feelings of your missionary in connexion with it, are unfolded in the following extract of a letter from him, under date of January 4th:—

‘There is another course of proceeding to which my wishes strongly incline, if it can be pursued without detriment to the prosperity of the school. It consists in my occasional visits to the villages of the Menominees, for the sole purpose of preaching among them the unsearchable riches of Christ. The benefiting the native tribes rests on the education of children; but when I consider that so many of the foregoing tribe are brought into close contact with such as profess and call themselves Christians; when I reflect upon the opportunity which a few short absences would furnish for announcing to this people, sitting in darkness and in the shadow of death, the good tidings of great joy; when I think that some individuals might thus, through the divine blessing, become impressed by evangelical truth, and be delivered from the powers of darkness; I feel anxious “to do the work of an evangelist,” however feeble might be my performance. For a missionary, it appears to me, should not only be willing to teach those who may voluntarily seek religious instruction, but should himself seek diligently the lost and scattered; should go out among the heathen, and compel them, by the simplicity of the truth as it is in Jesus, and by the earnest persuasions of charity, to flee for refuge to the mercy and merits of God their Saviour.’

“By the last quarterly report of your missionary, it appears that he has been able to gratify the desire of his heart, in paying a visit to the principal station of the Menominee Indians, and of preaching to them through an interpreter. Some very interesting notices of this visit will be laid before you in the next Missionary Paper.

*“Mission of the Right Rev. Bishop Brownell.*

“From its first institution this society has contemplated, with the deepest sympathy, the utter destitution of thousands of families of our people, scattered over the wide and fertile regions of the west, or collected in flourishing villages upon its countless and magnificent water-courses. For Christian people, in a land called Christian, to live for years destitute of Christian privileges, and to rear their children where the voice of public prayer is seldom or never heard, and where the benediction of the ministers of the sanctuary is seldom pronounced, even over the grave of the lamented dead, is shocking to all our better feelings. But for sons of the Church, to whom her precious services are endeared by many sacred recollections, and by whom her ministry is

so highly prized, never to join in her solemn litanies—never to hear from the lips of her authorized ministers the overtures of Gospel mercy, or, either for themselves or children, to enjoy at their hands the sacred rites and institutions which their fathers honoured—involves ideas of utter spiritual desolation, over which pious ministers and devout parents have wept with the deepest anguish.

“Still, sympathy for brethren of our household, suffering under these most insupportable of all privations, has been by no means general; for the knowledge of these facts, until recently, has been extremely partial. The offer of the zealous bishop of Connecticut to visit and explore these destitute regions, was welcomed, therefore, by the board, at their last meeting, with marked satisfaction. Within the brief space of six months, they are again assembled to receive the deeply affecting, and, in many respects, highly encouraging report, of their distinguished missionary agent. The beneficial results of this mission, in bringing the more favoured portions of our Church familiarly and intimately acquainted with the extreme spiritual destitution of their southern and western brethren, will, we doubt not, be seen in the bestowment upon them of the blessings of missionaries and ministers sent forth to alleviate that destitution, and in the reflex blessing to ourselves, of arousing and fostering a spirit of missions, the outpouring of whose beneficence will be to us far the most precious and desirable of these results.

“The bishop of Connecticut, accompanied by the Rev. Mr. Richmond, of New-York, left Philadelphia, for Pittsburg and the valley of the Ohio and Mississippi, on the 11th of November. He visited parts of Ohio, Kentucky, Louisiana, Mississippi, Georgia, South-Carolina, and other of the Atlantic states, and, after an absence of four months, arrived again in Philadelphia on the 9th of March, having traversed an extent of country of at least six thousand miles, three hundred of which he travelled on horseback, and after performing Episcopal functions where never a prelate of our Church had before been welcomed. For the results of his investigations, and a more full account, both of the ministrations he performed, and of the most important points of missionary labour which fell under his observation, your committee are constrained to refer you to his report, which is about to be printed for the information of the friends of this institution.

*“Africa.*

“Impressed, as your committee are, with the belief that no portion of the human race can assert a stronger claim upon the sympathies of Christian people in this

country, than the depraved and benighted tribes, removed at no great distance from the western coast of Africa, and anxious, therefore, to impress first upon that shore the traces of their earliest missionary exertions, they have been looking abroad with the deepest solicitude to find labourers for that field. But since the death of your missionary, the Rev. Mr. Oson, cut off by the visitation of God, on the very eve of his intended visit of mercy to the land of his fathers, your committee has looked in vain for some person of similar views, to supply his loss. It appears to them truly providential, however, that, at the very moment your treasury is so far replenished as to inspire your committee with confidence in enlarging the sphere of their operations, they have been officially informed by our valued coadjutor, the African Mission School, of the fitness, and probable readiness, of three very promising coloured persons from the school, to proceed to Liberia in the fall, under your benevolent auspices, for the purpose of commencing a missionary establishment, either within the limits of the colony itself, or somewhere in its immediate vicinity. The best instructed of these three persons is *Edward Jones*, a graduate of Amherst College, and a scholar of no mean attainments, in all those studies upon which our canons require that he should be examined before admission to holy orders in August next. He has also made some progress in the Hebrew language and the cognate dialects, particularly the Arabic, for the express purpose of being the better prepared to labour among those tribes of Pagan or semi-Mahometan Africans, somewhat interior from the colony, who speak a dialect approaching the Arabic, and some of whom are taught the language in its written and classical purity.

"*Augustus V. Caesar*, who has also been at the African Mission School nearly a year, and is represented as possessing excellent qualifications for usefulness among the colonists at Liberia, will be prepared to receive holy orders in the autumn, and holds himself in readiness to become your missionary.

"A third, from the same interesting institution, *William Johnson*, will, about the same time, be prepared to engage in your service as schoolmaster or catechist.

"Had the wisdom and forecast of your committee been put to their utmost stretch, in preparing beforehand, for the occupancy of an extensive and promising missionary establishment in Africa, they could by no means have anticipated a happier adjustment of means and instruments for commencing the work. We have in hand funds sufficient to inspire confidence in determining at once to embark in the enterprise. We are assured of an extent of interest and zeal in behalf of this spe-

cial mission, which precludes the possibility of questioning whether it will be promptly sustained. And we have before us the application of three descendants of the African race, remarkably well qualified, as far as human prudence can discern, to sustain the various departments of our infant establishment. One is not only willing, but desirous to embrace the first opportunity of fixing himself in the midst of his countrymen who have never yet heard the glad tidings of salvation. Another is ready to minister to his brethren who have gone out as emigrants, and to grow in his ministerial strength with some of their infant settlements. And a third holds himself prepared to become his coadjutor in the important work of instructing the children.

"These animating facts are laid before you, under a strong persuasion that the friends of this mission, bitterly tried and disappointed as they have heretofore been, need something to reanimate their zeal; and with the hope that wise and enlarged efforts will be put forth immediately, to render the fund for the outfit and support of this mission, fully adequate to meet all the expenses which this establishment, upon the most effective scale, will be likely to incur. Your friends must maturely consider at how great cost three missionaries must be sent abroad to the same infant station at one time; and how deep will be the sense of responsibility on the part of your committee, in endeavouring to impart strength and stability to this distant and expensive station."

(To be continued in our next.)

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For the Christian Journal.

### *Suspended Canopies.*

IN the hope that it may operate as a warning, the present writer begs leave to state the fact, that in two churches in this city, in which the pulpit canopies were suspended from the ceiling, they have *suddenly fallen*. Providentially, however, the accident occurred, in both cases, when the pulpit was not occupied. Otherwise, *immediate death* would, in all human probability, have been the consequence. LET NOT SIMILAR ACCIDENTS BE RISKED.

J. D. K.

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For the Christian Journal.

### *St. Peter's Church, Perth-Amboy.*

A VERY pleasing and useful application of the sacred connexion, known in our creed as "the communion of

saints," which subsists between the members of Christ's Church, in all places, and all ages, is the interest which each portion feels in the condition and progress of every other. We have just seen two sermons by the Rev. James Chapman, rector of St. Peter's church, Perth-Amboy, New-Jersey, containing a very interesting view of the history of that venerable church. Although just published, they were preached in June, 1825, "shortly after the erection of a marble tablet in the east wall of the church, in memory of the first benefactors of the same."\*

We extract the statistical portions of the two discourses.

"The documents from which this history is to be drawn are scanty; and many particulars which we would be gratified to know, are not to be ascertained by any means within the power of him who now addresses you. The early history of this church can be found, as far as it is known, only in the records of the incorporated Society for the Propagation of the Gospel in Foreign Parts, instituted in England in the reign of William the Third, in the year of our Lord 1701, and in the records of the vestry of this church.

"The society now named may be regarded as the first missionary society formed by members of the Protestant Church. It commenced its operations under favourable auspices, and has proved the means of conveying the glorious light of truth in the pure Gospel of Christ, to many people and nations who were sitting in darkness, and perishing for lack of knowledge. In

consent of operations with the other great society in England, for the promoting of Christian Knowledge, formed shortly afterwards, it has been made the blessed instrument of founding many of our churches in this western world, and of promoting the truth and practice of the Gospel in almost every region of the world. These two eminent societies ought to be regarded as the first Bible, Prayer Book, and Tract Societies in the Protestant world, as they were the first that engaged in these charitable works; and have been active, for more than a century, in these labours of Christian charity now carried to so great an extent by people of all denominations in the religious world.

"Some attempts were made to establish a church in this town, before the benefactors whose names are, in your view, manifested the great zeal and liberality to which this church chiefly owes its foundation, and its support to the present time. The records of the Society for Propagating the Gospel state, that before their incorporation, some clergymen occasionally passing through this place, performed divine service and administered the sacraments.\* To this statement no date is annexed. The same records, without giving any date, mention that 'at last, several of the proprietaries of the eastern division of New-Jersey, requested Bishop Compton to send them a minister.' This prelate was the bishop of London, and a man that was zealous for the extension of the Gospel. Accordingly, 'the Rev. Mr. Edward Perthuck was sent. Upon his arrival at Perth-Amboy, the council of proprietaries set apart one of the houses (which had been formerly built at the charge of the general proprietaries) for the peculiar service and worship of God, according to the laws of England. This house, by a number of good people, was soon pewed and fitted up for the intended religious use, and Mr. Perthuck performed divine service here. According to tradition, the building mentioned in this record, stood near the ferry over the river Rariton; but

\* "Copy of the inscription on the tablet.

#### THIS TABLET

Is designed to express the gratitude of the Congregation of St. Peter's Church in this city, to the Benefactors of the said Church

whose names follow:

GEORGE WILLOCKS,

who died in 1729;

MARGARET WILLOCKS,

his wife,

who died in 1722;

THOMAS GORDON,

who died April 28, 1722;

and

JOHN HARRISON.

*They loved the habitation of God's house, and the place where his honour dwelleth.*

Erected A. D. 1825."

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\* "Humphreys' Account, pages 195 and 196.

in what year it was set apart for a house of worship cannot be ascertained, unless we may suppose that the stone found inserted in the east wall of this church, bearing the date of 1683, was taken from the first building appropriated to religious worship, and placed in the present building, to be a record of the first foundation of the church in this town. There is no document known to show how long Mr. Perthuck continued to officiate here, or how long the house referred to was used as a place of worship.

"A few years after the society in England had begun its operations, they sent Mr. Brook as a missionary to several places in this part of New-Jersey, and he officiated frequently in this town. He was an industrious and acceptable minister, and excited so much zeal for the cause in which he was engaged, that the people here began to prepare, in the year 1705, materials to build a stone church. But this purpose failed, in consequence, it may be presumed, of the death of Mr. Brook, who was removed from the labours of his ministry in the year 1707. It is stated that he was very much lamented by the people in all the places in which he discharged the arduous duties of a missionary, and that they spoke of him, several years after his death, as their 'worthy and never-to-be-forgotten pastor, whose labours afforded them universal satisfaction.'

"The loss of this worthy missionary, thus endeared to them among whom he laboured in the Lord, was not soon supplied. The people were destitute of a minister for two or three years, until the arrival of the Rev. Mr. Vaughan as a missionary to St. John's church in Elizabeth-Town, one of the seven places formerly supplied by the attendance of the lamented Mr. Brook. As the congregation had become large and important in that town, the presence of a minister was necessary there the greater part of the time. But notwithstanding that Mr. Vaughan had much to do in that station, he extended his exertions to other places, and among the rest, it is stated that 'he frequently visited this place, and was very useful and acceptable to the people.' As the

inhabitants of this town could have only the occasional ministrations of Mr. Vaughan, they procured the Rev. Mr. Thomas Haliday as a missionary resident among them, who commenced his ministry here about the year 1711, and extended his labours to the town of Piscataway, in which he had so much success as to excite a design among the people of that place to build a church. It is uncertain how long he occupied the station of missionary in this town, but, from the minutes of the vestry, it appears that his conduct was so unbecoming his sacred profession, that, by desire of the vestry, he was removed at the end of the year 1718, or at the beginning of the next year.

"Immediately after the removal of Mr. Haliday, the congregation in Amboy ~~was again~~ supplied by Mr. Vaughan, who attended here once in each month. The vestry have recorded their sentiments respecting this pious and zealous missionary, by calling him 'one whose doctrine and demeanour had been suitable to his holy calling.' The same testimony, with additional encomiums, was given to his character by the people in Elizabeth-Town, who had the greatest portion of his valuable ministrations.

"A charter, bearing date July 30, 1718, was given by George the First to the Episcopal inhabitants of this town, in which William Eier and John Barclay were appointed the first church-wardens; and Thomas Gordon, John Rudyard, Robert King, and John Stevens, the first vestrymen. In this charter, license was granted to erect a church in this town, accept donations, and to hold and enjoy the immunities and privileges which were granted to other places on similar occasions.

"Thus the way was prepared for the security of the property in land and houses which piously and charitably disposed individuals were ready to give for the purpose of building a church and providing for the support of its officiating minister. In the years 1718 and 1719, Thomas Gordon\* and George Willocks conveyed to the church a lot of ground containing two acres,

\* "At that time his majesty's attorney-general of the province of New-Jersey.

one acre for the purpose of erecting a church thereon and for a burial-ground, the other acre to be used for the increase of the income of the church. In a short time after this benefaction was made, namely, in the year 1721, the Rev. Mr. Vaughan reported to the society in England, that the church, in which we are now assembled, was built; and the minutes of its vestry, of the date of March 27, 1722, mention this building as finished, and dedicated to the memory of the apostle St. Peter, no name being given in the charter. In the month of June, 1719, Major John Harrison, to use the words of the Rev. Mr. Vaughan, gave twelve acres of land contiguous to the city, for a glebe for an Episcopal minister for ever.

"In a short time after these valuable donations were made by the friends of the Church, another was made by George Willocks, by the particular request of his wife Margaret Willocks, of the house in which they lived, and two acres of land thereto belonging, in the most pleasant and desirable part of the town, for the use of the Episcopal minister in this city for ever. This was, at the time, a very valuable gift, being estimated, according to the report of Mr. Vaughan to the society in England, as worth £400 sterling—a large sum at that period. Every minister who has enjoyed the benefit of this gift, has doubtless felt grateful to the memory of her whose zeal and pious liberality were manifested in so important a respect. Sweet is the remembrance of one who has so largely contributed to the support and comfort of every minister of the Church to whose interest she was so devoted—of one whom Mr. Vaughan entitled a pious and charitable gentlewoman; and of whom the vestry at the time, at their meeting on March 27, 1722, speak as 'the incomparably zealous, pious, and virtuous gentlewoman, Mrs. Margaret Willocks, lately deceased in this place.'

"It is recorded in the minutes of the vestry, that Mr. Willocks transferred the house and two acres of land to the vestry within two years after the decease of his wife, which transfer was made seven years before his own decease, in the year 1729.

"After the gift of the house for the residence of the minister for the time being, Mr. Willocks added, by his last will and testament, dated in January, 1728, the gift of the ferry over the Raritan river, and the large lot attached to the same, for the support of the minister of the church for ever.

"In addition to the names of Thomas Gordon, and George Willocks, and Margaret Willocks his wife, and John Harrison, Mr. Vaughan reported the name of John Barclay, as one who had contributed generously to build and support the church; but in what way he gave his assistance, cannot now be ascertained; but the public records do not show that he made any transfer of real estate, like the benefactors to whom, although they have been dead, three of them more than a century, and one of them almost that period of time, we are now indebted, under Providence, in a great degree, for the perpetuity and prosperity of this church, that has been favoured with a succession of members of the like zealous and liberal spirit with its founders and benefactors."

(To be continued in our next.)

For the Christian Journal.

#### REMINISCENCES—No. XXIV.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1723.

"THE society have complied with the repeated applications which they have received from several parishes and townships in his majesty's plantations for orthodox clergymen, by sending the persons following, viz. the Rev. Mr. John Holbrook to Salem, with a salary of £60, from whence they received the following pathetic address:

*'The humble Address of the Inhabitants of Salem, in West New-Jersey, and parts adjacent, members of the Church of England; to the Honourable Society for Propagation of the Gospel in Foreign Parts.*

*'VERY VENERABLE GENTLEMEN,*

*'A poor unhappy people, settled by*



God's providence, to procure, by laborious industry, a subsistence for our families, make bold to apply ourselves to God, through that very pious and charitable society, his happy instruments to dispense his blessings in these remote parts, that as his goodness has vouchsafed us a moderate support for our bodies, his Holy Spirit may influence you to provide us with spiritual food for our souls: in this case our indigence is excessive, and our destitution deplorable, having never been so blessed as to have a person settled among us to dispense the august ordinances of religion; insomuch that even the name of it is almost lost among us; the virtue and energy of it over men's lives almost expiring, we wot say forgotten, for that implies previous knowledge of it. But how should people know, having learned so little of God and his worship? And how can they learn without a teacher? Our condition is truly lamentable, and deserving Christian compassion. And to whom can we apply ourselves, but to that venerable corporation, whose zeal for the propagation of the Gospel of Jesus Christ has preserved so many in these colonies from irreligion, profaneness, and infidelity? We beseech you therefore, in the name of our common Lord and Master, and gracious Redeemer, and for the sake of the Gospel, (just ready to die among us,) to make us partakers of that bounty to these parts; and according to the motto engraven on your seal, *Transeuntes adjuvate nos (pene infideles.)* Be pleased to send us some reverend clergyman, according to your wisdom, who may inform our judgments by preaching to us the truths of the Gospel, and recover us all, aged and young, out of the miserable corruptions consequent to a gross ignorance of it; to whom we promise all encouragement according to our abilities, and all due respect and obedience to his office, instructions, and person. The Lord in mercy look upon us, and excite you, according to your wonted piety, to have a compassionate regard of our case; and we pray the great God to prosper all your pious undertakings, to promote his glory and the good of his Church, especially in

this destitute place of the pilgrimage of—your most dutiful, and obedient, humble servants, &c.'

"The four gentlemen following, having come over from New-England and Connecticut for Episcopal ordination, have been appointed to the churches hereafter named, viz. To the new church at Boston, in New-England, the Rev. Dr. Cutler, with a salary of sixty pounds—To Stratford, in Connecticut, the Rev. Mr. Samuel Johnson, with the like salary; (which church became vacant by the removal of the Rev. Mr. Pigot to Providence, in the colony of Rhode-Island, where the people have raised subscriptions to build a church, and where there is a prospect of a very numerous congregation)—To Bristol, in New-England, the Rev. Mr. John Usher, with the like salary, on the Rev. Mr. Orem's removal to New-York—the Rev. Mr. James Wetmore to be catechist at New-York, in the room of Mr. Elias Neau, and to be assistant to the Rev. Mr. Vesey, with a salary of fifty pounds. The Rev. Mr. Peter Stoupe has also been appointed missionary to New-Rochelle, with the like salary—The Rev. Mr. Ludlam missionary to St. James, Goose-Creek, in South-Carolina, and the Rev. Mr. Varnod missionary to St. George's, in the same province, with the salary of fifty pounds each—And a salary of ten pounds has been allowed to Mr. Robert Clarke, at Naragansett, in New-England, for teaching poor children to read, and instructing them in the Church catechism—As also fifteen pounds per annum to Mr. Thomas Huddleston, at New-York, in the room of his father, deceased, for instructing forty poor children in the Church catechism.

"Besides the settled salaries which the society have this year appointed to the several missionaries and schoolmasters abovementioned, they have been at a considerable expense in providing libraries for their missionaries, Common Prayer Books, and other books of devotion, to be distributed among such poor people and others as seem to be in the greatest want of them, and where they may probably have the best effect. And as there are

several vacant churches in the plantations, they have found it necessary to give gratuities to some of their missionaries and others, for the supply thereof;—as to the Rev. Messrs. Hesselius and Leidenius, two Swedish ministers, ten pounds each, for supplying the churches of Salem, in New-Jersey, and Apoquinomy, in Pennsylvania; and the Rev. Mr. Hesselius being lately ordered to return to his native country, after twelve years' service to the Church in America, thirty pounds have been given him towards his support here, and to enable him to transport himself and family to Sweden—To the Rev. Mr. Pouderous, a French minister at St. James, Santee, in South-Carolina, ten pounds—To the Rev. Mr. Barclay, late missionary at Albany, thirty pounds—For the sickness, funeral charges, &c. of the Rev. Mr. Brown, who came over from Connecticut for Episcopal orders, thirty-seven pounds sixteen shillings—And to the Rev. Mr. Bartow, for his service at New-Rochelle, ten pounds.

"Within the time aforementioned, the society have received from their several missionaries the following accounts of the state of their parishes, and the success which has attended them in the exercise of their ministerial function, viz.

"From the clergy of South-Carolina—That the Church in that province is in a flourishing condition, under the government of his excellency Francis Nicholson, esq., whose interest and good offices are always ready; who not only embraces all opportunities that offer, but seeks for occasions to promote the interest of religion, and of the society in particular.

"From the Rev. Mr. Guy, minister of St. Andrew's parish, in South-Carolina—That the state of his church is much the same as when he wrote last; that the number of communicants at Easter were 18; and that he hath baptized 10 children, and one adult negro man and negro woman; and has lately received into the church one Isaac Emanuel, after his having made a public and solemn renunciation of the Romish religion, which he had embraced, hav-

ing been baptized at Prague, in Germany, by a Romish priest.

"From the Rev. Mr. Pownall, minister of Christ church, South-Carolina—That he has baptized 10 children and one adult person; that he had 19 communicants on Easter-Day, and hopes the number will increase.

"From the Rev. Mr. Hasel, minister of St. Thomas, South-Carolina—That the number of his communicants are about 40; that his parish consists of about 100 families, including those of Orange quarter, about 70 of which profess themselves of the Church of England.

"From the Rev. Mr. Hunt, minister of St. John's, South-Carolina—That his parish consists of about 90 families, most of which are members of the Church of England; that he had about 30 communicants at Easter last; that he has baptized nine children; that he catechizes the children every Sunday, and has brought about a dozen of them to say the Church catechism, with Lewis's Exposition; and that a sober, sensible negro, who can read and comes to church, is a catechumen under probation for baptism, which he desires.

"From the Rev. Mr. Newnam, minister in North-Carolina—That since his last he has baptized 269 children, one woman, and three men, who gave a very good account of their faith; and two negroes, who could say the Creed, Lord's Prayer, and Ten Commandments, and gave good sureties for their further information: that he designs shortly for Bath county, where he is greatly wanted, there being, as he is informed, at least 300 children waiting his coming among them to be baptized.

"From the Rev. Mr. Becket, minister in Sussex county, in Pennsylvania—That he has baptized, since his last, 48, two whereof are mothers of several children each, one white servant, and two negro slaves; that the number of the communicants is about 20; that the number of those who are masters of families, and profess themselves members of the Church of England, are about 130, besides many single persons, servants, and negroes, that constantly attend divine service; and that, in general, there is a very great

reformation among his parishioners since his coming.

"From the Rev. Mr. Wayman, minister at Oxford, in Pennsylvania—That his congregation increases, and are inclinable to purchase a glebe, and place for the accommodation of a minister, Mrs. Mellows, a widow gentlewoman, having already given eighty pounds proclamation-money for that purpose.

From the clergy of Pennsylvania—That the churches at Newcastle, Chester, Oxford, and Sussex, in that province, are in a flourishing condition; and that the churches at Kent, Apoltonoway, and Radnor, are in very great want of missionaries; besides two other churches which have been lately built at some distance from Philadelphia.

"From the Rev. Mr. Skinner, minister at Amboy, in New-Jersey—That the people seem well disposed, and the congregation increases very considerably; that the congregation at Piscataqua also grows daily, where they are now building a church, and in all probability will be as numerous as any in those parts.

"From the Rev. Mr. Poyer, minister at Jamaica, on Long-Island, in the province of New-York—That the number of the communicants are betwixt 80 and 90; that he has baptized 45 children and seven adult persons.

"From the Rev. Mr. Thomas, minister at Hempstead, on Long-Island—That, within 18 months past, he has baptized at least 160, many of which were adult persons; and that he endeavours, as much as in him lies, to inculcate into the people a sense of the benefit and privilege of the sacraments, and finds them, in the main, convinced of the wholesomeness and necessity of those ordinances.

"From the Rev. Mr. Bartow, minister at Westchester—That they are repairing the church there with the voluntary contributions of the people, procured chiefly by the zeal and care of Mr. Forster, the schoolmaster there; that, in the year 1722, he baptized 21 persons, four whereof were adults, one a negro man.

"From the Rev. Mr. Jenney, minis-

ter of Rye—That his congregation is generally about 300, and seems to increase; that the number of his communicants is 25; that he has lately been at a new settlement near him in the woods, where he had good success, having baptized a whole family, parents and children; and he hears that more of them intend to make a confession of their faith, in order to baptism.

"From Mr. Charles Taylor, school-master at Staten-Island—That he taught last year 43 scholars, and instructed them in the Church catechism, with the Explanation thereof, and to join in the public worship; several of which he teaches without any consideration but the society's bounty; and upon that account he keeps a night school, for the instruction of negroes, and of such as cannot be spared from their work in the day-time.

"From Mr. Huddleston, school-master at New-York—That he teaches forty poor children recommended to him by the mayor of New-York; and that he has no other encouragement for that service but the annual allowance of the society; and that since the death of Mr. Neau, he teaches the negroes in the steeple of the church, every Sunday before sermon, and after sermon, at his own house.

"From the Rev. Mr. Pigot, minister of Stratford, in Connecticut—That the number of his communicants is 67; that he has baptized 21 infants and one adult person; that the people of Fairfield, Ripton, and Newton, are very desirous of a minister, many of them having conformed to the Church of England; that he has visited them several times, and administered both sacraments.

"From the Rev. Mr. Mossom, minister at Marblehead, in New-England—That the last year he baptized 32 infants and 14 adults, and received five into communion, and has reduced many from a disorderly, loose, to a more strict and regular behaviour; and by his instructing the youth in the principles of religion and the doctrines of the Church, he has gathered a large number of catechumens.

"From the Rev. Mr. Honeyman, minister at Newport, on Rhode-Island

—That within two years past he hath baptized 82, of which 19 were adults, three of them negroes, two Indians, and two mulattoes; that there are properly belonging to that church above 50 communicants that live in that place, exclusive of strangers; that the people growing two numerous for the church, and others offering to join them, if they could be accommodated with room, he proposed the building a new church, and has obtained near £1000 subscriptions for that purpose, though it is supposed the building will cost twice that money; that the materials are getting ready, and the workmen will begin upon them in the spring.

“From the Rev. Mr. Mac Sparran, minister at Naragansett—That he has baptized there, the last year, seven adult persons, one a mulatto woman, and six children; and at Bristol, three adults and 5 children—That the number of those who profess themselves of the Church of England is about 260; and that he has had three communicants in the last year, and has so far prevailed as to have several children, during lent season, come to church every Sunday, and publicly repeat the Church catechism; which they performed with such decency and distinctness, that the people are wonderfully enamoured with that method of training up children.”

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*Address, delivered by the Right Rev. Bishop BROWNELL, at the opening of the Annual Convention of the Diocese of Connecticut, June 2d, 1830.*

*My Brethren of the Clergy, and of the Laity,*

THE course of time has brought us to another of those periods, when we are accustomed to assemble together for mutual counsel and encouragement, and to devise such measures as, with the divine blessing, may conduce to the welfare and prosperity of our Zion. It is a season of much interest to ourselves and to the Church. We are naturally led to review the events of the past year, and to inquire what we have done to advance the cause of our divine Redeemer. We bring forward a record

of our labours, and a statement of the condition of those portions of the Church which constitute the sphere of our respective duties. It must lead us into an inquiry as to the fidelity with which we have discharged our trusts, and to a grateful recognition of the divine agency where our labours have been prospered. The lights which we bring together, serve to aid us in our counsels; and a sense of our own imperfections, which a review of the past cannot fail to inspire, must lead us to seek that divine direction and assistance, without which all our consultations are but vain, and all our labours useless.

Since our last annual meeting, I have had ample opportunities of witnessing the condition of the Church at large, as well as in our own particular diocese. The survey has been highly encouraging, and such as should animate our exertions in the cause of primitive truth and order. In the month of June last, I attended the examination, and the commencement, of our General Theological Seminary, established at New-York. This institution will have its salutary influence extended, and its permanency secured, by the munificent bequest of \$100,000, to be derived from the estate of the late Mr. Kohne, after the decease of his widow. It is greatly to be lamented that so few of our candidates for holy orders avail themselves of the advantages which this seminary presents. So far as they are deterred by considerations in regard to the expense, may we not hope that a remedy will soon be found in the beneficence of the friends of the Church?

In August last, I attended the meeting of the General Convention of our Church at Philadelphia. Its proceedings were highly interesting; and the report on the state of the Church presents such a view of the prosperity of the several dioceses as should call forth our thankfulness to the great Shepherd and Bishop of souls, who watches over them. The Right Rev. Dr. Meade was consecrated as assistant bishop of Virginia, and two new dioceses, Kentucky and Tennessee, were received into union with the Convention.

At the request of the Domestic and Foreign Missionary Society of our Church, I have made an extensive tour through those western and southern states of the Union, which are not under the jurisdiction of any bishop of our Church; for the purpose of performing such Episcopal offices as might be desired, to visit the missionary stations established by the society, and to take a general survey of the country, for the purpose of designating such other missionary stations as might be usefully established. A summary report of this visitation has been made to the board of directors of the society. It may suffice for the present occasion to state, that something more than one third of the past year has been devoted to this visitation; during which time, I have travelled nearly six thousand miles; preached, or assisted at divine service, 74 times; administered the sacrament of the Lord's supper on several occasions; baptized 22 children and 12 adults; administered the holy rite of confirmation, in seven parishes, to 142 persons; consecrated the churches at Lexington and Louisville, in Kentucky; at Natchez, Jefferson, and Woodville, in Mississippi; and at New-Orleans, in Louisiana. I also admitted the Rev. John C. Porter, of the diocese of Mississippi, to the holy order of priests. In the course of my visit to Louisiana and Alabama, I presided at conventions for the regular organization of the Church in those states. Preliminary measures were also taken, at these conventions, for uniting the churches of Mississippi, Louisiana, and Alabama, into a *South-western Diocese*. At the next meeting of the General Convention, it is probable that these measures may be so matured, as to open the way for the consecration of a resident bishop, to preside over the concerns of the Church in this interesting portion of our country. It is probable, too, that measures will soon be taken, by the dioceses of Kentucky and Tennessee, for the election and consecration of a bishop, whose administrations may be extended over the *north-western* portion of the Union. Such arrangements would open a wide region for the extension of the institu-

tions of our Church, and must prove highly auspicious to the cause of religion in the west.

It is with the most grateful recollections that I avail myself of this opportunity to acknowledge the cordiality and kindness with which I was everywhere received during my visitation. I could not but esteem myself happy in being regarded, by the scattered members of our communion in the west, as the messenger and voucher of the sympathies of their eastern brethren. It is my constant prayer to the great Head of the Church, that these sympathies may not be suffered to languish; that the religious intercourse which has been so favourably commenced between the east and the west, may be continued and enlarged, and that it may be abundantly blessed by the promotion of pure and undefiled religion in our own hearts, and in the dissemination of it among our distant brethren.

The various avocations devolving on me, after so long an absence, have rendered my visitations in this diocese, during the spring season, less extensive than I could have wished. In the course of the past year, however, about the usual number of parishes have been visited.

Many of these parishes have not required the performance of any of those offices which are now to be reported, pursuant to the provisions of the 45th canon of our Church.

Since the last annual convention, I have administered the holy rite of confirmation in the following parishes of this diocese; viz.—In Simsbury, to 4 persons; Meriden, 18; Middletown, 23; Norwich, 20; Salem, 26; Waterbury, 26; Watertown, 15; Woodbury, 10; Washington, 4; New-Preston, 12; New-Milford, 8; Kent, 5; Sharon, 14; Salisbury, 13; Milton, 8; Northfield, 6; Monroe, 9; Trumbull, 11; Pomfret 10—In all, to 242 persons.

The following ordinations have taken place during the past year; viz.—On the 3d of September, in St. John's church, Woodbury, I admitted the Rev. William Lucas to the holy order of priests; on the 5th of September, in

St. Andrew's church, New-Preston, I admitted the Rev. Harry Finch to the holy order of priests; and this day, I have admitted the Rev. Norman Pinney to the same holy office.

I have consecrated five churches since the last annual convention; viz. St. Andrew's church, Simsbury; Trinity church, Southington; Christ church, Norwich; St. Paul's chapel, New-Haven; and Christ church, Pomfret.—Three other churches are nearly ready for consecration, and arrangements are in progress for the erection of three or four more. The new edifice erected by the parish of Christ church, Hartford, was consecrated during my absence, by the kindness of the Right Rev. Bishop Hobart.

Four new parishes have been organized during the past year, from which applications will be made to be received into union with this convention.

Great changes have taken place among our brethren of the clergy since our last meeting. The Rev. Smith Miles, of Chatham, the Rev. John Perry, of New-Haven, the Rev. Daniel Somers, of Norwalk, and the Rev. William H. Judd, who was performing the duties of a missionary in the state of Alabama, have been removed by death. While we bow with humble submission to these dispensations of Divine Providence, we cannot fail to be admonished to remember our own frailty, and to redouble our diligence in our Master's cause; and, while we view the scanty number of the labourers and the abundance of the harvest, we must feel constrained to pray to the Lord of the harvest, that he would send forth more labourers into his harvest. The Rev. Samuel Fuller has received a dimissory letter to the Eastern Diocese, the Rev. William Shelton to the diocese of New-York, the Rev. Harry Finch to the diocese of New-Jersey, and the Rev. Francis L. Hawkes to the diocese of Pennsylvania. The Rev. Palmer Dyer has relinquished the editorial charge of the Episcopal Watchman, and returned to the diocese of New-York. The Rev. Birdseye G. Noble, who had relinquished the parish of Middletown, and removed to the diocese of New-Jersey,

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previous to the last convention, has since that time received a dimissory letter to that diocese. The accessions to the diocese have not been equal in number to these losses which it has sustained. The Rev. Richard Peck has exhibited to me letters dimissory from the Eastern Diocese, and has taken the charge of the parish of Huntington; the Rev. Christian F. Crusé, with letters dimissory from the diocese of New-Jersey, has accepted the office of principal of the Episcopal academy at Cheshire. The Rev. Ulysses M. Wheeler, from the diocese of New-York, is officiating as minister of the parish of Woodbury. The Rev. Charles Smith has presented dimissory letters from the same diocese, and is officiating in the parish of Fairfield; and the Rev. John F. Stone, from the diocese of Maryland, has accepted the station of associate rector of Trinity church, New-Haven.—There have also been several removals within the diocese, during the past year. The Rev. George C. Shepard has removed from the parish of Hebron to that of Stratford. The Rev. Ashbel Steele has removed from Stratford to the parish of Essexborough. The Rev. Alpheus Geer has removed from the parish of Waterbury to that of Hebron. The Rev. William Lucas has removed from Woodbury to the parish of Litchfield. The Rev. Joseph T. Clark has removed from the parish of Woodbridge to that of St. Peter's church, Plymouth. And the Rev. Reuben Sherwood has resigned the parish of Norwalk, and accepted the station of rector of the Hartford academy.

The following persons are now candidates for holy orders in this diocese; viz. Charles Bradley, John Morgan, Joseph Scott, Oliver Hopson, Allen C. Morgan, William Walter, Gurdon S. Coit, Robert A. Hallam, Fitch W. Taylor, Hobart M. Bartlett, Levi H. Corson, and Edward Jones and Augustus O. Caesar, men of colour, who are destined as missionaries to Africa.—Eight of the above-named candidates are alumni of Washington College. May we not hope that this institution will prove a fruitful nursery to the Church?

The fact is now becoming generally known, that the greatest hinderance to the extension of our communion arises from the inadequate number of our clergy. Such has been the growth of the Church, that the supply has by no means kept pace with the demand. It is obvious, therefore, that the principal efforts of Episcopalians should be directed to the education of pious young men for the sacred ministry. Under these circumstances, our academies and colleges, and all institutions which facilitate this important object, become doubly interesting to us. But it will be in vain to look to our literary institutions for an adequate supply of candidates for holy orders, unless they are aided by the co-operation of education societies. The sacred profession holds out few worldly allurements to young men of enterprise; and few will be induced to embrace it, except those who are urged to it by a strong sense of religious duty. It is to be lamented, too, that a great portion of the sons of wealthy parents are educated in habits which indispose them to so sacred and self denying a profession. The chief resource of the Church must be sought among the youth of piety and of talents, whose circumstances in life have not subjected them to the severe temptations of wealth and ambition. The experience of other denominations of Christians has taught them to look to such resources. The American Education Society, composed chiefly of the Congregational and Presbyterian denominations, has now 400 beneficiaries under its charge, who are designed for the ministry in their communion. Unless we would see the Church languish and decline, and unless we are willing to abandon it to the ministrations and instructions of other denominations, we must make corresponding exertions. Young men, whose piety would lead them to embrace the sacred office, and whose talents would qualify them to do it, but who have not the pecuniary means of obtaining a competent education, must be assisted. Such youth are to be found. The experience of the *Church Scholarship Society* has demonstrated this fact. There have been many more applications for aid than

its funds could relieve. The exertions which have been made in this diocese, in behalf of the Church Scholarship Society, have already afforded important aid to thirteen young men, who are preparing themselves for holy orders. I earnestly hope that its means of beneficence may be enlarged, and that similar efforts may be put forth in every other diocese in the Union.

The "Society for the Promotion of Christian Knowledge" does not exert that efficiency which its important objects demand. The funds which come into its treasury result entirely from the canon of the convention which requires parochial collections, and are altogether independent of any influence of the society. Indeed, the board of directors is so constituted as to preclude the practicability of any meeting, except during the session of the convention, when there is no time afforded for deliberation. If some more efficient organization should not be devised, I would recommend the appointment of a standing committee of the board, residing near to each other, and to whom the active operations of the society should be confided.

The Domestic and Foreign Missionary Society, established by the General Convention of our Church, has within the last year commenced a most auspicious course, and has received the most unequivocal proofs of the public favour. A wide field for its enterprise has been opened. Abundant proof has been afforded, that there is no want of zeal and liberality in the Church, for the support of missionaries. But the discouraging fact is now disclosed, that duly qualified missionaries are not to be obtained, to supply the demand for them: thus affording another evidence that the first and greatest efforts of the Church should be directed to the education of pious young men for her ministry. A general education society should be established. Till this measure is accomplished, or something equivalent to it, neither the General Seminary, nor the General Missionary Society, can adequately fulfil the objects for which they are designed, and our vacant parishes must remain unsupplied.

*My Brethren of the Clergy,*

To us the present season is peculiarly interesting. We have met together to take counsel of each other, in relation to those great concerns which constitute the occupation and business of our lives. Let us pray God to free our minds from all error, prejudice, and pride, and to inspire us with a sincere desire for the promotion of his glory and the welfare of his Church. Let the occasion animate our zeal, and incite us to fidelity in our Master's cause. We never assemble together in this way, without a strong probability that, in the course of Divine Providence, it will be, to some of us, the last meeting. Let each one of us apply this consideration to himself; and what our hands find to do in our ministry, let us do it with our might, knowing that there is no knowledge or device in the grave, whither we are hastening.

THOMAS C. BROWNELL.

*New-Haven, June 2, 1830.*

#### *Dr. Milnor's Speech.*

THE following speech of the Rev. Dr. Milnor, of this city, at the anniversary meeting of the "Prayer Book and Homily Society," in London, taken from an English paper, has appeared in several of the public prints:—

"The Rev. Dr. Milnor, of New-York, who, after adverting to the benefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church, to make an alteration respecting the lessons which were used, by having a smaller portion read than at present; and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer Book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings. Was not the Prayer Book deserving their most serious attention, es-

pecially as it had produced such an essential alteration in the opinions of the people, who formerly, and before they read the beautiful Homilies of the Episcopal Church, looked upon it more like a Roman Catholic Missal? Since then, mankind had become more candid in their inquiries, and they found that the Prayer Book contained what the Bible contains, all which was pure and sacred.

"He, moreover, felt proud in saying it was a work against the introduction of heresy; and in proof of his assertion he was prepared to say, that only one man had been able to introduce any thing like heresy into the United States, and that was in Boston, and he by some means did manage to convert his congregation from Christianity to Unitarianism; but it was a triumphant reply, when he stated that it was the only instance which had occurred in the United States. They, however, had learned that lesson from London. They had intercepted a correspondence from thence, in which the Unitarians here begged of those in America not to be too fast, lest by so doing they exposed themselves. The intercepted correspondence desired them to preach morality, and to keep the Redeemer out of their view; by so doing, the congregation would praise the beauty of their sermons; and not to let them appear practical, but to talk of the Saviour as a martyr, who came to teach a purer system of morality than the world before contained, and in defence of that system he had laid down his life. Thus they might go on until the congregation was prepared to reject the divinity of the Saviour, and strip Christianity of all that was spiritual and pure. This was the doctrine of those who rejected the Prayer Book and its Homilies; such their endeavours, though a more delightful service did not exist to carry their aspirations to the Throne of Mercy. In conclusion he would say, that if any circumstance existed to establish the Church of England upon an imperishable foundation, it was by preserving the Homilies and the Prayer Book."

*Bishop Hobart's Letter to Dr. Milnor,*

*New-York, Ju*

930.

REV. AND DEAR SIR,

A REPORT of a speech which you delivered in the city of London, on the 5th of May last, at the meeting of the Prayer Book and Homily Society, has been published in several of our newspapers. In that speech, as reported, the following paragraph occurs:—

"The Rev. Dr. Milnor, of New-York, who, after adverting to the ben-



nefit which would result from the present institution, observed, that in America it was proposed by one of the prelates of the American Episcopal Church to make an alteration respecting the lessons which were used, by having a smaller portion read than at present, and this proposal was no less than three years before the Conference, and was discussed by those who had been sent to the Conference from the different states. Upon its coming on for a decision, he was gratified in saying that there was not a single person in favour of the proposed alteration of the venerable prelate who brought forward the measure; and he rejoiced in saying, that throughout America they now used the same Prayer Book and Homilies which were used by the Church of England, with the exception of some slight alterations that took place upon the declaration of independence in the United States. He certainly considered it was dangerous to touch and alter that which contained such sacred writings."

This paragraph, and indeed the entire speech, are calculated to produce the impression that "one of the prelates of the American Episcopal Church" (I am the individual meant) stood alone in a rash and presumptuous attempt to 'touch and alter' the liturgy; and that you, and the entire American bishops and clergy, actuated by a sincere and devoted reverence for this hallowed ritual, marshalled yourselves against this daring innovator, and saved this "delightful service" from the rude hand that would have marred its beauty.

I am unwilling to believe that it was your deliberate design to produce these impressions; for they are not warranted by facts known to you. You and I, too, under all variety of circumstances, and under no very unimportant differences in matters of *policy*, and I am afraid, of *principle*, have been friends from early life. On your recent departure for England, I took leave of you as a friend: and our mutual expressions of feeling on this occasion were, I am satisfied, perfectly sincere. I was not prepared, therefore, to find that, on one of your first public appearances in England, you held up your bishop and

your friend in a light certainly not calculated to raise him in the good opinion of those whom you addressed.

I have reason to thank God that I have never been much tempted to consider, in the determinations of duty, what might or might not be *popular*; and the older I become, the more convinced am I that "it is a small matter to be judged of man's judgment." But I am not indifferent to that "good report" which, both from personal and official considerations, it is my duty to endeavour to preserve. My visit to England made me somewhat known there, and I am willing to think that I enjoy the good opinion of some distinguished individuals, whose friendship is as honourable as it is gratifying. A principal claim to that good opinion arises from the conviction of my consistent attachment to the Church, and especially its liturgy. It is the *tendency* of your remarks to deprive me of this claim. I must be permitted to prove that they are not warranted by facts.

In the Journal of the General Convention of our Church, of 1826, at page 76, is the following record on the proceedings of the House of Bishops:

"On motion of the Right Rev. Bishop Hobart, *resolved*, that the House of Bishops propose the following preambles and resolutions to the House of Clerical and Lay Deputies:—

"The House of Bishops, *deeply solicitous to preserve unimpaired the liturgy of the Church*, and yet desirous to remove the reasons alleged, from the supposed length of the service, for the omission of some of its parts, and particularly for the omission of that part of the communion office, which is commonly called the *ante-communion*, do *UNANIMOUSLY* propose to the House of Clerical and Lay Deputies, the following resolutions, to be submitted to the several state conventions, in order to be acted upon at the next General Convention, agreeably to the eighth article of the constitution."

Then follow the resolutions.

It appears from page 65 of the same Journal, in the proceedings of the House of Clerical and Lay Deputies, that this house, 39 ayes, 19 noes, concurred in the resolutions of the House of Bishops.

Thus then the *propositions* which I am represented by you as alone sustaining, were *unanimously* adopted by the *House of Bishops*, and by a *very large majority* of the *House of Clerical and Lay Deputies* of the General Convention of 1826.

It is true, the motion which introduced these *propositions* was made by me—but not until I had consulted all my brethren of the House of Bishops, several members of the House of Clerical and Lay Deputies, and others not members, and among them *yourself*, and received their and your approbation of them.

You observe that these “propositions were no less than three years before the Convention, and were discussed there; and on their coming to a decision, you are gratified in saying, that there was not a single person in favour of the proposed alteration of the venerable prelate”—(meaning me.) I am confident, that individuals not acquainted with the real state of the case, would suppose, from the above statement, that I was, after the lapse of three years, the advocate of the adoption of the proposed alterations, and in this sentiment stood alone. What is the fact? In the Journal of the General Convention of 1829, in the proceedings of the House of Bishops, page 79, is the following record:—

“On motion of the Right Rev. Bishop Hobart, seconded by the Right Rev. Bishop Brownell, *resolved*, that, under *existing circumstances*, it is not expedient to adopt the proposed resolutions relative to the Liturgy and Office of Confirmation, and they are therefore hereby dismissed from the consideration of the Convention. And the resolution was sent to the House of Clerical and Lay Deputies for concurrence.

“A message was afterwards received from that house, with information that they concurred in that resolution.”

Thus, then, there was, in fact, no “decision” on the abstract propriety of the proposed alterations. Under “*existing circumstances*,” it was judged not expedient to adopt them, and they were dismissed from consideration, in consequence of a motion made by me

to this effect. What circumstances led to this determination, and what reasons induced the measure of bringing forward these propositions, may be inferred from the following extract from an address made by me to the New-York *Diocesan* Convention of 1827:

“What are the alterations proposed? On this subject I would adopt the language of a Right Rev. Brother, and say, that, *strictly speaking*, there are no alterations of the Liturgy contemplated; that is, there are to be no omissions of any parts of the Liturgy, nor a different arrangement of them. *As a whole, the Liturgy remains as it now is.* There is no omission, or alteration, or different arrangement of the *Prayers* of the Morning and Evening Service: they are to remain as they now are. The alterations respect merely the *Psalms*, and the *Lessons*, and the *proportions* of them which are to be read.

“There is no accounting for the different views which individuals of equally sound judgment and honest minds will take of the same subject; but, really the objects to be accomplished by these proposed alterations appear to me to be so desirable, and the alterations so reasonable and judicious, that I have felt great and increasing surprise at the opposition to them. I hope and pray that this opposition may in no respect be influenced by a desire to retain the plea of necessity for altering the Liturgy in consequence of its length, that thus ‘individual license may have no bounds.’ But, without doubt, the opposition is dictated in many by considerations entitled to the highest respect—their attachment to the Liturgy, and their fears of innovation. Of my devoted attachment to that Liturgy, I think I have given the fullest evidence; and so far from desiring, for my own gratification, to shorten it, I rarely avail myself of the discretion of the rubrics. To secure it from hasty and injudicious alterations, unless my memory deceives me, I proposed the present article of the constitution, which requires that no alterations shall be made in it, which have not been adopted in one General Convention, made known to the differ-

ent Diocesan Conventions, and finally adopted in a subsequent General Convention. Here, surely, is full security for our invaluable Liturgy. This provision of the constitution cannot be altered but by the same process. The alteration must be proposed in one General Convention, made known to the Diocesan Conventions, and adopted in a subsequent General Convention. Without such a provision, the Liturgy might be endangered by hasty and injudicious alterations. With this provision, its most solicitous friends need not fear for it. There will be, with such a provision, extreme difficulty in altering the Liturgy under any circumstances. Their fears, I humbly conceive, should arise from a different source—from the *unlicensed* alterations in the Liturgy which are now practised; which mar its beauty and effect; which must diminish the sacred veneration with which it should be cherished; and which thus most seriously endangers it.

“How are these alarming innovations to be arrested? By remonstrance and admonition? These have been tried in vain. By the strong arm of authority? But is this an easy or a wise course? When the service is felt and admitted by so many persons to be too long, public sentiment and general practice will, more or less, sanction abbreviations in it. Under such circumstances the exercise of discipline, if not imprudent, would at least be difficult. Would it not be wiser to remove, as far as possible, the reasons, real or feigned, for these violations of law, and then to enforce it? Would not such a course be pursued in a civil government? Is it not eminently proper in an ecclesiastical one?

“It may be said, that they who now alter the service will continue to do it, even after the proposed abbreviations are adopted—if they do not respect law at one time, they will not at another. But let it be remembered, law can be enforced with more salutary effect, and with less odium, when it has been accommodated, as far as possible, without departure from essential principles, to those circumstances which are urged as a plea for violating it.—Those who now omit parts of the ser-

vice, on account of its length, will have no reason to do so when it is by law abbreviated. And those who will still be lawless, may then be most reasonably subjected to ecclesiastical discipline.

“Will it be said, that the proposed abbreviations are so short that they will not satisfy those who now object to the length of the service? In many cases, doubtless, the Lessons are short; but in many others they are so long, that by judiciously abridging them and the Psalms, a portion of time will be gained nearly equal to that which would be occupied in the use of the Ante-Communion Service. By the abbreviations now allowed, by the omission of the Gloria Patri in certain cases, and of a part of the Lessons, but little time is saved; and yet it seems generally to be deemed of importance to save that time.

“It ought to be a strong recommendation of these proposed alterations, as far as the Morning and Evening Prayer are concerned, that these services will not appear to our congregations in a different form from what they now do. The Psalms will still be read, but the portion need not be so long—the Lessons will still be read, but in some cases abbreviated, and on week days changed from those appointed in the calendar—a circumstance which will not be apt to be noticed by the congregation. And all this is discretionary; for those who prefer using the whole portion of Psalms, and the entire Lessons, may do so.

“Is this discretion objected to, as destroying the uniformity of the service? But who alleges that the discretion which now exists, as to the omission, in certain cases, of the Gloria Patri, and a part of the Litany, seriously destroys the uniformity of the Liturgy? And yet these variations are more striking than those in the contemplated alterations.

“Uniformity is, indeed, most seriously destroyed in the present state of things. The liberty is taken, in many cases, to alter the Liturgy, to omit parts of it, and especially the Ante-Communion Service. Such a state of things must endanger not only the Li-

turgy, but the authority and integrity of the Church. It is not one of its least evils, that it increases the causes of disunion, and leads to criminations and recriminations of a most painful description. The evil of this state of things was deeply felt by those who, in the last General Convention, advocated the proposed alterations in the Liturgy, as the best mode of remedying it."

The address from which the above extract is taken, was delivered in your hearing, and, as well as the Journals from which the other extracts are made, printed and published. I now beg leave to call your attention to these documents, because I think, if they had not escaped your recollection, you would not have made the statements in your published speech. In that speech, you appear, I think at my expense, the high panegyrist of the Liturgy. I doubt not your attachment to it. But who most consistently displays a sacred regard for this invaluable ritual? The use of the Book of Common Prayer, and of nothing but that book, is bound upon us by our ordination vows and by the canons. You use this Liturgy, as it is *prescribed*, in your *church edifice*; but when you assemble your congregation in what is called your lecture-room, you abbreviate the Liturgy *ad libitum*, and use extemporaneous prayer. I judge not your conscience in this matter. But the individual who addresses you, uses the Liturgy, the whole Liturgy, and nothing but the Liturgy. May I not ask, who evidences the most consistent attachment to it? The length of the service with you is no difficulty, for you think yourself at liberty when you judge proper to abridge it.

I think you have not done me justice before the English public, and that portion of the American community who may not be in possession of all the facts of the case. But, Reverend and Dear Sir, it will require stronger acts than these, and often repeated, to extinguish the feelings of esteem and regard with which I am your friend and brother,

J. H. HOBART.

To Dr. MILNOR.

# EPISCOPAL ACTS.

## In the Diocese of Massachusetts.

On the second Sunday after Easter, April 25th, the Right Rev. Bishop Griswold administered the holy rite of confirmation to 18 persons, in St. Matthew's church, South-Boston; in which congregation, it is said, very gratifying evidences of improvement, both in temporal and spiritual things, are exhibited.

On Thursday, the 3d of June, the Rev. Lot Jones was instituted, by the Right Rev. Bishop Griswold, as rector of Christ church, Leicester. Morning prayer was offered by the Rev. George W. Doane, assistant minister of Trinity church, and a most faithful, searching, and affecting sermon preached by the Rev. William Crosswell, rector of Christ church, Boston.

In the afternoon, the service was read by the Rev. Joseph H. Price, missionary at Springfield, and a sermon, establishing most clearly and convincingly the apostolic origin and practical utility of the rite of confirmation, was preached by the Right Rev. Bishop; after which thirty-three persons were confirmed.

At a third service, also in the afternoon, the prayers were read by the Rev. Mr. Crosswell, and a missionary sermon, in reference to the organization of associations in aid of the General Missionary Society of the Church, was preached by the Rev. Mr. Doane. It is understood that an association will speedily be formed.

At a fourth service, in the evening, a sermon was preached by the Rev. Mr. Price.

We have never been more highly gratified than in our participation in the solemn services at Leicester. The very numerous congregation which attended—the communicants, increased, in less than a year, from nine to sixty-five—the interesting throng, of all ages, who came forward for confirmation, most of whom had been baptized within a few weeks—gave a variety and impressiveness to the scene not often combined. From our hearts we bid "God speed!" to the faithful servant of the Lord whose works thus eloquently praise him, and to the devoted band of Christian worshippers who rejoice in his ministrations to them in holy things. And no ordinary measure is added to our gratification in the knowledge that this very unusual increase, and these very striking evidences of the reviving power of religion, are exhibited in connexion with the strictest adherence to the doctrines, discipline, and worship of that Church which we receive as primitive and apostolic, and to which, in our acception, the Gospel privileges are given, and the Gospel hopes promised. "Whom God hath joined together, let not man put asunder!"—Watchman.

*In the Diocese of Connecticut.*

The Right Rev. Bishop Brownell held an ordination recently in Trinity church, New-Haven, and admitted the Rev. Norman Pinney, deacon, to the holy order of priests.—[The Episcopal Watchman, from which this article is taken, does not give the date of the ordination, and we have no immediate means of ascertaining it.—We deem it useful, on many accounts, to give the dates to the performance of Episcopal duties, especially ordinations and consecrations, and respectfully suggest to our brother editors to add them when in their power.]

*In the Diocese of New-York.*

On Monday, the 7th of June, St. Andrew's church, at Harlem, in the twelfth ward of this city, was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart.—Morning prayer was made by the Rev. Augustus Fitch, of St. Ann's church, Fort-Washington, assisted by the Rev. George L. Hinton, the present rector.—The instruments of donation and endowment were presented to the bishop by John Smalley, Esq., and read by the rector; after which the sentence of consecration was pronounced by the Rev. Mr. Harris.—A large and highly respectable auditory, of various religious denominations, were gratified with a most eloquent and impressive sermon by the bishop, from Luke xix. 46, "My house shall be called the house of prayer."

*In the Diocese of Pennsylvania.*

The Right Rev. Bishop Onderdonk administered the holy rite of confirmation, on Sunday, the 25th of April, in Christ church, Meadville, to 19 persons.

On Sunday, the 23d of May, St. Luke's church, Pottsville, was consecrated to the service of Almighty God by the Right Rev. Bishop Onderdonk. Morning prayer was conducted by the Rev. Lucius Carter, the sentence of consecration read by the Rev. Corry Chambers, rector of the parish, and the sermon delivered by the bishop. On the same day, confirmation was administered in the church to several persons.

*In the Diocese of Delaware.*

The holy rite of confirmation was administered by the Right Rev. Bishop Onderdonk, of Pennsylvania, on Sunday morning, the 30th of May, to nine persons, in the chapel of Trinity church, Wilmington; and in the evening, to 16 persons, in St. Andrew's church, in the same borough.

*In the Diocese of Virginia.*

On Sunday, the 23d of May, in the Episcopal church at Winchester, the Right Rev. Bishop Meade admitted to the holy

order of deacons, Messrs. Robert Ash, John H. Hill, and Ephraim Adams; and to priests' orders, the Rev. William A. Smallwood, deacon, of the diocese of Maryland. Morning prayer was read by the Rev. Dr. Keith, professor in the theological school of Virginia, and the ordination sermon preached by the Rev. William Jackson, rector of St. Paul's church, Alexandria. The ordination of Mr. Hill is stated to have been expressly as a missionary to foreign parts; and it is understood he is to be associated in the Greek mission with the Rev. John J. Robinson.

*In the Diocese of Georgia.*

On the second Sunday after Easter, April 25th, in Christ church, Savannah, Mr. Theodore B. Bartow was admitted to the holy order of deacons by the Right Rev. Bishop Bowen, of South-Carolina, exercising Episcopal functions in Georgia, in conformity with the 20th canon of the General Convention.

*New Bishop of Maryland.*

The Rev. WILLIAM M. STONE, for many years rector of Stepney and Springhill parishes, Somerset, and recently removed to the parish of Chestertown, Eastern Shore, was, with great unanimity both of the clergy and laity, elected bishop of the diocese of Maryland, on the 11th of June. We most cordially congratulate the friends of the Church in that diocese, and the Church at large, on this happy result.

*General Theological Seminary.*

The annual public examination of the students of this seminary will take place, in this city, on the 27th, 28th, and 29th instant, and the annual commencement on the 30th.

*Standing Committee.*

The secretary of the standing committee of this diocese, the Rev. Mr. Creighton, being absent from the country, the Rev. Benjamin T. Onderdonk, D. D., has been chosen to supply his place. All communications to the committee will, therefore, for the present, be directed to Dr. Onderdonk.

The Auburn Gospel Messenger is requested to copy the above.

*Calendar for August, 1830.*

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew.
29. Twelfth Sunday after Trinity.

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[Vol. XIV.]

*For the Christian Journal.*

***A Form of Prayer at the Laying of the Corner-stone of a Church or Chapel.***

IN pursuance of the authority vested in me by the canons, to prescribe forms of prayer for extraordinary occasions, I do hereby set forth the following, to be used on the occasion of the laying of the corner-stone of a church or chapel.

**JOHN HENRY HOBART,**

Bishop of the Protestant Episcopal Church in the State of New-York.

*New-York, June 30, 1830.*

¶ *The Bishop, with the Clergy and others, going up to the place where the Church or Chapel is to be erected, the Bishop shall say the following sentences :*

Except the Lord build the house, their labour is but lost that build it.

Except the Lord keep the city, the watchman waketh but in vain.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

Very excellent things are spoken of thee, thou city of God.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

¶ *The Bishop standing near the Corner-stone, shall say,*

Christian Brethren—It is decent, and proper, and agreeable to the precepts and examples of Holy Writ, that in all our doings we should beseech Almighty God, from whom cometh every good and perfect gift, to direct us with his most gracious favour, and

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to further us with his continual help. Especially, therefore, when we are now assembled to commence a house which is to be set apart to his honour and service, and in which his holy name is to be worshipped, and his word and sacraments to be proclaimed and celebrated by the ministry whom he hath commissioned, let us humbly and devoutly supplicate his protection, favour, and blessing.

Let us pray.

Almighty and everlasting God, who art always more ready to hear than we to pray, and are wont to give more than either we desire or deserve; pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

Direct us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. Amen.

Our Father, &c.

¶ *Then the inscription on the stone shall be read.*

¶ *Then the Bishop shall say,*

Blessed be thy name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to commence the erecting of a building to be appropriated and devoted to thy honour and worship.

Our help is in the name of the Lord;

*Ans.* Who hath made heaven and earth.

¶ *Then the Corner-stone being laid in its place, the Bishop, striking it three times with a hammer, shall say,*

I lay the corner-stone of the house of God to be erected on this foundation, by the name of Church, in the name of the Father, and of the Son, and of the Holy Ghost. Glory to God.

Other foundation can no man lay than that which is laid, even Jesus Christ; who is God over all, blessed for evermore; and in whom we have redemption through his blood, even the forgiveness of sins. *Amen.*

O Lord, open thou our lips;

*Ans.* And our mouth shall show forth thy praise.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shall be said the following Hymn:*

O praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord. *Psalm cxxxv. verse 1.*

2 Ye that stand in the house of the Lord; in the courts of the house of our God. *Verse 2.*

3 O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely. *Verse 3.*

4 The Lord is gracious and merciful, long suffering and of great goodness. *Psalm cxlv. verse 8.*

5 The Lord is loving unto every man; and his mercy is over all his works. *Verse 9.*

6 All thy works praise thee, O Lord; and thy saints give thanks unto thee. *Verse 10.*

7 The Lord doth build up Jerusalem; and gather together the outcasts of Israel. *Psalm cxlvii. verse 2.*

8 He healeth those that are broken in heart; and giveth medicine to heal their sickness. *Verse 3.*

9 The Lord's delight is in them that fear him, and put their trust in his mercy. *Verse 11.*

10 Praise the Lord, O Jerusalem; praise thy God, O Zion. *Verse 12.*

11 For he hath made fast the bars of thy gates; and hath blessed thy children within thee. *Verse 13.*

12 He maketh peace in thy borders;

and filleth thee with flour of wheat. *Verse 14.*

13 He is our God, even the God of whom cometh salvation; God is the Lord by whom we escape death. *Psalm lxxviii. verse 20.*

14 O God, wonderful art thou in thy holy places, even the God of Israel; he will give strength and power unto his people. Blessed be God. *Verse 35.*

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end.

*Bp.* The law was given by Moses.

*Peop.* But grace and truth came by Jesus Christ.

*Bp. & Peop.* Who is God over all, blessed for evermore. *Amen.*

Let us pray.

Almighty God, from whom all holy desires, all good counsels, and all just works, do proceed, we implore thy blessing on the pious design of thy servants to erect an edifice in which thy holy name is to be worshipped, and the messages of reconciliation, and the means and pledges of thy grace and favour, are to be proclaimed and administered. Prosper thou them, O God, in this their undertaking; O prosper thou their handy work. Give to those who have the management of the concerns of this congregation, unity of counsel, purity of intention, and a supreme aim at the advancement of thy glory, in promoting the extension and interests of thy holy Church, appointed for the salvation of mankind. Guard by thy Providence every thing which may appertain to the building which is now begun in thy fear and in dependence on thy blessing. Excite the skill and animate the industry of the superintendents and workmen. Protect them from accident and from danger. And grant that all who are in any way connected with this temple to be made with hands, may seek those influences of thy Holy Spirit by which their souls will be made temples holy unto thee, and prepared for entering on that building which is eternal in the heavens. Animate us all who are here present, O God of our salvation, with

the same holy purpose; that seeking supremely thy mercy and favour through thy Son our Lord and Saviour Jesus Christ, in the ordinances of thy sanctuary on earth, we may finally be admitted to unite in the praises, and to partake of the felicity, of the company of the redeemed, in the courts of the heavenly Zion. And, O Lord, hasten, we beseech thee, the time when thy Church, at unity in itself, shall serve thee in godly quietness, and when all who profess thy holy name, may agree in the truth of thy holy word, and rightly and duly receive those sacraments of the mystical body of thy Son, by which they will grow up unto him in all things; and glorifying thee in thy Church on earth with one heart and one mouth, be finally numbered with thy saints in thy Church triumphant. All which we ask through the merits of the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

¶ Here shall follow the address, if any be delivered on the occasion.

Let us pray.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. *Amen.*

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ In the absence of the Bishop, this service may be performed by the minister of the congregation, or any other minister.

For the Christian Journal.

SERMONS OF THE LATE REV. ORIN CLARK, D. D., RECTOR OF TRINITY CHURCH, GENEVA.

*Sermon III.—Mortification indispensable to Salvation.*

Romans, chap. viii. verse 13.—“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

BECAUSE it is said by an inspired writer, that the ways of religion are ways of pleasantness and peace, it is often supposed, or affected to be supposed, by those who know not what real peace and pleasure are, that the pure and undefiled laws of the Gospel tolerate at least, if they do not encourage, a life of self-indulgence and sensual gratification. Whereas there is no evil imagination that can enter the heart of man more unfounded, or against which the sacred writers more watchfully guard, than this. Their constant language is, that such a life is utterly repugnant to the nature and end of religion, and must terminate in misery. Keeping perpetually in view the great object it proposes, which is the purification of our nature, and its exaltation to perfection and happiness, these writers uniformly represent self-denial and mortification as the prescribed and indispensable means for its attainment. ‘Except a man,’ says our Lord, ‘deny himself, and take up his cross and follow me, he cannot be my disciple.’ And to enforce the necessity of the practice of self-denial and mortification, in order to the attainment of purity, peace, and happiness hereafter, he himself, though he knew no sin, pleased not himself, but ascended to glory through this thorny path.

The same doctrine is taught in the text: “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

The two positions here affirmed, 1st. That a life of self-indulgence will terminate in eternal misery and death; and, 2d. That the end and reward of a life of self-denial shall be everlasting life and happiness; it shall be our task



siness in this discourse to illustrate and enforce : And may God give us ears to hear, and hearts to improve, to his glory and our own salvation, what shall be delivered according to his will.

"If ye live after the flesh, ye shall die." By the *flesh* is meant that principle of innate corruption with which our nature became infected by the first transgression, and which wretched inheritance was transmitted by our first father to all his posterity. This principle is invariably intended by the flesh, when, as in the present case, it is opposed to the spirit. The expression, therefore, includes not only the appetites and inordinate propensities of the body, but the various desires and affections of the soul. This appears also from St. Paul's enumeration of the fruits of the flesh, among which he ranks envyings, strifes, pride, malignity, and several other vices, whose seat is entirely in the mind and heart, and which have no connexion with the appetites of the body. The expression means, in a word, the old man, or our whole nature, with all its faculties and affections, which are corrupt and evil, till renewed and sanctified by divine grace.—*To live after them*, is to obey them, to be governed by their influence, and yield to it the control of our hearts and lives. Some principle must hold a predominance in our bosoms, and give tone and colour to our actions; and if it be not a sense of duty, and regard to the will and authority of God; if it be a disposition to please and serve ourselves, attended with an indifference about his approbation; then we are under the guidance of this corrupt principle, and live after the flesh. It is of no consequence what may be the object, or how laudable may be the passion which impels to the pursuit of it, when properly regulated and rightly directed, if the pursuit terminate in ourselves, and we have in it no higher aim than the indulgence and gratification of the predominant passion; be it what it may—ambition, pride, avarice, or sensual appetite—be the object which engages it pleasure, riches, honour, fame, or knowledge—be it in itself innocent or guilty; if the pursuit of it terminate in ourselves, we are not the

servants of God, but serve and obey the flesh, and can have no claim to any higher reward than that we seek, our own present interests and pleasure.

And happy would it be for us, if the bare loss of that higher, that eternal reward which is promised to the righteous, were the only consequence of our thus serving ourselves and living to the flesh. But, alas! this is the least fearful evil which shall follow such conduct. "For," says the apostle, "if ye live after the flesh, ye shall die." Misery and death eternal is the necessary consequence and just award of such a life. I say death eternal; for the apostle could mean no less. Spiritually dead already are those who live after the flesh, and therefore, in that sense, they can die no more; and as to the death of the body, this, those who have mortified the flesh and crucified its affections and lusts, as well as those who indulge and serve them, must undergo. The death, therefore, to which the latter are condemned, being such as the former are exempt from, and such as is yet to be suffered, must be death eternal—a death to happiness and peace, joy and hope, for ever and ever! A sad, a fearful price, indeed, to pay for a few fading joys, and sorry short-lived gratifications!

Yet say not that this destiny is unjust or severe. You know, before you venture upon their indulgence, upon what terms you partake of the pleasures of sin. And if the punishment that awaits it have not terrors sufficient to deter you from it, you have no right to complain of its severity, or to expect the least mitigation. No; it is just, it is right that you, who will not live to him who created you by his power, who preserves you by his goodness, and who redeemed you by his blood, should die eternally. For ye practically say to this gracious Being, 'Depart from us, O Lord; we desire not a knowledge of thy ways; we will not serve thee, nor have thee to reign over us; we will serve ourselves, and seek happiness in our own way.'

What then can you expect, but that God will take you at your word, and say to you in a future world, 'You would have none of me on earth; you

shall have none of me in my heavenly kingdom. Depart from me for evermore !”

There can be no doubt but that such will be the consequence of a life of self-indulgence. It is made certain by the word and purpose of Him who changeth not, but is the same yesterday, to-day, and for ever, and who is able to do all his pleasure. And we see enough around us, to satisfy us that death is the appointed portion of such a life. We see sin and misery often inseparably connected in this world. We see death closely following self-indulgence of various sorts. We see men who, in despite of every consideration of prudence and humanity, and in contempt of every dictate of duty, of conscience, and religion, will indulge their passions; we see such, by this conduct, often not only plunging themselves and all connected with them into poverty and shame, but cutting short the thread of life, and, as the psalmist expresses it, not living out half their days. And when we see this—and who so blind as not to see it?—can we doubt that God, whose appointment it is, will punish in the way and to the extent he has threatened in a future world, all who in this have no higher aim than to gratify and serve themselves, regardless of his service and approbation, or who make them only a secondary concern? Can we have any doubt of this, especially when we consider the great encouragement they have to live a contrary—a life of self-denial and devotion to God, which, the apostle tells us shall terminate in everlasting life and happiness?

“But if ye through the Spirit do mortify the deeds of the body, ye shall live.” The deeds of the body is an expression of the same import as the *flesh*, in the first clause. Our corrupt nature is often styled a body, because it has, like the body, many members—many evil propensities, by and through which it acts. The whole host of corrupt passions and inclinations, which war against the soul, divert it from the service of God, and pollute the heart and life, are parts and members of this body of sin. The mortifying of them stands in opposition to living after the

flesh, to indulging or allowing them, as we have seen, to have a predominant influence over our actions and pursuits. To mortify, therefore, their corrupt members, their deeds of the body, is to gain the mastery over them, and reduce them from a state of dominion to the condition of servants, to bring them into subordination to the law and will of God, so that they shall in no case be deliberately allowed to act, except in subservience to his pleasure and glory. Nay, in order to their effectual mortification, that mortification, the reward of which shall be eternal life, their internal motions, no less than their outward actings, must be brought under this restraint and subordination. And as the predominant tendency of the corrupt principle within, whence proceed all our evil affections and propensities, is to make self our idol, and its indulgence, its honour, interest, and pleasure, the measure, limit, and centre of all our hopes, wishes, and pursuits; so it is necessary, if we would mortify the deeds of the body, to guard and struggle perpetually against this tendency, and so far to resist and overcome it, as to make the glory of our Maker the principal end, and his word the only rule of our actions.

This it is to live not after the flesh, but to mortify its affections and lusts; and this entire subjugation of the body of sin is, it must be confessed, a work of no little labour and difficulty; indeed, by our own unassisted strength, it is impossible—impossible, not only to do, but even to will it: for it is God that worketh in us both to will and to do whatever is well pleasing in his sight.

But still the difficulty of the work constitutes no apology for the neglect of it. For it is not in our own strength, but in the strength of One who is almighty, that we are required to mortify the deeds of the body. “*But if through the Spirit,*” &c. says St. Paul. This is the agent, the omnipotent Spirit of the Most High, by whom the work is to be performed. And as his assistance is offered to every man, and given to every one who will ask it at God’s hands, no one who lives after the flesh, or indulges, deliberately and habitually, any

evil propensity of his corrupt nature, can excuse his conduct by his weakness, but must be considered as the author of his own ruin, and as deliberately preferring death to the practice of self-denial. And can he hope to avoid the portion which he chooses, or to attain the reward annexed to the service which he declines? Vain and delusive is every such hope.

Those only who mortify the deeds of the body, shall live and be happy in the kingdom of heaven: they shall live, shall live for ever, in the enjoyment of inconceivable bliss and glory. And, my brethren, furnished with every means and assistance for accomplishing it, this blessed reward were, it might be supposed, a sufficient inducement to engage all in the work of subduing their corruptions, and abandoning their affections and lusts. For admit that the pleasures and advantages of self-indulgence, of living entirely to ourselves, to be as great as the wicked and dissolute can pretend; yet, are they to be compared with eternal happiness and glory in the kingdom of God? will they compensate for everlasting death?—Admit that the work of self-denial is as difficult, as arduous, as tormenting, as those who live after the flesh affect to believe; yet is it not to be preferred to that labour of sorrow, of pain and despair—that death to peace, to happiness and hope, which is the certain consequence and prescribed punishment of a life of self-indulgence and sin? Are the difficulty and labour of this work too high a price to pay for a crown of unfading splendour?—for the joys of eternity? Ah! weighed in the balance of truth, the difficulty and labour of the practice of self-denial, or the pleasures of which it may deprive us, will be found nothing in comparison with that eternal and exceeding weight of glory with which they shall be rewarded. Yet, alas! the generality of men regard this high reward as nothing, as unworthy the least attention or concern. Judging from their conduct, we should suppose that it was said, ‘If ye live after the flesh, if ye make your own present interest and gratification the end and aim of your lives, ye shall go to hea-

ven.’ For the supreme leading object of all their pursuits, is this interest and gratification: every other, if not entirely regulated, is made altogether subservient to these. And while they are made the first, the prominent aim of their whole lives, they are pursued by them with an ardour, diligence, and devotion worthy only of an immortal crown.

What, my brethren, is the cause of this absurd conduct? Why do men thus deceive themselves? It is because they believe not. Satan suggests to them, as he did to our first parents, “Thou shalt not surely die.” They believe the suggestion, and give the lie to their Maker. For surely, did they believe that he would be true to his word, they would not hesitate a moment to choose a life of self-denial and mortification, in preference to that misery and death which he has declared shall follow the life they now lead after the flesh. But let them be assured that his word must and will be verified; and therefore their only alternative is mortification or perdition, a death to sin and self here, or death to happiness and hope hereafter. Sin or God must be our enemy. Let us then, unless we choose the latter, mortify the deeds of the body, and we shall live.

Again, if many neglect this work altogether, but few perform it effectually. Ignorant of the nature and extent of the duty of mortification, many think it sufficiently discharged, if, like Herod, they put away many sins, though many still remain; or if they deny most of their corrupt propensities, the darling one is still indulged. Having subdued their sensual appetites, and conformed, in their external conduct, to the rules of sobriety, righteousness, and goodness, they give the reins to pride and vanity, anger and resentment, envy and malignity, without the least apprehension that their vile passions are inconsistent with the practice of self-denial, or that, by indulging them, they are living after the flesh, and to themselves, little less than the abandoned sensualist. Nay, they often flatter themselves that they discharge this duty, by exchanging one

indulgence for another; by renouncing prodigality for avarice, sensuality for self-righteousness, or a love of vanity for sloth and indifference.

But all this falls very far short of that mortification required in the text, and to which is promised eternal life. This extends to the whole body of sin, and demands the subjugation of every member. To lop off the branches of this corrupt tree is to little purpose—it is not enough; we must lay the axe to the root; the very principle whence proceed our evil affections, must be crushed, must be mortified; self, in every form, must be denied and vanquished. Religion must reign without restraint, and without a rival, in our hearts; and the besetting sin, the darling indulgence, though dear as a right eye, or useful as a right arm, must be renounced and forsaken. This duty, in short, requires us to watch, strive against, and subdue every corruption, and to make it our daily, constant business, to serve and glorify God with both our souls and bodies, which are his. Nor have we any reason to conclude that we belong to Christ, or to expect that happy life in a future world, which he has promised to all who follow the example of his self-denial, till we have the testimony of our conscience that we are thus mortifying our affections and lusts. Let us beware then, brethren, of self-delusion; let us take heed that we are not found among the number of those wretched self-deceivers above described; let us examine our hearts and lives. What is it that constitutes the great aim of our lives? Is it the honour of God and the interests of eternity? If not, it is self—our own present interest or pleasure; and we are living to ourselves, after the flesh, and must die. Or if God and eternity are not excluded entirely from our concern, are they not excluded from that place in our hearts which they justly claim? Are there no evil habits, inordinate affections, unhallowed tempers, of which we live in the indulgence, and to which we, of course, give the predominance? Let us not be afraid of the inquiry, lest we should find our work, if begun, but half accomplished. Every thing we

have to hope for in eternity, depends upon its completion—upon the entire mortification of the deeds of the body. And surely, when we have such encouragement to undertake it—are assured of the assistance of God's Spirit to enable us to accomplish it—and are offered, as a reward for its accomplishment, for denying ourselves for a few short years the indulgence of sin, everlasting happiness—we shall well deserve, and may justly expect, to die to every joy for ever, if we neglect it, and live after the flesh. Let us weigh well the consequence of the choice we make; and may God give us grace to lay it seriously to heart.

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*For the Christian Journal.*

*Address, at the second Anniversary of the "Female Auxiliary Missionary Association of St. John's Chapel." Delivered in the Chapel, on Tuesday evening, June 1st. By the Rev. J. F. SCHROEDER, an Assistant Minister of Trinity Church, in the city of New-York. Published at the request of the Association.*

WE are assembled this evening under the eye of God, to indulge in the best sympathies of our nature. The past and present meet before our view; and while we reflect on what the Lord hath done for us, as members of the Church of Christ in our favoured diocese, we may be glad.

An interesting prospect is discovered to us. Our eye rests on an arena of forty-six thousand square miles, comprehended in the wide limits of the state, in which we have our heritage. At one time, the untutored savage was sole monarch of this vast, fertile realm. When an adventurous European first unfurled his canvass on our noble North-River that now bears his name, the deep forests of our territory, extending on the north to the St. Lawrence, and on the west to our Erie, had never echoed to the Gospel trumpet's silver sound, but heard only the shriek of the wild Indian's war-whoop. More than two centuries have now performed their revolution; and as we look upon the changes that have been

wrought around us; as we behold our soil teeming with the fruits of agriculture, our forests cleared, and canals uniting our western waters with the ocean; as we contemplate our seven hundred and fifty towns and cities, with their innumerable spires now pointing to that heaven in whose cause they have been reared; and as we then ponder on the divine source from which our blessings issue, and think of the Author of every good and perfect gift,—we have abundant cause with a devout fervour to ejaculate, *By the grace of God we are what we are!*\*

Civilization has gone hand in hand with our holy faith. The one has lifted up her voice and has been crying in the wilderness, "*Prepare ye the way of the Lord, make straight in the desert a highway for our God;*" and the other has adopted the appropriate response, "*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed.*"† Twelve hundred ‡ ministers, of all the various denominations who profess and call themselves Christians, are now labouring in our portion of the new world, which has been given to the Lord's Christ for his possession. A tenth part of all these heralds have been "chosen and called to this work," according to the manner of the apostles and primitive fathers of the Church, "by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."§ And our spiritual father, with an untiring zeal and an undaunted enterprise, has traversed, year after year, the vast realm in which his family are scattered. To supply appropriate counsels and perform religious rites, with a view to encourage their hearts and strengthen their hands, has been the high and holy office of his important trust.

It has refreshed his soul, to see the

work of the Lord prosper in the hands of his ministerial cure. He has seen some of them favoured with the blessing of the Holy One, in the city, in the village, and in the infant hamlet; yea, "the wilderness and the solitary place" have been "glad for them; and the desert" has rejoiced and blossomed "as the rose."\*

But of the eight score and five † congregations in our diocese, not a few have often prompted a most earnest plea in their behalf. They are situated in those waste places of our Zion, where the beloved Church of our forefathers for the first time rears her head; or where she is now first called upon to arise from the humiliation of a long repose. Eight-and-forty ‡ missionary stations at the present moment are exhibiting to our eye this scenery. We are invited to behold them in the remotest counties of our state; from Suffolk on the south, to Franklin and St. Lawrence; and from Washington, on the very boundary of Vermont, to Erie and Chataouque, on our western lake. From various regions of our diocese, the voices of our missionaries meet our ear. In the journal of our last annual convention, their words are put on record. And while we deliberately read of what they have accomplished, by God's blessing, during the past year, we may be animated and encouraged to persevere in our good work.

For the last two years, the FEMALE AUXILIARY MISSIONARY ASSOCIATION of this chapel have been enabled to contribute *more than one-sixth of all* the pecuniary resources of these stewards of the mysteries of God. And in return, they now unfold to us a moral scene, that must refresh our spirits.

Many families, who were without God and without hope, have been arrested by the Gospel's sound, and have become stated worshippers in the Lord's house of prayer. And families, for years deprived of public ordinances, have been gathered together, in the name of Him, who has promised to be

\* 1 Cor. xv. 10.

† Isa. xl. 3, 4.

‡ See the *Tubular View* of the Clergy in the state of New-York, in *Williams' Register* for A. D. 1850, p. 304.

§ *Articles of Religion*, Art. xxv.

\* Isa. xxxv. 1.

† See Journal of the forty-fourth Convention, &c. state of New-York, A. D. 1829, p. 8.

‡ See Journal, &c. pp. 25, 26.

in the midst of his assembled people. Many children, who might have lived and died without the sign and seal of the Redeemer's covenant of mercy, have been admitted to the fold of Jesus, "in the name of the Father, and of the Son, and of the Holy Ghost."\* Many also, by the apostolic rite of confirmation, have "renewed the solemn promise and vow that they made, or that was made in their name, at their baptism, ratifying and confirming the same, and acknowledging themselves bound to believe and to do all those things which they then undertook, or their sponsors then undertook for them."† And not a few of the sincerest followers of Christ, remote from all the privileges of his sanctuary, after a long interval of deprivation, have been cheered by the communion of his body and his blood; and as they once more received from the welcome missionary's hands the sacred elements, their full hearts have overflowed in tears of joy and gladness!

And the *aborigines* of our soil, upon whose lands we have erected all our splendid monuments both of civil and religious enterprise, have delightfully experienced, that if we have been partakers of their "worldly things," we have, in remuneration, sown unto them "spiritual things." Yes, our Oneida Indians, once "untutored," have been instructed by our missionaries, in the *knowledge of our Lord and Saviour Jesus Christ*. A divine influence has accompanied the efforts of their spiritual teachers, and they now know the Scriptures and the power of God. "For the last nine months,"‡ says their judicious and faithful pastor in his report, "a general seriousness has prevailed among the tribe. The church has been crowded with humble and devout worshippers. During the whole period that I have been employed at this station, I have never witnessed so great an attention to the subject of religion. Hitherto I have had but a faint prospect of success, except among the

rising generation. But now it is far otherwise. Many of these degraded children of the forest, whose locks are whitened with age, are awakened to a sense of their lost and ruined state by nature—have fled to Christ as their only refuge; and we devoutly trust, that, through the renovating influence of the Holy Spirit, they have experienced the pardoning efficacy of that blood which speaketh better things than that of Abel."

To our faithful heralds, incidents like these have been encouraging. They have renewed their strength. By their untiring efforts, they have established SUNDAY SCHOOLS, which now contain a large family of the youthful members of the Church. In BIBLE CLASSES, they have endeavoured to unfold and to impress the sacred Oracles. And to awaken and mature the sensibilities of that heavenly charity which is the bond of perfectness, they have founded and are fostering BENEVOLENT ASSOCIATIONS. They have collected for the Lord's treasury the contributions of his people, and have reared many a habitation for the Holy One. In the house of prayer expressly consecrated to Jehovah, and in the house of education opened for divine service on the Lord's day, and in private rooms also, they have preached repentance toward God, and faith in our Lord Jesus Christ. They have "taught publicly, and from house to house."\* They have prompted anxious inquiries for the way of salvation; and multitudes, once alienated from the faith by the capricious absurdities of heresy and schism, have been led to "ask for the old paths, where is the good way."† And, thanks be unto God, they have walked therein, and have found "rest for their souls."

While we contemplate the operations of our missionary servants of the Lord, it is a pleasing source of meditation, that *three hundred and sixty* infants, during the last year, received from them the washing of regeneration. They presented to their father in the Lord, for the imposition of his hands, *a hundred and seventy-seven*, who re-

\* Compare these words in the Baptism Service and Matt. xxviii. 19.

† See the Order of Confirmation.

‡ See Journal, &c. Convention, A. D. 1829, p. 37; and compare p. 15.

newed to Christ their covenant-vow. For a hundred and eighty-two, whose eyes are closed on earthly scenes, they performed, in the impressive language of the Church, the solemn rite of Christian burial. They added to the sacramental host of God a hundred and fifty-one names, which, we devoutly trust, are to be found registered on high. And they broke the bread of life, and gave the cup of salvation to more than a thousand\* souls, for whom Christ Jesus shed his precious blood.

This picture must rejoice the heart of every sincere follower of Christ, who is attached to the primitive doctrines, sacraments, and discipline,† “as the Lord hath commanded, and as the Church hath received the same,” “in the ancient days, in the generations of old.”

Our association has not been content merely to dwell upon the scene with sentiments of “wonder, love, and praise”—they have humbly sought to strengthen the hands of the Lord’s messengers; and they have sought, in imitation of the devout women in the apostolic age, by their prayers and their pecuniary contributions, to attend our heralds in the wilderness, and there to labour with them in the Gospel. An account of their proceedings is contained in the document which I beg leave now to read:—

“*Second Annual Report of the Female Auxiliary Missionary Association of St. John’s Chapel, New York.*”

“When our first annual report was submitted to you in May last, we had just closed our first year’s efforts in the cause of Christ. At that time, the Sewing Society attached to our association had contributed \$558 to our funds; and this result of their indefatigable industry, added to our donations and subscriptions, enabled us to contribute to our parent institution \$750, as the aggregate amount. The results of the past year have been not less encouraging. Our subscriptions and donations are \$226; and our Sewing Society, with an unabated interest in the good cause, have added \$535 more.

\* The facts in this paragraph are compiled from the Missionary Reports in the Journal, pp. 27—51.

† See the Form and Manner of Ordering Priests.

While two years only have been revolving, we have, by God’s blessing, contributed to the work of faith, fifteen hundred and twenty-five dollars.

“It is a meed of commendation, due to the industrious and persevering members of our Sewing Society, to say, that we are indebted to their pious zeal for more than two thirds of this sacred tribute of our charity. While we now offer them our thanks, we would, in their name, commend also the liberal patron of their cause, whose gift of fifty dollars, to be appropriated to the purchase of materials for their industry, gave an increased stimulus to their exertions, and now induces them to look to him with gratitude, as in deed and in truth a FRIEND TO EPISCOPACY.

“We look with great gratitude also to the other patrons of our institution, whose liberal charities have gone up as a memorial before God. They need not the feeble tribute of our commendation. And did we now depict their pious liberality in its true colours, they themselves would be among the very last to recognise the portrait. Their left hand is unconscious of the inestimable benefits which their right hand has conferred. But there is ONE, who has expressly promised to reward such openly.

“And it becomes us all to be thus un-mindful of ourselves, while we are labouring for the advancement of the Redeemer’s glory upon earth. Let us submit to our ecclesiastical father, and the committee associated with him, the disposal of our funds, as in their wisdom they may deem the best. But let us remember, that this, and all the responsibilities of his high trust, should give an increased earnestness to our prayers in his behalf. Let us pray for the prosperity of our Zion; let us think upon her waste places, where none come up to her solemn feasts. Let us pray also for our spiritual teachers every where, that they may have the unction of the Holy One. Let us supplicate the Divine Head of the Church, that he will send forth more labourers into his vineyard. And while our hearts are cheered by the enlivening prospect of the glory that is to be revealed on earth, let us delight to mingle our sympathies in efforts for the spiritual welfare of our sinful race.

“Let us contribute our mite; let us meet together, to rekindle our flame of pious love; but let all be done, not of vain-glory, but to the praise of God, through Jesus Christ our Lord.”

This brief account, this unpretending notice, you will readily perceive, is but a faint outline.

To the members of the association

I would say, You may desire that your efforts should be unobtrusive. In the appropriate exercise of that quality by which you are most adorned, you may endeavour to conceal yourselves from public observation. But when, in two years, you have contributed *fifteen hundred and twenty-five dollars* to the cause of missions in our diocese; and when you have, for two years, afforded the *sixth part*\* of all the pecuniary resources of our heralds in the wilderness, your works will praise you in the gates. It was the injunction of our Divine Lord, on those who shared his blessings, "See thou tell no man;" yet so much the more went there a fame abroad. And the same resistless impulse of gratitude will proclaim the good deeds done by this association in the name of Christ. Our missionaries and our infant congregations, yes, our diocese, will look to you with gratitude.

To the members of the SEWING SOCIETY, whose *hands* have ministered unto the necessities of the Lord's people, I would say, *Your* toils have been peculiarly blessed. In two years, the products of *your* industry have been "sold for much," so that *more than a thousand dollars* in that time have been yielded by your efforts. In an eminent degree you have associated the assiduity and the devotion of the two sisters at Bethany, whom Jesus loved. Like MARTHA, you have indeed been cumbered, for the Lord's sake, with much serving; and as if surpassing the commended qualities of MARY, you have not only heard the word of Jesus, but have desired that others also might enjoy the blessedness of sitting at his feet. Pursue, then, your valuable labours for the Church of Christ on earth, and in his upper temple, where now Mary and her sister Martha are with Jesus, may you be welcomed among the holy sisterhood of faith and charity!

To all of you, disciples of the Lord, who hold the elevated rank of Christian women, I would say, You are in-

vited not only to approve, but to take part in the benignant efforts of this association. In all the amiable duties and the noble enterprises of Christianity, it has been reserved for devout women to be peculiarly eminent. The *historian* records, that in the earliest ages of the Church they "laboured in the Gospel;" and the *minstrel* also says of woman—

"Not she with trait'rous kiss her Saviour stung,  
Not she denied him with unholy tongue;  
She, when apostles shrank, could danger brave,  
Last at the cross and earliest at the grave."

Christian women! representatives of these followers of Christ! O let it be *your* glory not to be ashamed of Jesus! O let it be your glory to attend the Crucified, through good report and evil report, until all nations shall confess, with the centurion on Calvary, "TRULY THIS WAS THE SON OF GOD!" And in the glorious morning of the resurrection, may you again be favoured with the first bright vision of your risen Lord!

To *win souls* for Him is the great object of your association. Amid every discouragement, let this be your stimulus; and in your brightest moments of success, contemplate this as your crown of glory. To win souls for Christ: you need no higher motive to exertion. To win souls for Christ: the very angels that are in heaven cannot take part in a more elevating office.

HOLY FATHER, consecrate, O consecrate this labour of love! DIVINE REDEEMER, shed thy selectest influence upon the cause! And SPIRIT OF THE LIVING GOD, whom with the Father and the Son we bless and magnify, descend now into the midst of us! And while we cultivate the liveliest sympathies for our immortal fellow-men, do thou hasten the bright latter day of glory, when all shall know thee, from the least unto the greatest—when THY KINGDOM shall come, and THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN; and when 'the voice of a great multitude, which no man can number, of all nations, and kindreds, and tongues, and people, shall shout in holy triumph, as the voice of many waters and

\* The total amount expended, by the Committee for Propagating the Gospel in the State of New-York, was \$4756 93.



of mighty thunders, ALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGN-ETH!"

*For the Christian Journal.*

### *Massachusetts Convention.*

THE annual convention of the diocese of Massachusetts was held in Trinity church, Boston, on the 16th and 17th days of June, 1830. It was attended by the Right Rev. Alexander V. Griswold, bishop of the Eastern diocese, and twenty-three clerical members, and twenty-seven lay delegates, representing sixteen churches. Divine service was conducted by the Rev. Theodore Edson, rector of St. Anne's church, Lowell; and a sermon, from Prov. xxiv. 24, 25, preached by the Rev. Thomas W. Coit, rector of Christ church, Cambridge. The Lord's supper was then administered by the bishop, assisted by the Rev. Mr. Edson.—The Rev. Thomas W. Coit, rector of Christ church, Cambridge, was re-elected secretary, and Mr. Henry K. Newcomb appointed assistant secretary. Thomas W. Phillips, esq. was chosen treasurer.—Grace church, Boston, was admitted into union with the convention.—The committee appointed at the last annual convention to draw up a form of parochial reports, presented their report, which, with some amendment, was accepted, and a form was agreed on, after which all parochial reports should henceforth be made.

The amendment proposed, at the last convention, to the first article of the constitution, was referred to a committee, who reported that it was advisable that further time should be taken to deliberate thereupon: whereupon the constitution and canons generally were referred to said committee, with instructions to report such amendments as they should deem proper, to the next annual convention. The same committee was also charged with the drafting of a form of proceeding for the admission of new churches into connexion with the convention.

*The following persons were appoint-*

ed the standing committee, viz. The Rev. Asa Eaton, D. D., the Rev. John L. Blake, the Rev. Isaac Boyle; J. C. Warren, M. D., Thomas Clark, and George Brinley.

The Rev. James Morss, D. D., the Rev. Alonzo Potter, the Rev. George W. Doane, the Rev. Benjamin C. C. Parker; Edward A. Newton, Edward H. Robbins, L. M. Sargent, and William A. Crocker, were appointed delegates to the General Convention.

The Rev. George W. Doane, the Rev. Thomas W. Coit, and James Bowdoin and W. H. Gardiner, were appointed trustees of the General Theological Seminary.

On motion of the Rev. Mr. Doane, it was *resolved*, That whereas several parish associations have been organized in aid of the Domestic and Foreign Missionary Society of this Church, therefore it is, in the sense of this convention, expedient to organize an auxiliary society for the state of Massachusetts.

On motion by Mr. J. W. Ingraham, it was *resolved*, That this convention continues to view with deep interest the Massachusetts Episcopal Sunday School Society, and that it learns with deep regret, that many of the Sunday schools in this state are still unconnected with this society; and the convention therefore again earnestly recommends to all the Episcopal Sunday schools in this commonwealth to become connected without delay, either with the Massachusetts Episcopal Sunday School Society, or with the General Protestant Episcopal Sunday School Union.

On the second day of meeting, the convention met at nine o'clock A. M. Divine service was conducted by the Rev. Benjamin C. C. Parker, minister of the churches at Lenox and Otis.

A committee having, on the preceding day, been appointed to take into consideration the necessity of making some further provision for the support of the bishop, the said committee made a report, which was recommitted, with instructions to ascertain facts, and present a memorial at the ensuing convention of the diocese.

The committee appointed at the last

convention, to take into consideration the subject of theological education, and report thereon at the diocesan convention about to sit at Lowell, reported their performance of the duty assigned them, and the order which in consequence had been taken by the diocesan convention, and were at their request discharged.

The Rev. A. Potter offered the following preamble and resolution, which, at his request, were laid upon the table, to be called up at the next annual convention :—

“Whereas a diversity of practice obtains among the churches of this state, respecting the use of a collect and the Lord's Prayer before the sermon, and whereas uniformity on this subject is to be desired, therefore, *resolved*, as the sense of this convention, that it is expedient that the same be hereafter omitted.”

The parochial reports are generally interesting, and show a gradual increase of strength and numbers to our Zion, obtained, by the blessing of God, through the instrumentality of a zealous, pious, and devoted ministry. In nearly all the congregations Sunday schools are established, and some of them are in a very flourishing condition; and though but few are yet connected with our General Sunday School Union, we have no doubt but all of them will ere long be so.—The aggregate furnished by the reports is thus stated :—Baptisms (infants 276, adults 70, not particularized 16) 362—communicants 1525—marriages 92—burials 149.

Though we have spoken in flattering terms of the general condition of the Church in this state, we have remarked in two or three of the reports a lamentable reverse; the most prominent of which is that of the church in Springfield, which would seem to claim the sympathy of all, and the pecuniary aid of such as have ability, and as are more particularly interested in the permanent establishment of our Zion in all places where it can be done. The report of the Rev. J. H. Price, missionary at that place, gives a condensed history of the church there, and we insert it, in the hope that the appeal it makes will not be

read in vain by the liberal and the wealthy.

“*Christ Church, Springfield.*”

“Services, according to the ritual of the Protestant Episcopal Church, commenced in the United States' chapel, on the first Sunday in February, 1821, by the Rev. E. Rutledge. The number of persons who took seats at that time was about one hundred, but only a few of them were Episcopalians.

“The communion was first administered by the Rev. Titus Strong, of Greenfield, to 27 persons, on Trinity Sunday, June 17, 1821. Confirmation was administered by the Right Rev. Bishop Griswold, on the evening of July 3, 1821, to five persons. The Rev. E. Rutledge closed his services at Springfield with a farewell sermon on the 20th of January, 1822. Since that time the church has had the occasional services of clergymen from almost every part of our diocese, but its chief dependence has been on the benevolent exertions of the clergy in Hartford, Connecticut. The number of families anxious to have the services of the Church permanently established, is about 30; the average attendance on Sunday, about 120. But all hopes of the services of our Church being permanently established in Springfield must be abandoned, unless a suitable church can be erected, and at least two thirds of the cost obtained elsewhere. It remains for our brethren in the large cities to say whether there shall be a church or not. This is the last opportunity that will present itself to establish the Church in one of the most beautiful and prosperous villages in New-England. So frequent have been the disappointments of the people, that should this effort fail, we cannot expect, in the ordinary course of events, ever to succeed. The principal persons of a denomination already the most numerous in the town, have intimated their determination to erect another house, if an Episcopal church be not soon erected. We commend the subject to the benevolence of all Episcopalians, praying that the Lord, “by whose holy inspiration we think those things that are good,” that they may love his holy Church, not in word, neither in tongue, but in deed and in truth.”

The list of clergy prefixed to this Journal makes the whole number 31, including the bishop.

The convention united in singing the 138d psalm, and after prayers and the benediction by the bishop, adjourned, to meet in next annual convention, at St. Paul's church, Boston, on the third Wednesday of June, A. D. 1831, at nine o'clock A. M.

For the Christian Journal.

# Domestic and Foreign Missionary Society.

(Concluded from p. 208.)

WE present the following extracts from the "Missionary Paper of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. June, 1830."

## "Right Rev. Bishop Brownell's Report.

"To the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.

"GENTLEMEN—At a meeting of your board in August last, I was requested to undertake a visitation through the states lying west and south of the Alleghany mountains, 'to perform such Episcopal offices as might be desired, to inquire into the condition of the missions established by the board, and to take a general survey of the country, for the purpose of designating such other missionary stations as might be usefully established.' The Rev. Francis L. Hawks was appointed to accompany me on this tour, and on his resignation, the Rev. William Richmond, of New-York, was appointed by the executive committee to supply his place.

"In pursuance of these arrangements, I have now to report to the board of directors, that we have performed the duties confided to us, according to the best of our abilities, and with such success as the great Head of the Church may vouchsafe to our humble endeavours.

"Owing to the pressure of other duties, I was able to devote but little more than four months to the visitation. In this period we have travelled nearly six thousand miles, chiefly by steamboats and stage-coaches, and occasionally on horseback, when our duties led us from the course of the public accommodations. I have preached forty-one times, in twenty-nine different places, and the Rev. Mr. Richmond has preached thirty-three times. I have administered the sacrament of baptism to twelve adults and twenty-two children, (in all thirty-four,) and the sacrament of the Lord's supper on several occasions. I have administered the holy rite of confirmation in seven parishes, and to 142 persons. I have also consecrated six churches, and admitted one person to the holy order of the priesthood. Wherever we have visited well established congregations, the Rev. Mr. Richmond has made collections in aid of the funds of the society. The sums collected after our departure from

Philadelphia, are to be appropriated exclusively to the support of missions in the west and south. Altogether, the collections we have made, and the donations we have received, amount to nearly twenty-three hundred dollars, as will more fully appear by the accounts of the treasurer; while the expenses of our journey have amounted to between ten and eleven hundred dollars.

"The general direction of our tour was from Philadelphia to Pittsburg; thence down the Ohio and Mississippi rivers to New-Orleans; thence to Mobile; and from thence homeward, through Alabama, the Creek nation, and the Atlantic states. My Episcopal duties were performed in the states of Kentucky, Mississippi, Louisiana, and Alabama.

"It would be tedious to transcribe the entire journal of our travels, and to give all the details of our operations; though such particulars might not be devoid of interest. I shall, perhaps, better fulfil the wishes of the board, by giving a brief notice of our labours in each of the states referred to, and by presenting a general view of the fields which are open for the operations of the society.

## "Kentucky.

"On our arrival in Kentucky, I received a communication from the standing committee of the diocese, expressing their gratification at the visit, and containing a request that I would perform such Episcopal offices within the diocese as I might think expedient. I also received a letter of similar import from the Right Rev. Bishop Ravenscroft, who had previously performed Episcopal duties there. Pursuant to these invitations, I consecrated the churches at Lexington and Louisville; each by the name of *Christ church*. I also administered the holy rite of confirmation in these parishes to thirty-four persons.

"The parish of Lexington is under the pastoral care of the Rev. Dr. Chapman, and is one of the largest parishes in the western country. It seems likely to exercise a salutary influence on the interests of the church throughout the diocese. The magnitude and central position of the city of Lexington, and its being the seat of a flourishing university, concur to make it a place of very great resort. The recent publication of the Rev. Dr. Chapman's sermons, and of Dr. Cooke's Essay on Ordination, has brought the distinctive principles of our communion into general notice, and the knowledge of them cannot fail to be extended to other parts of the state.

"The parish of Louisville is next in importance to that of Lexington. The Rev. Mr. Paige has recently been called to the charge of this parish, and entered upon his duties during our visit there. His

opportune arrival appeared to be highly animating to the friends of the Church. The first fruits of this feeling were evinced in a spirited effort to extinguish a debt, which had for some time been thought to press heavily on the interests of the parish. This debt, amounting to about twelve hundred dollars, was readily cancelled by the subscriptions of a few liberal individuals.

"During our visit to Kentucky, the Rev. Mr. McMillan, of Ohio, received and accepted an invitation to the parish of Danville.

"In addition to the three clergymen just named, there are two others residing in the city of Lexington—the Rev. Mr. Ward, who has the charge of a female academy, and the Rev. Mr. Peers, who presides over a gymnasium for boys. The Rev. Mr. Ward will perform occasional services in the neighbouring town of Paris, and the Rev. Mr. Peers in that of Versailles. The Rev. Mr. Freeman, from the diocese of Ohio, is understood to be acting as a missionary in the parishes of Maysville and Washington. Having met him at Lexington, and believing him to be well qualified for this station, I united with the members of the standing committee of the diocese in urging him to enter on its duties, with a promise of recommending him to the patronage of the society. On my return through Philadelphia, I took the opportunity of naming him to the executive committee, and trust that suitable provision has been made for his support. Several other missionaries might be usefully employed in this state. Their particular locations should be left to the discretion of the standing committee of the diocese. On the files of the executive committee will be found two letters, addressed to me by the Rev. Dr. Chapman and Dr. Cooke, designating the places which, at the present time, present the fairest prospects of usefulness.

"Kentucky is a very interesting state, and it presents a most ample field for the operations of the society. The fertility of its soil, the value of its productions, and the intelligence and enterprise of its inhabitants, concur to make it a powerful and populous state. When its resources shall be more fully developed—when improved roads shall facilitate the transportation of its products, and a more extended system of primary education shall spread the light of knowledge through the humbler ranks of the community, it will be surpassed by no state in its march to eminence. If the institutions of the Church shall be planted in such a state, they will expand and multiply. There are peculiar circumstances which must encourage the society to direct no inconsiderable portion of their efforts to this region. There is a great want of religious

instruction generally, and the number of well-educated clergy is peculiarly small, in proportion to the intelligent part of the population. A great portion of the original inhabitants are from Virginia and the neighbouring Atlantic states. Many of these were brought up in the faith of the Episcopal Church, and, with their descendants, still entertain a strong predilection for the institutions of that Church. If the information I have received may be relied on, there is hardly a well-settled county in the state, where the foundation of a promising congregation might not be laid, by the labours of a zealous, pious, and intelligent missionary of our Church.

"I trust the time is not far distant, when the number of clergy in this diocese shall justify the election of a bishop to preside over its interests. From the juxtaposition of Tennessee, these dioceses may be conveniently united under the same bishop. Indiana and Illinois may fall under the same jurisdiction, or they may be temporarily united with the diocese of Ohio.

"I had purposed visiting the diocese of Tennessee, but the unfavourable state of the roads, and my limited time, forbade the attempt. For some interesting information concerning the state of this diocese, and the prospects it presents for the useful operations of the society, I beg leave to refer to a letter addressed to me by the Rev. Mr. Weller, now on the files of the executive committee.

"The information I have received from Indiana and Illinois, induces me to believe that, in the former state, a mission may be usefully established at Madison and Lawrenceburgh, and another at Vincennes and Washington, and perhaps a third at Terre Haute; and in the latter state, a mission may embrace Kaskaskia, Cahokia, and Edwardsville. The Rev. Mr. Shaw, of Mobile, who has officiated in these places, assures me that in each of them there may be found a number of respectable Episcopalians, and that in all of them there is much need of further religious instruction.

#### *"Mississippi.*

"By invitation of the standing committee of this diocese, I consecrated Trinity church, Natchez; Christ church, Jefferson county; and St. Paul's church, Woodville. I also administered the holy rite of confirmation in the parishes at Natchez, Jefferson county, Port-Gibson, and Woodville, to forty-four persons, and admitted the Rev. John C. Porter to the holy order of priests.

"The Episcopal Church appears to be regarded with less prejudice in Mississippi than in any other part of our country. A very large portion of the wealthy and intelligent planters evince a disposi-

tion to support its ministry and institutions, whenever the appeal is made to them. Still the prospects of the diocese appeared exceedingly gloomy on our arrival. The Rev. Mr. Muller and the Rev. Mr. Wall had just taken their departure from it, and the Rev. Mr. Fox and the Rev. Mr. Porter had made their arrangements to leave it in our company. But during our stay in Natchez, that congregation presented a call to the Rev. Mr. Porter, which he determined to accept.

"The parish of Trinity church, Natchez, is opulent and large, and affords a very liberal support to its clergyman.

"Christ church, Jefferson county, is made up of a few intelligent and zealous planters, who have erected a neat brick church; in which they have made ample provision for the accommodation of their slaves, for whose religious instruction they evince a laudable solicitude. This parish is in want of a clergyman. A young man of competent qualifications would here receive a salary of six hundred dollars, with gratuitous boarding; and if he should be disposed to instruct a few children, his income might be much increased.

"The parish of Woodville has a new church, well finished, and supplied with a good organ. A clergyman is much wanted for this parish, in conjunction with Pinckneyville. The support would be about the same as in the parish of Christ church. If the society shall be able to find suitable clergymen for these parishes, which is greatly desired by them, no further aid would be necessary than to defray their expenses out.

"At Port-Gibson there are several intelligent gentlemen strongly attached to the Episcopal Church. One of them offered to contribute one hundred dollars a year towards the support of a suitable missionary, and to pledge himself to raise four hundred dollars more, from the contributions of others. This situation demands the immediate attention of the society.

"At Vicksburg there is a considerable number of Episcopalians, but we were unable to visit this place. We were, however, informed, that they had recently subscribed more than twelve hundred dollars towards the erection of a church, and that they were exceedingly anxious for the services of a missionary. If but one missionary can be obtained for this state, perhaps it would be expedient that he should divide his time between Port-Gibson and Vicksburg. Other interesting missionary stations in Mississippi might be pointed out by the standing committee of the diocese, if missionaries could be furnished by the society.

"Louisiana.

"There are but two regularly organized

parishes in Louisiana—Trinity church, at New-Orleans, which was established about fifteen years ago, and the parish at St. Francisville, which has been recently organized. During my visit to this state, I consecrated the church at New-Orleans, at the request of the rector, wardens, and vestry, and administered the holy rite of confirmation to sixty-four persons.

"The parish of Trinity church is under the pastoral charge of the Rev. Mr. Hull, and appears to be in a prosperous condition. It embodies a very large portion of the most intelligent and influential families in New-Orleans. The church is a neat and commodious brick edifice, but the congregation is so large, that more extensive accommodations are required; and a new congregation must soon be formed, or a more spacious edifice erected. The latter alternative has already occupied the attention of the parish.

"The Rev. Mr. Bowman is rector of the parish of St. Francisville, which has recently been organized under his auspices. The congregation have erected a handsome brick church, which was nearly completed at the time of my visit. Immediately after the visitation, a meeting of the parish was held, at which the sum of eleven hundred dollars was raised by subscription—an amount amply sufficient to finish the church and pay all the debts of the parish.

"During our visit to New-Orleans, and pursuant to regular notice, a meeting was held in Trinity church, for the purpose of more fully organizing the churches in the state, by the formation of a regular diocese. The meeting was attended by the Rev. Mr. Hull, the Rev. Mr. Fox, and the Rev. Mr. Bowman, as the clergy of the state, and by several respectable laymen. At this convention a constitution was adopted, and a committee was appointed to prepare the necessary canons for the government of the diocese. It was also determined to invite the churches of Mississippi and Alabama to unite with the church of Louisiana, for the purpose of constituting a *south-western diocese*. These measures cannot, of course, be consummated till after the meeting of the next General Convention; but the incipient organization will have a tendency to promote feelings of union, energy, and zeal, in this portion of the Church, which may prove highly auspicious to its future prosperity.

"There is no doubt but churches may be established at many places in Louisiana by missionary exertions. I am informed that the principal people of Baton-Rouge are Episcopalians, and that they are now supporting a Presbyterian clergyman, for the want of one of their own communion.

"There are also several Episcopalians

at Donaldsonville, which is now the capital of the state. Missionaries might be profitably established at both these stations. Or if but one missionary can be sent, they may be included within the same cure.

"Missionaries are said to be greatly needed westward of the Mississippi, at Alexandria, on the Red-River, at Opelousas, and at St. Martinsville and Franklin, on the Teche. A gentleman residing about forty miles below New-Orleans, applied to me for a clergyman; offering himself to give sixty acres of valuable land for a glebe, and informing me that his neighbours were ready to unite with him in erecting on it a good brick church and parsonage. I beg leave to recommend this station to the particular attention of the society. If a clergyman shall be sent to this place, who is willing to take charge of a few pupils, he would find a liberal support without any missionary allowance.

"The Rev. Mr. Wall, whom I met at New-Orleans, went by my advice to Franklin, in the district of Attacapas, with a view of engaging in the business of instruction. The Rev. Mr. Fox was residing in New-Orleans, and intended to resume the charge of a parish this spring.

*"Alabama.*

"The Church is just springing into existence in the state of Alabama. Like the other western states, it contains many scattered Episcopalians, but it is only within the last year or two that any attempt has been made to collect them into parishes.

"The congregation at Mobile is the largest in the state. The house of public worship was built by the subscriptions of different denominations of Christians, though the principal subscribers were attached to the doctrines and liturgy of the Episcopal Church. By the conditions of the subscription, the clergyman was to be called, from year to year, by a vote of the majority of the stockholders, till it should be determined, by a vote of two-thirds, with what denomination the church should be permanently connected. Under these circumstances, it had been occupied by Presbyterian clergymen till little more than a year ago, when the Rev. Mr. Shaw visited the place, and was invited to officiate one half the time as an Episcopal clergyman. On the first of January of the present year, the Rev. Mr. Shaw was called as the sole minister, with only one dissenting voice. It is probable that two-thirds of the proprietors would be ready, at the present time, to decide on the Episcopal character of the church; but the Episcopalians appear to think it more compatible with the principles of equity and liberality to purchase the rights of the few individuals who still retain a pre-

ference for the Presbyterian mode of worship. I administered the holy rite of confirmation in this parish to twenty-six persons.

"During our visit to Mobile, a meeting was held there, for the purpose of more fully organizing the Church in Alabama. It was attended by the Rev. Mr. Shaw and the Rev. Mr. Muller, of the clergy, and by the principal Episcopalians of the city, and from other parts of the state. At this meeting a diocesan constitution was adopted, and resolutions were passed, declaring it expedient to unite with the states of Mississippi and Louisiana, for the formation of a *south western diocese*, and proposing the election of delegates for that purpose.

"The parish at Tuscaloosa was organized by the late Rev. Mr. Judd, under the auspices of this society. Though the missionary has been called to his rest, his brief labours appear to have been greatly prospered. A neat brick church has been erected, which, at the time of our visit to the state, was nearly completed, and the parish was anxiously waiting to obtain the services of a clergyman. By our advice, the Rev. Mr. Muller, who had accompanied us from New-Orleans, proceeded to this place, in the hope of becoming the society's missionary. Having exhibited to me satisfactory letters from his late parish of Natchez, and a regular dismissory letter from the standing committee of Mississippi, I promised to recommend him to the notice of the executive committee of the society, which promise I fulfilled on my return through Philadelphia. By late accounts from Alabama, I learn that he is now officiating at Tuscaloosa, and that he has organized a parish at Greensburg, under very favourable prospects. I consider Tuscaloosa as the most important location in the state, from the circumstance of its being the legislative capital, and also the seat of a richly endowed university.

"At Huntsville, in the northern part of the state, a congregation has been formed, and a subscription raised for the erection of a church. I had an interview with two of the principal members of the parish, at the city of Washington. They expressed great solicitude to obtain the services of a missionary, and I beg leave earnestly to recommend this place to the attention of the board of directors.

"I officiated at Selma, and at Montgomery, in the state of Alabama. These are places of considerable commercial importance, and are but ill supplied with religious ministrations; but I saw little probability of success in any attempt to establish Episcopal congregations in them, at the present time. Florence is said to present a fairer opening for the services of a missionary.

"In concluding my labours in Alabama, I consider that I terminated the objects of my visitation. Though the state of Georgia, through which I returned, is proper missionary ground, it is under the jurisdiction of another bishop, with whose concurrence all missionary arrangements must be made. I have, however, been requested, by members of the standing committee of that diocese, to lay its wants before the board of directors. From the information I obtained from them, I have no doubt but three or four missionaries are greatly needed in this state. In Macon a congregation has been organized, but it is now languishing for the want of a minister. Milledgeville, the capital of the state, is also an important station for a missionary. There are already a few Episcopalians in the place, and no doubt is entertained but a popular clergyman would soon form a respectable congregation. If only one missionary can be sent, it would probably be advisable for him to officiate alternately at Macon and Milledgeville. Another missionary establishment is thought to be desirable at Athens, which is the seat of the university of Georgia.

"The aid which this diocese requires from the society, regards chiefly the supply of missionaries. The existing congregations of Savannah and Augusta are disposed to contribute liberally to the support of them. There is a society in Augusta, auxiliary to the Domestic and Foreign Missionary Society, with funds which now amount to about twelve hundred dollars, retained in the savings bank till they can be appropriated to the support of a missionary for Georgia. There is also a similar society in Savannah, with funds amounting to about one thousand dollars, retained for the same application.

"In returning through the principal Atlantic cities, I gave such aid to the objects specially confided to the Rev. Mr. Richmond, as our hasty journey permitted. Our limited time did not, however, afford us the opportunity of doing much towards the formation of auxiliary associations. The Rev. Mr. Richmond will probably have made his separate report, as agent of the society, and the report of the treasurer will present an exhibit of the donations received, and the collections made by us for furthering the beneficent objects of the society.

"This communication has been necessarily so prolix in its details, that I cannot now indulge myself in general remarks on the physical character, or the moral and religious aspect of the country I have traversed. The great valley of the Mississippi, which is so interesting to the statesman and the philosopher, has not failed to attract the attention of the board I address, to its spiritual wants. This im-

mense region, extending from the Alleghany Ridges to the Rocky Mountains, and from Lake Erie to the Gulf of Mexico, was, a few years since, but a vast wilderness, inhabited by wild beasts and a few tribes of wandering savages. At the present day, it comprises a vast empire, and contains nearly five millions of inhabitants. In twenty years to come, it will probably contain twelve millions of souls; which will then be a majority of the whole population of the Union.

"There is a grandeur and solemnity in this march of population, which cannot fail to arrest our attention, and dispose us to reflect on its results. What is to be the religious, the moral, and the intellectual state of these increasing millions? Who that regards their temporal welfare, would not wish to see them in possession of the advantages of enlightened knowledge, and of Christian morals? Who that regards their eternal weal, would not wish to see them blessed with the religion and the ministrations of the Gospel? But from the manner in which this country was settled, it is unreasonable to expect that competent provision should yet be made for the support of literary and religious institutions. The emigrants did not take with them their pastors and their schoolmasters, like the pilgrim fathers of New-England. And though their enterprise and industry have made the wilderness to bud and blossom as the rose, there have not been the same inducements, nor the same opportunities for religious culture.

"It is well known that a large portion of the original emigrants to this country, were brought up in the faith of the Church to which we belong. And yet in the states of Georgia, Alabama, Louisiana, Mississippi, Tennessee, Kentucky, Indiana, Illinois, and the territories of Florida, Arkansas, Michigan, and Missouri, comprising a population of 4,000,000 of souls, there are only twenty congregations in communion with our Church. In these congregations only eleven houses of public worship have been completed; and throughout all this region there are but twenty-three Episcopal clergymen.

"The condition of other denominations is probably not much more prosperous. The permanent and regular moral influence of settled religious institutions is felt only in a few favoured places. Immense districts are entirely destitute of regular ministrations. Some sense of religion is indeed kept alive in the community by itinerant preaching. But it is too often the case that rude and unlettered men assume the sacred office, and heresy and fanaticism are promulgated, as the miserable substitutes for religion and piety.

"In this view of the destitutions of the

western country, what a field is presented for the operations of the society! 'The harvest truly is plenteous, but the labourers are few.' Let us 'pray to the Lord of the harvest, that he would send forth labourers into his harvest.'

"I cannot conclude this report without a grateful acknowledgment of that divine mercy which has attended my path, and preserved me from danger, in a long and arduous journey, and an earnest supplication that the same gracious Providence may crown my humble labours with success. I should also do violence to my feelings, if I failed thus publicly to acknowledge the cordial hospitality I have so abundantly experienced, and the kindness and courtesy which has every where been extended to me. In a journey of several thousand miles, frequently in crowded steamboats, and almost always in public conveyances, I have not met with a single instance of incivility or indecorum. Rarely has my ear been pained by the sound of profane swearing, not a single case of gross intemperance (in a white man) has fallen under my observation, nor have I, in any instance, been annoyed by gambling, or any other flagrant immorality. It is probable I have seen the fairest aspect of society in the country through which I have travelled; but it is no small commendation, that in so long a journey, nothing disagreeable or offensive should have obtruded itself in my way. Deplorable as are the spiritual wants of the western country, there is evinced an honourable frankness and amenity among all the better classes of the inhabitants, which give a charm to society, and needs only the crowning grace of religion to render it altogether delightful.

"Respectfully submitted,

"THOMAS CHURCH BROWNELL.

"Hartford, April 28th, 1830.

"*Rev. Mr. Cadle's Visit to the Oneida and Menominee Indians.*

"The Rev. Mr. Cadle, of Green Bay, had long entertained a desire to visit the principal summer village of the tribe of Indians for whose benefit the mission school under his care has been established. This village is distant from Green Bay about sixty miles. On the 9th of February last, he commenced a journey for this purpose, and through an interpreter preached to these benighted children of the forest the glad tidings of salvation. The following is the missionary's account of his excursion:—

"On Sunday, the 7th of February, I visited, by request, the Stockbridge Indians, residing at the Grand Kakalin, within five or six miles of Winnebago Lake, and preached to them twice. About eighty of the foregoing nation attended public

worship, during which the strictest regard was paid by them to "decency and order." Marriage at this settlement, one.

"I set out on the 9th of February for the Menominee-River, which is sixty miles north of the mouth of the Fox-River; and was glad of the opportunity of giving some instruction to an individual of the Menominee nation, living on the banks of a stream twenty-five miles distant from Green-Bay, and where I was compelled to remain a day. In answer to some questions which I proposed, he stated his opinion that death would be the end of his existence, and acknowledged that he never prayed to God. He listened with attention, though with no deep interest, to what I told him of the character of God, and of the mode which he has appointed for the pardon of the guilty—of the manifestation of the Son of God in the flesh, of his death for the sins of men, of his rising from the grave, and of his coming hereafter to judge all mankind for the deeds of the body. Some of the most striking passages of the New Testament were interpreted to this individual, and I concluded by repeating the Lord's Prayer, which was rendered to him in his own language. The establishment of a mission school for the Menominees was also mentioned to him, and I invited him to visit it whenever he should come to the Bay, which he promised to do. On the afternoon of the 11th I reached Menominee-River: at about three miles from its mouth, the banks are elevated fifteen or twenty feet, and a beautiful prospect is afforded of the course of that stream, of the Bay, and of the opposite peninsula. This is the main seat of the tribe to which I have been particularly sent, and here occasionally a large portion of it is gathered together. The hunting season not being yet over, I did not expect to meet with many Indians; and I learned that there were about twenty families, which had remained for the purpose of fishing, and which were some miles from the site of their summer village. Designing to reach home on the 12th, I sent a request for some of them to meet me on the morning of that day, at daylight or sunrise; and accordingly a small party attended, whom I addressed on the subject that ought most to engage and affect sinful and fallen man. They listened with great gravity and reverence; and gave an exclamation, apparently of assent, though perhaps only of comprehension of the meaning, after the interpretation of every sentence. I stated to them the formation of a school for their especial benefit, and they engaged to visit it whenever they should go to Green Bay. An individual further mentioned that he would probably send one of his children to this school, and perhaps more. I was pleased with



their appearance, and impressed by the advantages offered by this region for the institution of a mission designed solely for the good of the native tribes. Perhaps hereafter the establishment of a branch school in this neighbourhood would conduce much to the great and good end which the General Missionary Society of our Church are prosecuting. More opportunity certainly is afforded at that place, for civilizing and converting the adult Menominees, than on the Fox-River, where there are existing abundant temptations to revelry and drunkenness, which the sensual, and untaught, and unrestrained mind of the savage seldom resists.

'I preached on Sunday, the 21st of February, to the Oneida Indians whose settlement is on Duck-Creek, to eighteen of whom I administered the sacrament of the Lord's supper. The Rev. Eleazar Williams, who had notified them of my intended coming the fortnight previously, and who had delivered a lecture on the subject of the Lord's supper, on the evening of the 20th, interpreted for me in my essay to teach and exhort this portion of the flock of Christ. The appearance and demeanour of the Oneidas were highly gratifying; and it seems a reasonable hope that the name of God will be glorified, through them, among the unbelieving multitudes by which they are surrounded.'

#### "Florida Building Fund.

"It was stated in the late annual report of the executive committee, that about \$1500 had been contributed towards the erection of plain and substantial church edifices at our missionary stations in Florida. Of this sum, above \$1200 were collected in the city of New-York. The committee to whom this benevolent fund was intrusted, when transmitting a large amount, (a check of \$1064 64,) were pleased to express themselves in the following manner:—

"In transmitting to you the check of their treasurer for this amount, the committee cannot refrain from expressing the high gratification they have derived from the circumstance, that the liberality of the friends of the Church has enabled them considerably to exceed the sum originally contemplated to be raised in this city; and they pray that the Lord God may smile upon it and bless it—that it may promote the prosperity of our Zion in the parts for which it is designed, and be some small mean of advancing the Redeemer's kingdom.

'The particular object of this fund is understood to be, the assisting in erecting three church edifices in Florida—one at Tallahassee, one at Pensacola, and one at St. Augustine. The appointment of the

amount to each place, the committee submit altogether to the executive committee of the Domestic and Foreign Missionary Society, in whom they have the most implicit confidence.'

#### "Green-Bay.

"If there be a field of missionary labour for the General Missionary Society of the Protestant Episcopal Church, which, at this moment, carries a stronger appeal than another to the sympathies of Christian hearts, it is thought that the circumstances of the mission at Green-Bay, were they extensively known, could not fail to awaken them. It has been undertaken for the moral and religious benefit of one of our aboriginal tribes. It promises for many years, perhaps for generations, to be exempt from the trials to which other stations within the limits of some of the states have recently been exposed. Its details appear, in the highest degree, reasonable and practical. For much of its future expenditures the government of the United States has pledged itself, and yet, at this moment, the claims of this mission upon our treasury are very disproportionate to the amount in hand, and to the current receipts for this special mission, during many months past.

"It is evident, therefore, that the large amounts which have gratefully been acknowledged during the last six months, do not supply all the demands of the society; that increased and steady exertion is still requisite; and that the confidence of the committee that they can find as much work to do as benevolent Episcopalians will furnish them the means of attempting, is well founded. Indeed they are every day confirmed in the conviction that they have only to acquaint their friends with the extent of this work, and the amount of means requisite for its accomplishment, and they will receive prompt and abundant aid."

For the Christian Journal.

St. Peter's Church, Perth-Amboy.

(Concluded from p. 211.)

"As soon as the venerable society in England received the account of the erection of this church, and of the valuable grants of land, and of the house intended for a parsonage house, for the use and support of a minister, they were so gratified with the zeal that had been manifested, and with the unusual liberality displayed, that they resolved to send a missionary, who should reside here, and afford the con-

gregation the whole of his time. In the close of the year 1721, they sent the Rev. William Skinner to be the resident missionary, as it is mentioned in the records of the society's proceedings, with a salary of £60 sterling per annum: but it would appear that the appointment of Mr. Skinner was made this year, and not that he actually arrived in this place and entered upon his mission this year. The first notice of this missionary in the minutes of the vestry, bears the date of September 10, 1723. He is named for the first time as present with the vestry on that day. Meetings of the vestry are recorded as having taken place in the years 1721 and 1722, without any mention of the Rev. Mr. Skinner; and at the same time, in 1722, it is stated that the Rev. Edward Vaughan has supplied the church constantly once a month on the Lord's day, ever since the removal of Mr. Haliday. At this meeting of the vestry in 1722, a resolution was passed to petition the society in England and the bishop of London to cause the Rev. Mr. Vaughan to be settled in this place as a resident minister. It is therefore probable that Mr. Skinner did not arrive here until some time in the year 1723. The records of the society mention that he was received by the people with much kindness and civility. Accounts were transmitted to the society of the favour the inhabitants showed him, and that the congregation under his care increased considerably. Mr. Skinner officiated occasionally at Piscataway, in which place his labours were attended with much success, the building of a church having been commenced a short period before his arrival. On the 22d day of July, 1724, the vestry of St. Peter's church, in Amboy, agreed that a call and presentation should be given to Mr. Skinner to be the incumbent of the church. This was done in due form, and directed to the governor of the province, his Excellency William Burnet, esquire, with a prayer for the induction of Mr. Skinner, according to law. In the year 1725, Mr. Skinner reported to the society that the congregation which he had collected was too large to be conveniently accommodated in the church.

His subsequent reports state the continued increase of the number of attendants on public worship, and particularly of communicants, the increase of the latter of which is the best proof of the spiritual improvement of any congregation. The prosperity of the church was so great, that in the year 1751, Dr. Chandler, rector of St. John's church, in Elizabeth-Town, whose name is held in just veneration for piety and for his able writings in defence of the principles of our apostolic Church, noticed in a letter to the society in England, the gratifying circumstance of its flourishing condition under the pastoral care of Mr. Skinner. At a meeting of the vestry on the 23d day of September, 1728, thanks were given to the widow of the Rev. John Talbot for a present of plate, namely, a chalice with a cover, and a paten, for the use of St. Peter's church. These three small pieces of plate were carefully preserved, and put into the hands of the present rector a short time after his taking charge of this congregation, and have been found very decent and convenient for occasions of administering the holy communion in private houses, to the sick and infirm. The large and valuable set of plate used in the public administration of the Lord's supper in this church, was probably a part of what is called Queen Ann's bounty. It is a well known fact, that in the year 1708, this queen sent to the church in Burlington, in West-Jersey—of which building the foundation was laid as early as the year 1703, being the first Episcopal church founded in the province of New-Jersey—and to several other churches in the same province, presents of communion cloths, silver cups and patens, and pulpit hangings and cushions. The principal part of the hangings for the pulpit and desk, used for a long course of years in this church, were not sent as a present from England, but were the purchase and donation of a distinguished individual, Philip Kearny, esquire, many years before the war of the revolution. This donation was made to supply the loss of the first hangings used in the church, which were totally destroyed by a deranged

man who entered the church by violence in the night. In the year 1753, a considerable sum of money was raised by subscription for the purpose of building a steeple. This object was soon accomplished, and the whole edifice of the church put in good repair. The stone and brick part of the steeple was built at this time, without any spire, in the form of a tower projecting in front of the church as it was originally erected, making the whole length fifty-eight feet from east to west; the breadth being twenty-eight feet and a half. There is no record to be found in the minutes of the vestry, of the time in which the church was called to mourn the decease of its highly industrious, successful, and esteemed minister, the Rev. William Skinner; but according to the statement of this event, as found in printed annual abstracts of the proceedings of the society in England, he departed this life in the year 1758, having been the settled minister of the same congregation for the term of thirty-five years.

"There is something highly gratifying in the contemplation of the continuance of the pastoral connexion of a minister with the same congregation for the long space of thirty-five years. Such a circumstance is creditable to both parties in this important connexion, since it argues, on the one part, ministerial fidelity; and on the other part, a steady and consistent attendance on the means of grace, in contrariety to that too common disposition which leads some to be carried about with every wind of doctrine, and to seek the gratification of their ears and of their fancy, as of more importance to their spiritual welfare, than a regular attendance on the duties of prayer and praise in the services of the Church, as administered by its stated pastor. The difficulty of a minister's maintaining the power of interesting his hearers for a long term of years, is thus expressed by the late Rev. Dr. Thomas Scott, who was distinguished for a sound judgment as well as for his piety, when he remarks, that 'without something very peculiar in a stated minister, which unites the people to him by love, esteem, and veneration,

counterbalancing all other things, men naturally grow tired of hearing the same voice, and are eager for something new, or newer still.'"

"After the decease of Mr. Skinner, the church wardens and vestry petitioned the society to send them a successor. In 1759, an appointment was made of the Rev. Philip Hughes, who having declined the same, the church was left destitute during that year. The same was the case in the following year, until the arrival of the Rev. Mr. Palmer in the character of a missionary, who continued to officiate in the duties of his sacred office here for about two years, and on resigning his station, removed to New-Haven, in the state of Connecticut.

"On the 9th day of February, 1763, the Rev. Mr. McKean† presented to the vestry a letter, notifying his appointment to be missionary in this place. He was received as such, and took up his residence in the house given by Mr. Willocks, and acted in the capacity of a physician as well as of a clergyman. This year the first surplice was given for the use of the minister of this church, by the lady of his Excellency Governor Franklin. In the autumn of this year, the walls of the church were ordered to be carried out as far as the end of the steeple, and a plain spire was ordered to be built on the steeple, or tower. It does not appear how soon these resolutions were carried into effect. According to what has been stated, the edifice of the church, as it stood before the revolution, was the work of three different periods, the zeal which excited its founders to erect the body of the building actuating their successors to bring the work to perfection as fast as circumstances permitted.

"Mr. McKean occupied the station of minister about four years, and died here on the 17th of October, 1767, leaving behind him an excellent character in both the professions in which he was engaged; and the vestry rendered their tribute of respect, by naming him as a worthy pastor.

"\* Scott's Letters and Papers, page 211.

"† Brother of the late Thomas McKean, governor of Pennsylvania.

"About a week after the death of Mr. McKean, the vestry resolved to send notice of the event to the society; and in order to supply the vacancy until the will of the society should be known, they invited the Rev. Mr. Preston, chaplain of the 27th regiment, quartered in this place, to officiate as the minister of the church. This worthy chaplain complied with the request to render his services as minister until the pleasure of the society should be known, but absolutely refused to receive any compensation for his services, except the use of the parsonage house, to which he had a right, agreeably to the terms of the grant of that house. After he had served the congregation one year, they declared that he had given universal satisfaction. The next year, 1769, at the unanimous request of the vestry, Mr. Preston was appointed the society's missionary, and as such he is mentioned as attending the meetings of the vestry, until he is last named in a meeting, January 3d, 1774. What became of him after this date cannot now be stated.

"We have now to regret that no records of the affairs of this church can be found for the space of eight years, there being no record of any meeting of the vestry after January 3d, 1774, until November 11th, 1782. This space was the troublesome time of the war of the revolution, during which the service of the Church was suspended in almost all places, and her best interests were threatened with ruin. Before the commencement of the war, the congregation was large and increasing, and almost the whole population of the town was satisfied to have no other ministrations but those of the Episcopal Church. But when the troubles in the civil concerns of the country commenced, many of the friends and supporters of this church were compelled by circumstances to leave the town; the sacred edifice was soon laid open to the injuries of the weather; the works in the inside were torn to pieces; the floor, cleared of the pews, was occupied as a stable for horses; the graves and monuments were exposed to injury by the destruction of the enclosures of this ground

sacred to the dead; against the headstones fires were lighted by the soldiers to prepare their food, and the tombstones they occupied as tables for the meals which they had prepared. In the midst of all this waste and devastation, we should be thankful that the main building was preserved from destruction. Had it not been a well-compacted edifice of durable materials, nothing would probably have been left but a heap of ashes to mark the spot on which it had stood. How painful must have been the sight of this sanctuary, now laid waste and defiled; of this sanctuary, in which the joyful sound of the Gospel of peace had so often been heard; in which the solemn and affecting liturgy of the Church had guided and warmed the devotions of many worshippers of God our Saviour; in which the sacraments of the New Testament had been administered, to the blessing of many; and for the peace and prosperity of which, the prayers of many had ascended to the throne of heavenly Grace! Dark was the night which appeared to cover the spiritual and temporal interests of the Church at this period. Truly it was a night of affliction; but it was not to last for ever, but after a while, the day of restoration and prosperity was to open upon this afflicted Church. As it was founded in principles of attachment to primitive truth and apostolic order, so those principles were sufficient to endure the ordeal, and when the night of adversity was past, to revive and restore what was fallen, and what appeared almost brought to an utter end. After the storm of that war which ended in the happy establishment of the independence of this nation, and in the security of the inestimable blessings of civil and religious liberty for the whole people, had passed away, the friends of this Church set about the work of raising their Zion from the depressed condition in which they found her.

"In the years 1782, 1783, and 1784, the Rev. Mr. Abraham Beach occasionally officiated in this town; before the conclusion of peace in 1783, as a missionary of the society in England, and afterwards, by the request of the

people in this place. This now aged and venerable clergyman, who afterwards was called to an important station in the city of New-York, we know, still survives, to rejoice in the welfare and prosperity of this church, which he formerly favoured with his attention and his services, when left, at the close of the revolutionary conflict, in great depression, and to express the most affectionate regard for its present members and minister.\*

"In the year 1784, the Rev. John Hamilton Rowland, at that time settled as rector in St. Andrew's church, Staten-Island, officiated here. This clergyman afterwards removed to Shelburne, Nova-Scotia, where he died about the year 1802.

"As yet, the edifice of this church remained in a ruinous condition, the windows having been broken out, and the pews not yet being rebuilt. Notwithstanding this discouraging circumstance, Mr. Rowland continued to officiate here occasionally during three years, in which time the vestry set about the work of repairing the church, and fitting it for the decent celebration of public worship. A subscription was undertaken, to raise the pecuniary means for the accomplishment of this purpose. To aid the congregation in the undertaking, the board of proprietors of East-Jersey, whose predecessors had shown their good will to the church here from the beginning, made a generous donation of one hundred acres of land, to be sold by the vestry for the benefit of the church. This grant was valued at \$250, and proved a considerable aid in the work of repairing the church. On repairing the church, the pulpit and desk, which formerly stood between the two windows in the north side of the edifice, were removed to the east end; an improvement which has been adopted in repairing and enlarging almost all the Episcopal churches in this state.

"After Mr. Rowland had discontinued his ministrations here, the vestry, on June 24th, 1788, resolved to call

Mr. George Hartwell Spieren to be their minister as soon as he should be ordained. They invited the first bishop of the diocese of New-York, the Right Rev. Dr. Provoost, to ordain him in this place. The bishop complied with this request, and held in this church the first ordination, according to the order of the Episcopal Church, that had ever taken place in the state of New-Jersey. Mr. Spieren became the rector, but did not hold that station long, but removed, first into the diocese of New-York, and afterwards into that of South-Carolina, in which he died, after a residence of several years.

"The Rev. Henry Vandyke, of Poughkeepsie, in the year 1791, accepted the united call of this church, and of Christ church, in New-Brunswick. He continued to be the minister officiating here until the autumn of 1793, in which he removed to Burlington, having accepted a call from St. Mary's church, in that city. In that station he remained until his removal into the state of New-York, to be the rector of St. James's church, Newtown, Long-Island. He died some time before the year 1804.

"After Mr. Vandyke's resignation in 1793, the Rev. Richard C. Moore, rector of St. Andrew's church, Staten-Island, was engaged to officiate in this church once in two weeks. Mr. Moore punctually and faithfully discharged his duty, although his attendance here sometimes exposed him to danger in crossing the river between the island and this town, and is affectionately recollected by the surviving members of the congregation which attended his ministrations. Mr. Moore, now the Right Rev. Dr. Moore, bishop of the diocese of Virginia, in which the Church has revived from a most depressed condition since he has sustained the Episcopal office in that important diocese, officiated here periodically during the space of several years.

"In the year 1794, the present pulpit and reading-desk were erected at a considerable expense, and added greatly to the convenience and ornament of this place of worship.

"The church here being found to be impeded in its progress by the want

\* Dr. Beach died since the above was delivered, at his residence near New-Brunswick, on September 11, 1828, in the eighty-ninth year of his age.

of the advantages of public worship every Sunday, and of the daily presence of a minister, many attempts were made to obtain a clergyman to become a settled pastor, but the scarcity of ministers at the time prevented the accomplishment of this purpose until the year 1804, in which the Rev. Jasper D. Jones, of Connecticut, accepted the call of this congregation, and entered upon the discharge of the duties of this parish. Mr. Jones continued to be the rector of this church until the spring of the year 1809, when having resigned his charge, he removed to the diocese of Connecticut, in which he died at Cheshire, on the 31st day of August, 1823. At the time of his retiring from this parish, the congregation was embarrassed with heavy debts, and with other difficulties, which well nigh had the effect to discourage many of its leading members so far as to make them ready to give up any attempts to call another minister, until better prospects should present themselves; and had it not been for the zeal and urgent persuasions to the contrary, of two worthy female members of the congregation,\* who, shortly after rendering this service to the church, were removed, as we humbly trust, to the worship and joys of the Church above, the parish would probably have remained vacant for a long time, and all the evils under which it laboured would have been increased.

"On the 9th of September, 1809, the present rector, then in deacon's orders, took up his residence here, being received with kindness by all, and entering upon his charge with a hope of usefulness in this portion of the Lord's vineyard. On his taking charge of the parish, he ascertained the number of families belonging to the Church to be about twenty, and the number of communicants to be twenty-five. Of this latter number only eleven survive; nine continuing here, and two having gone away to reside in a distant island.† The present number of families is about forty, and of communicants the num-

ber is forty. The number of new communicants during the present rectorship has been fifty, some of whom are deceased, and many removed to other places. The number of baptisms has been 156; of marriages 35; of funerals 154; all of which funerals, with very few exceptions, and those of cases in which the deceased did not belong to the congregation, the rector has attended, and officiated on the occasion in the use of the solemn and affecting funeral service of our apostolic Church.\*

"Of the considerable number of aged persons who belonged to the congregation in 1809, only two or three now survive. Truly one generation passeth away and another generation cometh. Of those who now occupy these seats in this house of God, how small a portion were here fifteen years ago—how many, who at that period were found here, are now numbered with the dead in the solemn spot which surrounds this habitation of God's house, which becomes more and more interesting, as one after another of our acquaintance here finds a grave.

"At the beginning of 1811 the present chancel was built, and the other accommodations for the convenient and decent administration of the Lord's supper were provided by means of the donations of individuals and of congregational collections.

"In the end of the year 1813, the rector had the satisfaction, which he can never forget, of seeing all the debts which were incurred before his residence here, discharged, and all the embarrassments removed which were discouraging circumstances at the beginning of his ministry. This condition of the temporal affairs of the church continued until the heavy undertaking of building a new parsonage house.

"In the year 1812, the Right Rev. Dr. Hobart, bishop of New-York, to whom our Church in general is under many obligations, both for his writings and his labours in the cause of truth and righteousness, held the first con-

\* Mrs. Sophia Terrill, and Mrs. Gertrude Parker.

† Courtland L. Parker and his wife removed to Curraooc.

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\* The above notices are down to the month of June, 1825, when this sermon was preached.—Ed. C. J.

firmation known in this city. The occasion was solemn and interesting, and can never be forgotten by those who were present; and least of all, can it ever be forgotten by those who, with some of their beloved friends now departed this life, then ratified the baptismal engagements and avouched the Lord to be their God. The number of persons confirmed was fifty; a large proportion of the congregation, of which only seven persons had been before confirmed in other places. Of the fifty persons confirmed on this occasion, eighteen are already numbered with the dead.

"The rite of confirmation was administered the second time in this church by the Right Rev. Dr. Croes, the zealous and indefatigable bishop of this diocese, on which occasion twenty-eight persons were confirmed. The third time of the administering this ordinance has lately been witnessed by you, on which occasion nine persons renewed their baptismal vows, and partook of the affecting ordinance of laying on of hands.\*

"In the year 1815, immediately subsequent to the return of the blessing of public peace, a new and pleasant parsonage house was begun, and finished, at the expense of 2,800 dollars. This work showed in a striking manner, that the spirit of zeal and liberality which prompted the original benefactors of the church to great exertions, was transmitted down to their successors, and the pious design of her through whose means the parsonage property was conveyed to the church, was approved and confirmed, almost a century after her remains were deposited in the dust, in sure and certain hope of a blessed resurrection at the last day.

"As the necessities of the church this present year required the display of the same zeal and liberality which were manifested by the congregation in 1815; so we have seen the same principles in successful operation, which have led to the repairs and painting of the church and parsonage house, at the expense of more than 200 dollars, obtained by subscriptions in the con-

gregation; and at the same time we are anticipating the high satisfaction of seeing the ground about the church enclosed anew in a substantial fence, a work creditable to the friends of those whose mortal remains slumber in this sacred ground, and calculated to secure their graves and the memorials of their names from injury and neglect.

"What has been said in this and a preceding discourse, may serve as an imperfect history of the church to which we belong as minister and people, beginning with the first efforts to have the ministrations of our holy religion here, which resulted in exciting the zeal and pious liberality of four individuals in particular, to found the church in which we are assembled, and to provide a large part of the means necessary for the support of its minister, down to the present time. The narrative might have been enlarged, but it was judged expedient to bring only the leading and most important particulars to your attention, which shall be detained with only a few additional remarks.

"The Society in England for Propagating the Gospel in Foreign Parts, sent missionaries to this town about thirty years after its first settlement, and to many other places in these states, then provinces of Great-Britain. The missionaries excited the attention of the people, and led them to desire that they might have the worship and ordinances of the Church established among them. When this desire was excited here, it soon produced the important result which we have seen, in calling forth the beneficence of those first benefactors, who loved the habitation of God's house and the place where his honour dwelleth, so much, that they founded a house to his name, in which, for more than a century, with occasional interruptions, the voice of prayer and praise has been heard. As this town was at first destitute of a proper house of worship, and of the means of supporting a minister, so other places are now in the same condition; many places are without the light of the Gospel. Let us then do all in our power in the good work of sending the

\* Heb. vi. 2.

missionaries of the glorious Gospel of Christ to every place where they are desired; to every place where there is a prospect of their success in promoting the knowledge of Christ crucified, and the glory of God, by turning many to righteousness.

"Much has been done by you of this congregation already: your charity has not been confined to your own home, but you have sent to the help of others. You have already given a considerable aid to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, which society has been formed to co-operate with other societies, in the work of evangelizing the world."

The two following articles, copied from the *Christian Guardian* for May, will no doubt be acceptable to our readers. The first respects the colony of Sierra Leone, of which it gives a gratifying and highly interesting account; and the last relates one of the most humane and important acts of the present day—even the abolition of the inhuman and scandalous practice of burning alive the widows of Hindoos. Both will be read with intense interest by every humane and pious mind.

#### Sierra Leone.

A PAMPHLET has recently appeared, entitled, *The latest official Accounts from Sierra Leone*, consisting chiefly of extracts from papers relating to that colony, ordered by the House of Commons to be printed, February 17, 1830. This pamphlet is highly interesting, and most decidedly refutes the numerous calumnies which have been so industriously circulated with reference to that colony and the liberated Negroes.

It appears that, at the commencement of 1826, above 20,000 slaves had been landed in the colony, and that no less than 2,400 had been emancipated in the preceding year. These slaves, when landed, were formerly supported in idleness at the expense of government, and the distribution of rations of provisions for their support became at once a laborious and exhausting employ to the superintendents, who were principally missionaries sent out by the Church Missionary Society. This system is now completely altered. Instead of regular rations for their sup-

port, from Jan. 1, 1827, every liberated Negro received 3d. per day, the men for six months, the women for three months; and this sum has since been reduced to 2d. per day. These sums are paid to them in money, in the villages where they reside. In the case of Africans recently landed, it is paid in their presence to persons who lay it out for them, or who assist them in laying it out for their support; and so efficient has this system been found, that Major Ricketts, the acting governor, writes, under date of June 30, 1829—

"The above estimated amount (articles valued at thirty shillings, advanced to each Negro) with the six months' or one hundred and eighty days' allowance of two-pence per diem, includes, at the present time, the entire expense of each male adult to his Majesty's government; making, altogether, the sum of two pounds nineteen shillings and ten-pence farthing. It has not been found requisite, since I assumed the government, to extend the allowance to men beyond the period before mentioned, except in a few instances where the individuals have been, either from age or infirmity, incapable of maintaining themselves."

The number of invalids, in all the villages, who received 2d. per day, at the time of this last despatch, (June 30, 1829,) was only fifty-three, being, for the most part, persons blinded by ophthalmia on board the slave ships, from which they had been rescued. In the various hospitals were 73 sick, receiving 3d. per day. About 800 adults, recently landed, were receiving 2d. a-day each, till the period of six months in the case of men, and three months in the case of women, should expire; and for 500 children at school, 1½d. per day was paid.

The reduction of expense occasioned by this alteration of system, appears from the following account of Negroes landed, and expense incurred on their behalf, in the undermentioned years;

| Number landed. | Expenditure.      |
|----------------|-------------------|
| 1824:—1,530    | - - £.31,179 18 0 |
| 1825:—2,337    | - - 18,201 12 6   |
| 1826:—2,727    | - - 17,755 16 5   |
| 1827:—2,857    | - - 10,983 7 0    |



While receiving these allowances, the Negroes are employed in improving roads or making new ones, in building their own houses, and in cultivating their lots of ground. The children under fifteen are distributed to old settlers appointed by the managers, and when arrived at the age of fifteen, have lots of land given them for their support. They soon learn to understand the value of money, the circulation of which in the several villages very much conduces to their prosperity. They usually prefer agricultural labour, but many of them voluntarily engage in other employments, and evince considerable industry and frugality. European articles of dress, and substantial comfortable dwellings, are especial objects of desire. Sir Neil Campbell observes—

“The number of frame houses with stone foundations, and also stone houses, has increased in all the villages, particularly the mountain ones of Gloucester and Regent, during the last three years. At Wellington, there are seven stone houses nearly finished, all begun during the last two years. The owners of these habitations, which cost them from one hundred to two hundred dollars, have all acquired the means of so permanently establishing themselves, by *free labour and industry*. They were all, with the exception of a few discharged soldiers from the fourth West-India regiment, landed from the ships here after capture, and merely given a lot of ground and rations for a time, and they became masons, carpenters, coopers, smiths, and farmers. One liberated African, who has an excellent stone house at Wellington, made, by (selling) ochroes, (a vegetable much esteemed here, and very scarce in the dries,) nearly 20 pounds, in one year. Another is indebted, for his improved habitation, to successful crops of Indian corn; and another to a laborious, though profitable, speculation in lime burning.

“Regent and Wellington are the most populous and the richest of any of the settlements. Regent consists entirely of liberated Africans, no discharged soldiers ever having been located there. Mr. Johnston, the manager, pointed out to me, after church,

one Sunday morning, nearly 30 people who possessed upwards of a hundred pounds each. The population of Regent exceeds thirteen hundred, and they have from three to four hundred communicants; the congregations are well conducted, and particularly neatly dressed in the European fashion.”

The allusion here made to the communicants at Regent, affords a pleasing testimony to the value of the exertions of the Church Missionary Society. Where, in our own country, do we meet with three or four hundred communicants from a population of 1300?

Nor is this the only reference to the labours of the Church Missionary Society. Colonel Denham writes, in Dec. 1827—

“A plan of instruction has been commenced by the Rev. Mr. Davy, a very respectable, unaffected, and benevolent servant of the Church Missionary Society, which is, I think, particularly adapted to the nature of African dispositions. I have remained in his school during the hours of instruction, with infinite satisfaction; and the progress he has made with the free children in the settlement where he resides, (Bathurst,) in less than three months, is really surprising. So much do I approve of the system, and so indefatigable is Mr. Davy in all works of usefulness, that I have placed the two senior classes of the schools of Regent and Charlotte, neither of them more than one mile distant, under his charge; and I should be very much pleased if *six sets of the apparatus for instructing children on the plan of Mr. Wilderspin*, which is now practised in the infant schools in London and its neighbourhood, could be sent out here with as little delay as possible. No better plan could, in my opinion, be devised for the improvement and comfort of the rising generation, in this as well as others of his Majesty's colonies, than teaching generally upon this principle. I am from observation convinced, that children, after they can speak, are never too young to learn. Vice will fructify early in the infant mind, and it is not too much to expect virtue will do the same.”

In another part, a testimony is borne to the zealous superintendence of Mr. Raban, another of the Church missionaries, and to the very respectable appearance and deportment of his congregation; while both the Nova-Scotian and Maroon settlers are spoken of as neat and clean, and maintaining a very creditable deportment in public worship, &c. These are chiefly under the care of the Wesleyan Methodists.

The whole pamphlet shows the value and importance of the colony of Sierra Leone; pointing out its religious and civil improvements, and demonstrating the duty of retaining it. When indeed we recollect that it is the only place where the recaptured Negroes can be landed; that in the last year no less than 2458 were rescued from slave ships, and arrived at Free-Town in the most melancholy state of disease and emaciation; and that many of the European powers are still encouraging the detestable traffic in their fellow-men—it will appear most important to maintain a colony which affords an asylum for the wretched, and to assist that society which has sent to these perishing men the glad tidings of life and salvation. We are happy to hear that the accounts from the several Church missionary stations in the colony are highly favourable, and that government appears sensible of the importance of encouraging that society's labours.

#### *Burning of Hindoo Widows.*

We mentioned in our last, that though no official account had been received of the abolition of this practice by Lord WILLIAM BENTINCK, the governor-general, yet that the intelligence was regarded as correct. We are happy to state, that the governor-general's order has since been received, in which his lordship observes, that "the practice of suttee, or of burning alive the widows of Hindoos, is revolting to the feelings of human nature. It is *no where enjoined by the religion of the Hindoos as an imperative duty*. On the contrary, a life of purity and retirement on the

part of the widow, is more especially and preferably inculcated, and by a *vast majority* of the people throughout India, the practice is not kept up nor observed. In some extensive districts it does not exist; in those in which it has been most frequent, it is notorious, that in many instances acts of atrocity have been perpetrated, which have been *shocking to the Hindoos themselves*, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts, have failed of success; and the governor-general in council is deeply impressed with the conviction, that the abuses in question cannot effectually be put an end to, *without abolishing the practice altogether*."

If these enlightened sentiments, says the Morning Herald, had been acted upon years ago, as they ought to have been—for this view of the subject is by no means new—what a quantity of human suffering, what a multitude of human sacrifices, what a repetition of tragedies, disgraceful to British power, and criminally responsible in the sight of man and Heaven, would have been averted! and averted, too, not in defiance of the religious prejudices of the people, but in conformity with the feelings of the vast majority of the Hindoos!

But though the *suttee* is thus denounced, the no less dreadful and sanguinary rites of *Juggernaut* remain. It is necessary also to interpose here, and vindicate insulted humanity, before the government of India can receive much credit for adopting a more enlightened policy. Do they not derive revenue from this horrible superstition? Is that to be balanced against the crimes which it encourages? The priests of our Pagan ancestors, the Druids, made burnt-offerings of human beings to their infernal gods. The Romans, who did not enjoy, like us, the light of Christianity, put down those revolting practices, as abhorrent to nature and humanity; they disdained to make such sanguinary fanaticism an instrument for either raising a revenue or extending their dominion. They would have acted in the same way towards the *Juggernaut* of the

Hindoos, which they did towards the Moloch of the Druids. Would that the *Christian* rulers of India would imitate their *Pagan* example!

From the Auburn Gospel Messenger.

### *Missionary Reports.*

We have just received the last report of the proceedings of the board of directors of the executive committee of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. It is gratifying to find that the affairs of the society are putting on a more encouraging aspect, and it is to be hoped there will be a constant advance in her strength and usefulness. We shall make large extracts from the report from time to time, as we have room.

It may be gratifying to our readers to possess a brief statement of the contributions which have been made to the society during the last year; and therefore we give an abstract, showing the financial returns from the several states, including annual subscriptions, donations, &c. viz.

|                      |         |
|----------------------|---------|
| From Maine           | \$ 5 00 |
| New-Hampshire        | 25 50   |
| Vermont              | 44 70   |
| Massachusetts        | 672 50  |
| Rhode-Island         | 30 00   |
| Connecticut          | 393 27  |
| New-York             | 3571 15 |
| New-Jersey           | 192 50  |
| Pennsylvania         | 2060 31 |
| Delaware             | 66 48   |
| Maryland             | 579 73  |
| Virginia             | 1578 44 |
| North-Carolina       | 5 00    |
| South-Carolina       | 481 00  |
| Georgia,             | 196 10  |
| District of Columbia | 227 80  |
| Mississippi          | 68 00   |
| Kentucky             | 130 00  |
| Louisiana            | 212 30  |
| Ohio                 | 30 00   |
| Alabama              | 47 00   |

Total \$19677 43

In relation to the collection made for the General Society in the diocese of New-York, it should be stated that thirty-six missionaries, employed by the Diocesan Missionary Society in the small or newly formed parishes of the state, have received an important part of their support from the fund of the convention of the same. The amount expended in this way, during the year ending in October last, was \$4756 93, making the missionary collections and appropriations for the diocese, for the year, upwards of \$8300. And still it is painful to know that there are yet neither clergymen to fill the missionary stations of the diocese, nor funds to support them.

### *St. Andrew's Church, Harlem, New-York.*

The consecration of this church was recorded at page 224 of our last number. The description of the edifice was then omitted for want of room. We have now thought proper to supply the omission so far forth as the materials furnished enable us.—The edifice is forty-two feet front and sixty-four feet deep, standing on a beautiful site, commanding a delightful view of the East-River and the adjacent country, with a basement elevated four feet above the ground.—There is a portico in front, projecting ten feet, supported by four Grecian Doric columns of three feet diameter, and an appropriate entablature carried round the whole building; the frieze in front ornamented with a laurel wreath over each column. The cupola, which is 32 feet high, has a bell section, supported by eight antæ and an entablature, from the monument of Thrasylus, supporting a Doric covering and standing on a pedestal. The whole building throughout is executed in the Grecian style of architecture, designed, drawn, and superintended by Andrew Woodruff, architect. The following gentlemen compose the present vestry:—The Rev. George L. Hinton, rector; Charles Henry Hall, George Robert, James Flanagan, E. H. Pennoyer, William D. Bradshaw, John Smalley, Aaron Clark, Edward Prime, William Minton, and Michael Floy.

### *St. Paul's Church, Cincinnati.*

The congregation of this church, under the pastoral care of the Rev. Samuel Johnston, well known in the diocese of New-York as a worthy and pious herald of the cross, have, as we learn from an article in the Philadelphia Recorder, purchased the edifice recently occupied as the second Presbyterian church. The building has undergone considerable repairs and alterations, and being furnished with appropriate hangings, has been rendered neat and commodious. The congregation is much enlarged, and many of its members partook of the apostolic rite of confirmation at the late visitation of Bishop Chase.

### *Geneva College.*

We are gratified to learn, from the Geneva Gazette, that Dr. CURRIS, recently appointed professor of chemistry, &c. has removed to that village, and will soon enter upon the duties of his office. Every friend of literature and science in this section of the state must rejoice that this college, after struggling with many obstacles, promises now to go on with vigour, and advantage to those who avail themselves of her aid in the pursuits of

sound learning. We have good reason for believing that the present faculty are amply qualified for their respective posts; and that in no institution are professors and tutors more laboriously employed. The philosophical apparatus embraces a large supply of the latest and best constructed instruments from Europe, to which will now be added the use of the extensive and valuable apparatus of Professor Cutbush. With another professor, to fill the place of the lamented Dr. M'Donald, and who, it is hoped, will soon be appointed, Geneva College will present very powerful claims to the general patronage of the public, and it cannot be doubted, will most richly compensate those who place themselves under her tuition.

### *General Theological Seminary.*

THE annual meeting of the trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, was held in this city, on Tuesday, July 27, and Thursday, July 29. There were present the bishops of New-York and New-Jersey, and the assistant bishop of Pennsylvania, and clerical and lay trustees from Connecticut, New-York, New-Jersey, and Pennsylvania. When their proceedings are printed, an abstract will be given to our readers.

On Wednesday, 28, and Thursday, 29, the public examination of the students was held. The testimonial usually given at commencements was conferred on Henry J. Morton, A. B. of New-York, the only member of the first class who stood the public examination; one other member of that class having concluded to remain another year in the seminary, one being absent, and five having, during the year, left the seminary, from various causes, of whom three had been admitted into holy orders.

### EPISCOPAL ACTS.

#### *In the Eastern Diocese.*

On the 21st of May, at Great Falls village, Somersworth, the Rev. Henry Blackaller, deacon, minister of the church in that place, was admitted to the holy order of priests by the Right Rev. A. V. Griswold, D. D. bishop of the Eastern Diocese, who preached upon the occasion. There were present, and assisting in the cere-

monies, the Rev. Messrs. Morris, Burroughs, Chase, and Sabine.

On Thursday, the 15th of July, the beautiful new church in Warren, Rhode-Island, was consecrated, by the name of St. Mark's church, to the religious purposes for which it was erected, by the Right Rev. Bishop Griswold. At the same time and place, the Rev. G. W. Hathaway, deacon, minister of St. Mark's church, was admitted to the holy order of priests, and Mr. S. Crane was ordained deacon. During the services four persons were confirmed by the bishop, and in the evening five more in St. Michael's church, Bristol.

#### *In the Diocese of Connecticut.*

On the third Sunday after Trinity, June 27th, the Right Rev. Bishop Brownell held a confirmation in Christ church, Hartford, when 34 persons received the apostolic rite of the laying on of hands. On Wednesday, the 14th July, in St. Peter's church, Hebron, the same rite was administered to four persons; on Friday, the 16th, in St. James's church, New-London, to six; on Saturday, the 17th, in St. John's church, Poquatanuck, to ten; and on Sunday, the 18th, in Christ Church, Norwich, to 51.

#### *In the Diocese of New-York.*

The Right Rev. Bishop Hobart officiated at Hudson and Catskill, on Sunday, July 18; at Rensselaerville, on Wednesday, the 21st; at Greenville and Durham, on Thursday, the 22d; at Windham, on Friday, the 23d; and on Sunday, the 25th, at Poughkeepsie; and administered confirmation at all the above places.

#### *In the Diocese of Virginia.*

On the second Sunday after Trinity, June 20th, at Norfolk, the Right Rev. Bishop Moore admitted to the holy order of priests the Rev. John Cole, deacon, of Gloucester county, and the Rev. John H. Hill, who received deacons' orders on the 23d of May, at Winchester, with the view of being associated with the Rev. John J. Robinson in the mission to Greece.

#### *In the Diocese of Nova-Scotia.*

We learn from an article in the Episcopal Watchman, copied from the Bermuda Gazette, that the bishop of Nova-Scotia has recently visited that portion of his extensive diocese, and that on Sunday, the 2d of May, he held a confirmation in the churches of Pembroke and Pagets, confirming in the former 25 white persons, and in the latter 38 white and seven coloured persons. The congregations in both churches were crowded to excess, and were very devout and attentive in their demeanour.—On Sunday, the 7th, the bishop, attended by the archdeacon, confirmed, in St. George's church, 25 white and 58 coloured persons; and in the afternoon, notwithstanding very un-

favourable weather, 21 persons were confirmed in the church of Hamilton parish. —The bishop's visitation of the clergy was to take place on the festival of the Ascension, Thursday, May 20th.

#### Obituary Notice.

DIED at Dover, New-Jersey, on the 28th of June, aged fifty-eight years, Mr. HENRY M'FARLAN. A communication respecting this lamented and estimable individual is unavoidably postponed until our next number.

#### Preferments in the Church of England.

THE Right Rev. Father in God, Doctor WILLIAM CAREY, late Bishop of Exeter, has been translated to the see of St. Asaph; and the Right Rev. Father in God, Doctor CHRISTOPHER BETHELL, Bishop of Gloucester, has been recommended to the dean and chapter of the cathedral church of Exeter, to be elected bishop of the said see of Exeter.

#### Glebe Lands in Virginia.

WE learn from the Southern Religious Telegraph, that a suit has been commenced to recover to the Episcopal Church in Virginia, the glebe lands formerly confiscated to the counties. The claim is said to be similar to that which was prosecuted a few years since in Vermont, and decided in favour of the Church. If the claim is a just one, we are not able to perceive in what manner the rights of any other denomination can be impaired by an equitable decision.

#### Witnessing of Wills.

ONE of the city papers informs us that the following new provisions respecting the execution of wills, are made in the Revised Statutes of the state of New-York. They are important to be known, and therefore we record them in our Journal.

"The witnesses to any will shall write opposite to their names *their respective places of residence*. And every person who shall sign the testator's name to any will by his direction, shall write his own name as a witness to the will. Whoever shall neglect to comply with either of these provisions, shall forfeit *fifty dollars*, to be recovered by any person interested in the property devised or bequeathed, who will sue for the same. Such omission shall not affect the validity of any will; nor shall any person liable to the penalty aforesaid, be excused or incapacitated on that account, from testifying respecting the execution of such will." 2 Revised Statutes, page 64, section 41.

#### Bishop Hobart's Visitation.

WE have received the following list of the Right Rev. Bishop Hobart's appointments, which we publish for the information of those concerned:—

Sunday, Aug. 15, Hyde-Park. Tuesday, Aug. 17, Duaneburgh, P. M. Wednesday, Aug. 18, Schenectady, A. M. Thursday, Aug. 19, Charlton, A. M.; Milton, P. M. Friday, Aug. 20, Balltown Spa, A. M. Sunday, Aug. 22, Hampton, A. M.; Granville, P. M. Tuesday, Aug. 24, Mechanicsville, A. M. Wednesday, Aug. 25, Waterford, 10 A. M.; Lansingburgh, 4 P. M.; Troy, evening. Thursday, Aug. 26, St. Paul's, Albany. Friday, Aug. 27, Johnstown, A. M. Sunday, Aug. 29, Pompey-Hill, Onondaga county. Wednesday, Sept. 1, St. Luke's, Rochester. Thursday, Sept. 2, St. Paul's, Rochester. Friday, Sept. 3, Canandaigua, A. M. Sunday, Sept. 5, Amber, Onondaga county. Monday, Sept. 6, Tully, A. M. Tuesday, Sept. 7, Sherburne, P. M. Wednesday, Sept. 8, New-Berlin, A. M. Thursday, Sept. 9, Richfield, A. M. Friday, Sept. 10, Butternuts, A. M. Saturday, Sept. 11, Bainbridge, A. M. Sunday, Sept. 12, Oxford, Chenango county. Monday, Sept. 13, Colesville, 2 P. M. Tuesday, Sept. 14, Binghamton, A. M. Sunday, Oct. 10, Newburgh. Monday, Oct. 11, Walden, A. M. Tuesday, Oct. 12, Goshen, A. M. Wednesday, Oct. 13, P. M. Monticello. Sunday, Oct. 24, Athens. Tuesday, Oct. 26, Hobart, Delaware county. Wednesday, Oct. 27, Delhi, A. M.

During the intervals between the above appointments, Bishop Hobart will be occupied with his duties in the city of New-York.

#### Calendar for September, 1830.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15. } Ember days.
17. }
18. }
19. Fifteenth Sunday after Trinity.
21. St. Matthew.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

#### Ecclesiastical Meetings in September, 1830.

8. New-Hamp. & Ohio conventions meet.
29. Convention of Eastern Diocese meet.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 9.]

SEPTEMBER, 1830.

[VOL. XIV.

*For the Christian Journal.*

**SERMONS OF THE LATE REV. ORIN CLARK, D. D., RECTOR OF TRINITY CHURCH, GENEVA.**

*Sermon IV.—The Nature and Importance of Conversion.*

St. Matthew xviii. 3.—“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”

To be convinced that a radical change in the human heart and character is indispensable in order to the attainment of the divine favour and eternal life, we need only look into the world, and view the conduct of men in connexion with the holy rules and requisitions of the Gospel—the dispositions and virtues of humility, meekness, heavenly-mindedness, indifference to the world, contempt of its vanities, and a holy anxiety to lay up treasures in the heavens, and secure the immortal rewards of righteousness it every where represents as necessary to qualify us for its promised blessings, and that without them the enjoyment of them is impossible. Yet, looking into the world, we behold in the conduct of most men the very reverse of all these: pride, malignity, selfishness, supreme attachment to things temporal, and utter unmindfulness of things eternal, are almost every where exhibited: the whole scene, in fact, presents little else than perpetual struggles for the gratification of worldly desire—for distinction and pre-eminence in worldly attainments and possessions; which shows incontestibly that the heart, while in its natural state, is radically and universally depraved. And so deep and hard to be

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obliterated are the stains of this depravity, that the evil dispositions mentioned, not unfrequently appear in those who have renounced the dominion of their lusts, and been made new creatures in Christ Jesus. If there had been any who had obtained complete freedom from them, we should have expected to find it in those humble fishermen who, destitute of any pretensions which could entitle them to worldly distinctions, and having, in their divine Master, a perfect example of humility and indifference to the world, forsook all for his sake and the hopes of his religion. Yet, even in these humble disciples of Christianity, we discover the motions of pride, worldly-mindedness, selfishness, and ambition. Erroneously supposing that he came into the world to establish a temporal kingdom, they cherished a desire for distinction in it; and so eager was the desire, and so concerned was each lest his merits should be overlooked, that they warmly disputed which of them should be the greatest, and should have the highest place in the kingdom of heaven.

To efface their false impressions concerning the nature of his kingdom, and extinguish the unhallowed spirit which they had excited, so inconsistent with its holy ends and laws, Christ had recourse to this happy and striking emblem, by which he taught them and us the nature and importance of true conversion, or that change of nature, temper, and disposition, which constitutes us new creatures. He called a little child and set him in the midst of them, and said, “Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into

the kingdom of heaven:" behold this little child—if you would be great, become like him in temper, disposition, and desire; for whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

There is then a real change to be wrought in us—we are to be converted, in order to prepare us for salvation. "Except ye be converted." Conversion means a turning from something in heart and conduct; and it may mean a deliverance from the particular fault and evil disposition which gave occasion to this declaration of our Lord, or a turning from sin in general—from all sin. Taking it in the more enlarged sense, and it imports, as well as in the other, the becoming like a little child, in *humility* of mind, in *teachableness* of disposition, *disinterestedness* of sentiment, in *indifference* to the world, and in *simplicity* of purpose and action.

"Except ye be converted, and become as little children," 1. in *humility* of mind.

You see in the little child, yet uncorrupted by the example of his elders; none of that self-sufficiency, and those notions of greatness, merit, and importance, which so frequently characterize the future life. Sensible of his weakness, wants, and dependance, he is perfectly willing to rely upon others for support and protection; and when they are obtained he is content and thankful, and never fears that he shall be dishonoured by acknowledging whence they are derived, or presumes that he merits what he receives. And this disposition of heart and mind it surely becomes us to cherish towards God. His helpless needy children, we ought to look to him for help and support with the greatest humility, and receive them with the liveliest gratitude; and, sensible how little we deserve, to be perfectly content with whatever he sees fit to give. But, alas! this is a duty at which our fallen nature indignantly revolts: it will not be dependent—it will not look to another for help and salvation; and while it seeks for elevation and happiness, it repels with proud disdain the offer of assistance, and seeks them by its own

strength, resting upon the ground of its own merit. But this is *unsanctified*, *unrenewed* nature: these are the notions of men before their understandings are enlightened and their affections purified by the illuminating and sanctifying influences of the Holy Ghost. In conversion, their views are changed. It casts down their high imaginations, and convinces them that all their strength is childlike weakness. It humbles them under a sense of their imbecility and dependance, and makes them perfectly willing to accept of help and deliverance from any quarter. It disposes them to abandon all ideas of their own sufficiency, and to rely entirely and exclusively upon the merits of Christ for life and salvation.

Again, 2. To be converted, we must become like a little child in *teachableness* of disposition.

Men usually turn with no less reluctance from dependance upon their own understandings, than from the idea of their moral strength and merit. They imagine that they have no need of divine instruction—that they perfectly understand their duty—and that to an adequate knowledge of every subject connected either with their present or future happiness, the light of their own minds, the dictates of their reason, are abundantly sufficient: or if they feel their want of human instruction, they have no idea of the necessity of the teachings of the Holy Spirit, but repel the notion, as most absurd and enthusiastic. But, turned from the evil of their hearts and lives, their views in this respect are entirely changed; converted to God, they see that all light and truth emanate from him, and that they are in themselves perfectly blind and ignorant—that the natural light of the mind, so much boasted of by the infatuated worshipper of reason, is perfect darkness; and hence they become disposed to seek, and anxious to obtain, light and knowledge from the divine fountain. This is a characteristic of the little child. Conscious of his ignorance, he is willing to be taught; and he receives, without gainsaying, without suspicion or doubt, the instructions that are given him: and if any thing be taught him which he cannot for the

present understand, he is satisfied with the assurance, that when his faculties shall have become enlarged and matured, he shall be led to a perfect knowledge of it. Precisely so feels and acts the subject of converting grace. Sensible of his ignorance, and that of himself he knows nothing as he ought to know it, he earnestly seeks by every divine ordinance, and particularly by the perusal of the Scriptures, to have his understanding enlightened; and he no longer presumes to dispute or disbelieve, although he may not comprehend the declarations of that holy and majestic Being, whose judgments are a great deep, and whose ways are past finding out. The apostle St. Paul affords a striking *example* of this effect of true conversion. In his unconverted state he needed none to teach him: perfectly confident that he was in the way of truth, and had the clearest discernment of his duty and the will of God, he could as soon have surrendered the hope of salvation as this opinion. But when divine grace had opened his eyes and turned his heart, this opinion was immediately cast down—he became instantly like a little child; and, under the strongest impressions of spiritual ignorance and blindness, cried out, “Lord, what wilt thou have me to do?”—blind to it myself, teach me the way of duty. Such, my brethren, is ever the language and feeling of true conversion.

8. Again: Conversion imports becoming like a little child in *indifference* to the world.

The god to whom the unrenewed man renders his homage and consecrates his affections, is the world: to this he looks for happiness, and places on it all his hopes. He may indeed profess to do otherwise, and tell you that he sets loosely by things temporal; that he is convinced of their vanity; and that things eternal only are worthy of his regard. But while he avows this, his conduct betrays the most devoted attachment to the former. What is it that engages his pursuits, engrosses his time, and awakens his solicitude? Alas! the riches, the honours, and the pleasures of the world. And let God but frown upon him, and blight his

temporal prospects, and you shall instantly see it: let God put forth his hand and touch his worldly idol, and if he do not curse him to the face, you shall see him wounded to the heart, and looking upon his all as gone. The truth is, his life is but a continued, unceasing effort for the attainment of the things of time and sense. Being earthly in his affections, they constitute his only happiness and treasure; and he looks upon himself as poor and miserable in proportion as he is unable to attain them. In this he is the very reverse of a little child. While uncorrupted by the evil customs and false notions of the world, he cherishes none of their inordinate and ambitious desires—about the vanities that so much interest and occupy his elders, he feels no solicitude—to earthly distinctions he is totally indifferent—satisfied with the one object of his desire, he leaves it to *men* to contend for fame, power, and pre-eminence in things temporal. And how strikingly does he who is truly converted to God resemble the little child in this particular! Once indeed he loved the world, and the things that are in the world, supremely—once he was a slave to these dumb idols, and served these degrading vanities. But now spiritual and divine things occupy their place in his heart and affections—now these are the one great concern that engages his mind, and which no earthly object or interest can induce him to overlook or neglect. Employed, indeed, necessarily are his hands and attention, a great portion of his time, about worldly things, but his heart, his hopes, and his affections are in heaven, where he has laid up his only valuable treasure; and though he does not undervalue temporal riches and honours, yet he considers it a matter of little consequence, of course feels little solicitude, whether they are given him or not. The only honours and riches which he covets, and exerts all diligence to acquire, are the honours which come from God, and the unsearchable riches of Christ. Excessive care for every thing else he leaves to those who have no inheritance beyond the grave.

4. Once more: *He who is truly*



turned to the living God, resembles a little child in *disinterestedness* of sentiment. And a harder lesson for human nature to learn and practise, than to become, not perfectly, but even in any considerable degree, disinterested, there cannot perhaps possibly be; for self is the idol of the carnal, or unrenewed man. He looks upon himself as the most important being in the universe, and fancies that the world and all things in it were made for him, and ought to serve his wishes and interests. Hence this dear idol, self, constitutes the grand point and centre to which all his actions verge. His conduct may indeed often wear a different appearance, and carry a show of perfect generosity and disinterestedness; but it is only the show and appearance; and could you investigate the motive, could you probe the heart, you would always find self at the bottom. You see it in the conduct of the contending disciples: they disputed for the advancement and elevation of *themselves*—each forgetting the merits and interests of the others. Yet, deep and universal as this corruption is, conversion, if it does not entirely obliterate, will effectually check and subdue it: it will make men look upon the things of others as well as their own, and remember that they were made to live, not to themselves, but to the Lord their Maker and Redeemer. In a word, as a little child looks not altogether to his own things, and has little idea of the interest of self, till the corrupt principle be excited by what he sees in others, and is often more assiduous to promote the welfare of those he loves than his own; so he who is truly converted, and has the love of God shed abroad in his heart, embraces the whole universe and its eternal Author in the circle of his affections, and is equally concerned for the honour of God and the happiness of his creatures, as for his own salvation.

5. Lastly: To be converted, implies the becoming like a little child in *sincerity*, in *simplicity* of purpose and action.

You see in the little child none of that cunning and hypocrisy, that deceit and duplicity, which often charac-

terize the conduct of men, and which is ever the fashion of the world. Frank and sincere, his words are always a true index to his heart. Unconscious of wrong in his purposes, he is without guile or disguise. Having no hidden ends to serve, the *real* and *apparent* aim of his actions is the same—simple and consistent. These are also the characteristics of the subject of true conversion—he is an Israelite indeed, without guile, and in whom there is no dissimulation, no concealment, no disposition to pass upon the world for what he is not, no wish to appear better than he is. No matter how unfashionable such conduct may be, it is what his duty requires of him. Regard to the authority of his great Master, whom it is the great aim of his life to please and honour, obliges him to have with sincerity and godly simplicity his conversation in the world. Urged by the same consideration, he strives unceasingly to become more and more like a little child in all the points mentioned—humility of mind, teachableness of disposition, disinterestedness of sentiment, and indifference to the world, which are the fruits of conversion, and which our Lord assures us are absolutely necessary to qualify us for an entrance into his kingdom. Having explained the nature of conversion, he proceeded to urge the importance of it—“Except ye be converted, ye shall not enter into the kingdom of heaven;” and whoso humbleth himself as this little child, the same is the greatest in this kingdom.” It is important, therefore, as respects our entrance into, and our exaltation in Christ’s kingdom. Without conversion we can have no admission either into his kingdom of grace or glory. We are indeed taken into covenant with God in baptism, but change of state without change of nature cannot make us truly the children of God. Our admission to the covenant is in order to make us subjects of grace, and if it do not, can avail us nothing, except to enhance our condemnation. The way is indeed opened by it to our reconciliation with God; but till we feel our need, till we are sensible that there is no righteousness or help in ourselves, we

shall never look to Christ for it, or receive him as our complete and only Saviour—no, we never can receive him for our Priest to atone for our offences, till we are humbled under a sense of their guilt, and convinced that they need an atonement—we cannot take him for our Prophet to instruct us in our duty, till we are sensible we need instruction, and are willing to be taught by him—we cannot take him for our King, and as such obey and glorify him, and set our affections upon him, so long as we cherish supreme attachment to the world, and suffer its vain objects to reign in our hearts—nor, lastly, can we follow his example of kindness and good will, till our bosoms are warmed and our affections expanded by the communications of his love. To our unconverted nature, therefore, the way to the kingdom of grace is too narrow, and the gate too strait, ever to allow admission. Nor will admission to the kingdom of glory be found less difficult to the unconverted; and were it indeed, were we invited to enter its mansions of bliss while under the dominion of our corruptions, what could we do there? We should carry no meetness, no dispositions suited to its enjoyment; and without these heaven would be no heaven to us. And as those dispositions which resemble us to little children are absolutely necessary to qualify us for the enjoyment of future bliss, so this bliss shall be in exact proportion to the degree in which we possess these dispositions. Our Lord, in answer to the question of his disciples, distinctly says, that he who most nearly resembles a little child, shall be the greatest, the most glorious, and the most happy in the kingdom of heaven—a truth well worthy the consideration of those who strive to rise by their pride, and who think that external grandeur, splendid possessions and attainments, alone entitle to rank and exaltation. No, my brethren, it is humility that exalts—“He that humbleth himself shall be exalted” is the uniform language of Scripture. By this rule shall the seats of the celestial paradise be dispensed. The greatest person then in the world is the most humble and childlike—he shall be distin-

guished in the mansions of glory by the brightest crown, and be placed nearest the Eternal’s throne.

If then conversion, or the becoming like little children, be of such high importance—if without it there can be no admission to, or exaltation in, the kingdom of heaven—how strange is it, that it should be so generally neglected! How urgent and imperious the call upon you, the negligent, “Repent, and be converted!” You cannot expect to be saved without conversion: he who came to save you, and who shall shortly be your Judge, has avowed that you shall not. Why then delay the necessary work? Is God a man, that he should lie; or the son of man, that he should repent? Do not flatter yourselves with this impious hope. If saved, you must be converted; and the time for it, remember, will soon be past; shortly shall the door of mercy be shut, never again to be opened to you; time hurries you with awful rapidity towards eternity; soon shall the period of your probation terminate. Oh, see that death finds you prepared—with your work done; see, ere he approaches, that you are converted and saved from the power and corruption of sin; see that his summons does not surprise you in your guilt, and conduct you to the fearful abodes of everlasting shame and woe! Fall down instantly at the footstool of divine mercy, and beg, in the name and through the merits of Christ, the grace of conversion, of pardon, and of peace. And ye who have obtained this grace, and been renewed in the spirit of your minds, see that ye forget not to seek to be renewed day by day, to increase constantly in your likeness to little children. To rest in your present attainments, is to go back: to be safe, you must go perpetually forward. The strong man armed, though bound, must be constantly watched. The apostles, though they had forsaken all for Christ, relapsed into the sins of worldly-mindedness and ambition. Let us set a guard against these sins, and strive perpetually to progress in the virtues opposed to them. Let us be diligent and unwearied in our endeavours: we can never become so childlike but that there will be room for further advance.

ment. Let us, in a word, strive diligently that the same mind may be in us that was in Christ Jesus. Thus shall we be prepared for an exalted seat at his right hand.

*For the Christian Journal.*

#### REMINISCENCES—No. XXV.

*Extracts from the Reports of Proceedings of the Society, in England, for Propagating the Gospel in Foreign Parts.*

A. D. 1724.

“FROM North-Carolina it has been represented that there are eleven parishes in that province, containing near ten thousand Christian souls, without one minister of the Gospel to officiate among them.

“From a great part of the inhabitants at Brookhaven, in Suffolk county, in the province of New-York, several petitions have been made to the society for a minister of the Church of England, which they have hitherto been destitute of, where there is a very great necessity for one, there being, besides the English in that county, 554 native Indians, most of them brought up in English families; but little or no care taken to educate them in any sense of Christianity.

“From the magistrates, and other inhabitants, professed members of the Church of England, in Kent county, upon Delaware, in Pennsylvania, a petition, signed by 126 persons; setting forth, that, ever since the year 1711, they have been entirely destitute of a minister; by which means many of the people have been perverted, enthusiasts abound, and the Sabbath is profaned; and praying their desolate case may be considered, and that a minister of the Church of England may be sent, to instruct and edify them in the most holy faith of our Lord and Saviour Jesus Christ.

“From several other places in the plantations the like applications have been made for ministers, which the society have engaged to supply as soon as conveniently may be; and have, within the time first mentioned, appointed the Rev. Mr. Standish to the

parish of St. Paul, in South-Carolina, with a salary of sixty pounds per annum.

“Besides the great charge the society are at in contributing towards the annual support of missionaries, catechists, and schoolmasters, in the plantations, (a particular of which will appear at the end of this account,) they have been at considerable expense in providing Common Prayer Books, and other books of devotion, to be distributed among such people there as are unable to purchase them, and where the missionaries judge they may be of the greatest service. And also in gratuities to missionaries and others, for their extraordinary trouble in supplying several vacant churches, and other congregations, who living at so great a distance from any minister, cannot attend at the Church with their families.

“The success which has attended the pious endeavours of the society, and the labours of their missionaries and others, in their several stations in the plantations in America, will, in some measure, appear by the following accounts, which they have received from thence within the time first mentioned.

“From the clergy of South-Carolina, that the state of the Church continues to be in a flourishing condition, now most of the parishes are so well supplied; and that Mr. Skeen, his lady, and Mrs. Hague, his sister, with indefatigable diligence take care to have their Negroes instructed in the principles of the Christian religion, and baptized; whose examples, they hope, will be prevailing with others to do the like.

“From the Rev. Mr. Guy, minister of St. Andrew's parish, in South-Carolina, that his parishioners have begun a second subscription for enlarging and finishing the church, which is carried on with great expedition; that he has baptized this last year two men and two women, besides several children; and that thirteen are added to the number of his communicants.

“From the Rev. Mr. Hasell, minister of St. Thomas's, in South-Carolina, that there are about 1100 Negro and Indian slaves, and 20 free Negroes;

that he knows of no adult white people unbaptized in his parish; about 12 Negroes baptized, some of them free, and some slaves; and that the number of his communicants is about forty; besides those of Orange quarter.

"From the Rev. Mr. Hunt, minister of St. John's parish, in South-Carolina, that there are in his parish above 1400 slaves, but he knows of none baptized but one belonging to Mr. Colleton, of Barbadoes; that he has lately baptized a young woman of about 22 years of age, the daughter of a considerable planter; and that the usual communicants are thirty.

"From the Rev. Mr. Varnod, minister of St. George's parish, South-Carolina, that he has baptized last year an Anabaptist woman, eight Negro children belonging to Mr. Skeen and Mrs. Hague, who take great pains to have their Negroes instructed in the Christian religion; that on Whitsunday last he had twenty-five communicants of white people, and 19 Negroes.

"From the Rev. Mr. Pownall, minister of Christ Church, in South-Carolina, that he has baptized since his last, four adult persons and several children; and that the number of his communicants is increased from nineteen to thirty; but cannot prevail on the owners of the slaves to take a religious care of them.

"From the Rev. Mr. Ludlam, minister of St. James's, Goose-Creek, in South-Carolina, that he has baptized two Negroes, and more is near prepared for baptism; that he does not see but most of the native Negroes, and slave Indians, might be instructed in the principles of Christianity, if their masters were willing to permit them.

From the Rev. Mr. Beckett, minister at Lewes, in Pennsylvania, that the number of persons baptized last year in his parish are 82, eleven or twelve of which are adults; that the church of Lewes is almost finished; and though they have now three churches in that county, yet none of them will contain the hearers which constantly attend at divine service; that in his journey through Kent county, he baptized in one day six adults and 15 children, and had a numerous

congregation, where they have a large church, but no minister.

"From the Rev. Mr. Skinner, minister of Perth-Amboy, &c. in New-Jersey, that the Church at Amboy increases, and at Piscataqua much more, where they have built a handsome wooden chapel; that the number of his communicants at Amboy is 25, and sometimes at Piscataqua 19; that he has baptized 87 children, besides an adult Negro man and woman.

"From the Rev. Mr. Bartow, minister at Westchester, in the province of New-York, that in the year 1723 he baptized 45, four whereof were grown persons.

"From the Rev. Mr. Jenney, minister at Rye, in the province of New-York, that besides Rye, he serves several other townships and distinct liberties, all of which, excepting Rye, being at too great a distance from the church constantly to attend at it, he visits them in their turns; that since his admission in 1722, he has baptized ten adults and fifty children; that the number of his communicants is 26, two of which have been admitted the first time by him.

"From the Rev. Mr. Poyer, minister at Jamaica, on Long-Island, that he has baptized two grown persons and some children.

"From the Rev. Mr. Wetmore, catechist at New-York, that while he was at Brookhaven, in Suffolk county, he baptized two adult persons and 17 children; at Easter-Sunday he had eight communicants, since which, five more have been added; in which place a considerable number of the better sort of people are brought over to the Church, and there is a great prospect of gaining the whole town, if a sober, prudent minister was settled among them. That he attends catechizing every Wednesday, Friday, and Sunday evening at his own house, besides in the church every Sunday before evening service; and has sometimes near two hundred children and servants to instruct, whom he teaches the Church catechism; and commonly adds some practical discourse suitable to their capacities, joined with some devotions.

"From the Rev. Mr. Stoupe, minister of New-Rochelle, that his congregation is much increased since his arrival, and the number of his communicants is 28.

"From Mr. Forster, schoolmaster at Westchester, that the number of his scholars is as usual, and that he has very good success in his teaching; that they are this summer building a new school-house; and that he is raising an annual subscription for repairing and finishing the church.

"From Mr. Huddlestone, schoolmaster at New-York, that he teaches forty poor children, recommended to him by the mayor of New-York, for the allowance made him by the society, to read and write, and instructs them in the principles of religion.

"From Mr. Taylor, schoolmaster at Staten-Island, that he teaches forty-two children to read and write, and the Church catechism, with the explanation thereof; several of which he teaches on account of the society's bounty; and on the same account he keeps a night school, for teaching of Negroes and such as cannot be spared from their work in the day time.

"From the Rev. Dr. Cutler, minister of the new church\* in Boston, that the building is yet unfinished, so that he cannot attend the duties of catechizing and prayers on week-days, as he intends when it is done; that there is belonging to them, of that and a neighbouring town, at least eighty families; which, with the strangers, make up a full congregation; and that he has between forty and fifty communicants.

"From the Rev. Mr. Usher, minister of Bristol, in New-England, that the number of those who profess themselves of the Church of England, are forty-five families; that he has baptized six adult persons; and the number of his communicants is 28.

"From the Rev. Mr. Mac Sparran, minister of Naragansett, in the colony of Rhode-Island, that he has baptized six adult persons last year, one of which is an Indian woman, and several children, and had four new communi-

cants; that there are about two hundred Indians and Negroes, about 20 of which constantly come to church.

"From the Rev. Mr. Mossom, minister of Marblehead, in New-England, that in the last year he has baptized two women and one man, and has seven new communicants, and hopes the number will be augmented."

From the Pulpit.

### *Union of Prayer with Duties of active Life.*

INDOLENCE is directly contrary to the genius of the Gospel: it is contrary to our own welfare: it renders us useless in our day and generation. DILIGENCE, then, is a plain duty—we understand the apostle fully when he says, "Be not slothful in business." Some have confined these words to those labours of love which regard their fellow-Christians; but there appears to be no reason for thus confining it; it applies to whatever is right and proper for us to do—to all that is connected with running the race that is set before us—to all which God has appointed us to do. To all this the words of the apostle may refer, "*not slothful in business.*" It implies that all must have their proper occupation, and fill up their time well. The words are addressed to all; not only to those who acquire a sustenance by the sweat of their brow, but to those who are comparatively set free from anxiety, and have not to gain a livelihood by such labours. Our time, our talents, all we have, all we are, all lay us under obligations; and sloth and negligence make us useless, and subvert the end of our existence.

But, so perverse is our nature, we are apt to fall into the contrary error. We give ourselves up inordinately to business, and thus overlook our principles, destroy our consistency, and turn all to evil. Hence the address, Be "*fervent in spirit*:"—this likewise is addressed to all, because all ought to be zealous for God; zealous, because by diligence in business we do good to ourselves and to others, and bring glory to God. Therefore it is

\* Christ church.—Ed. C. J.

further added, "*serving the Lord.*" Whether we be diligent in business or fervent in spirit, we are to be serving the Lord. From this part, also, no Christian is exempt; "for none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's"—his property—he having a perfect right to command us as he will: "for to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and of the living."

Here then we are plainly called, in our diligence and our fervour of spirit, to view in all things the glory of God. Not only not to contradict his will, but to aim at and intend obedience in all things—to do all as his property, and to his glory—to act in every thing so as to render to him the highest glory of which we are capable. This is the Christian's calling—from this none are exempt: *all* are called to love the Lord with all the heart, and soul, and mind, and strength—*all* are called to exercise and to abound in this love. "Seek ye first the kingdom of God:"—"Set your affections on things above, and not on things on the earth." This must be the highest end for which we live in the world: all our worldly interests must be subservient to this, and not this subservient to our worldly interests. All our circumstances, all our relaxations, all our pursuits, all our connexions, all our habits, all our conduct, must be regulated by this principle—we must aim in all to serve the Lord, as his people.

And this will make us diligent. It will enable us to give glory to God, and to serve the Lord Christ. There will be no sacrifice of justice and integrity, of kindness or affection; but *at all times* we shall be giving glory to God—at all times we shall approve ourselves as his servants.

If fervency of spirit be needful because it is a means of serving the Lord, and if diligence in the duties of active life be needful that we may better serve the Lord, then it is certain that these must be combined. We must be "diligent in business," and "fervent in

spirit," that we may "serve the Lord." But *how* can this be done? How can we be "not slothful in business—fervent in spirit—serving the Lord?" It can be done, brethren, *by PRAYER*; and it can never be done without this. Let the man that would be instant in duty, be instant also in prayer: this the apostle teaches us in the 12th verse, when, after enumerating a variety of most important duties, he adds, "continuing instant in prayer." Diligence in doing the will of God must be attended then with constancy and prayer. In reference to this union, we may consider three things. This combination of prayer and active duty is necessary to the Christian, it is commanded by God, and it is possible.

I. PRAYER MUST BE JOINED WITH BUSINESS, BECAUSE IT IS NECESSARY FOR THE BELIEVER. Prayer is one great end of human existence. It is not only a means, but *an end*. It comprises in it converse with God, and is one of those means by which we glorify God; therefore, it is an end. *By* it we manifest our reverence, our adoration, our confidence, our delight, our joy in him. Prayer, therefore, I repeat it, is an end. Our Lord seems to prefer prayer to active duty. In his visit to Martha and Mary he intimates, that though to be engaged in duty is of importance, that devotion must not be neglected, and evidently declares his preference of devotion in these words: "Martha, Martha, thou art careful and troubled about many things, but *one* thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." The two are not incompatible; but if they should seem to be so, or were even really so, prayer is the highest end of our living, and to it all else must bow. But they are *not* incompatible, as I shall endeavour to show.

PRAYER is necessary *for the purpose of bringing God's blessing on the active duties in which we are engaged*. Not that success never attends exertions which are made without prayer; but *such* success appears to me as a disaster; and not as a blessing. To get a blessing from God, we must have the spirit of prayer, and then we shall look

for our success from him alone. Those who engage most in prayer, will have in their possession most of the elements of success. We often shrink from prayer, because we consider it rather as a solitary service, than as a means of obtaining all sorts of blessings. Did we consider it aright, surely our self-love, our regard to our own interest, as well as our conscientious regard to it as a duty, would lead us to be instant in prayer.

PRAYER alone can maintain in us a right spirit while engaged in our business. The Christian's highest aim is to give God honour; this is done by having him always in the mind, habitually uppermost in the thoughts and in the affections. All else must be made subservient to this, and whatever else may call for our diligence, this is the object at which we must always aim. Without this, all active duty is but laborious trifling. To honour God, is to benefit ourselves; for what can maintain us in a right spirit in the active business of life, but this sacred intercourse and communion with God? How apt are the things of this life to distract our minds! How often does that distraction hinder our success in the very things at which we aim! A circumstance which requires to be regulated, that our activity in duty may not introduce us to all manner of evil. The efforts in which we may engage; the sacrifices we are required to make; the applause with which we may be crowned; the very success with which we may meet; all these things may tend to make us end that in the flesh which was begun in the spirit. And how often have moderation, and fairness, and disinterestedness, been made to vanish before the intense and absorbing interest which our pursuits have had upon our minds—and there have not wanted cases in which even integrity has been destroyed! If so, much more then does activity tend to deaden our zeal for God, and to damp our energy in his cause. And this strengthens the other pleas for fervency in devotion. Activity in the various employments of life comes in its influence on the soul like the flakes of snow in the winter, and prayer is the only

covering which can protect us from the chilling storm. And why is it we are not ready to pray in all time of our activity? It is because we have no wish to be clothed against the fury of the snow-storm.

And not only are good tendencies destroyed, but too frequently activity tends to deafen the mind to the calls of God, and to the calls of gratitude. Business dissipates the mind. Things appear as different to us from what they really are, as does a storm to him whose vessel is rocked by it, and him who only hears the still small voice upon the land, or perceives the breeze gently agitating the trees of the forest from the brow of some verdant mountain. When this is the case, we shall lose more by success in duty than we gain by it. In the intensity of our pursuits we become impatient of delay, too eager in seeking the accomplishment of our object; then we begin to fear man, and to fear death; then comes the idolatry of self, and a long train of evils, which might destroy the very elect. "Every creature of God is good," says the apostle; but he adds, "when it is sanctified by the word of God, and by prayer." So we may say of business—Worldly objects are good, but they are good only as they are sanctified by the word of God, and by prayer; and without these they are dangerous to the soul. Even to read the word of God, and to look at the glories of Christ the Saviour, and to meditate on the scheme of deliverance made known in the Gospel, may prove dangerous if engaged in without prayer. And for this plain reason: the intellect only is engaged—hardness and insensibility of heart is induced by the very means which, if used aright, would soften and impress it. And if this be the case when we are more immediately brought into the presence of God, how much more when we are engaged in business which is confessedly of a lower tendency! If higher pursuits tend to deaden the soul, if when engaged in without prayer, how much more those pursuits in which we are obliged daily to engage, which are only secular! And if, with all the aid of prayer, we find ourselves

exposed to worldliness and earthly-mindedness, how much more would this be the case without prayer!

These reasons, then, may suffice. But the very reasons which show prayer to be important in the common concerns of life, show how much more important it is in the transaction of greater affairs. We can only thus seek the blessing of God, without which our success will be no blessing. The greater and more important our duties are, the more greatly do they tend to elevate our character; but if they be engaged in without prayer, they tend, on the contrary, to separate us more widely and effectually from God. Hence the greater and more important our business is, the greater is the necessity for prayer. And again, the greater and more pressing our business, the greater the danger to which it exposes us—the stronger embankment do we need to protect our hearts from that flood which threatens to inundate the soul. If we be not fervent in prayer, our habits and tempers will lead us to neglect many things to which we ought to attend—our course will be crippled and confined: but let prayer and activity be combined, let the soul continually hold converse with its God, then peace and equanimity will prevail, and we shall go on our way rejoicing. Prayer is to the soul what breath is to the body—it strengthens and fits us for duty. Prayer will no more prove an impediment to duty than breath does to life. The more we are engaged in duty, the more should we be engaged in prayer. But,

II. THIS COMBINATION OF PRAYER AND DUTY IS PLAINLY COMMANDED IN SCRIPTURE.—We should see this in a very strong light, if we were to select, first, all those passages which require us to engage in prayer, and then place in juxtaposition those which require us to engage in business. But we may also find many passages in which the two are combined in one—the text is an instance; and in the sixth chapter of Ephesians, when the apostle urges us to be strong in the Lord, that we may wrestle successfully against all the evil that is in us, and around us; (and in looking back to the *fourth* and *fifth*

chapters, we shall see what that wrestling is, namely, avoiding all that is evil, and attending to all duties: "Let him that stole steal no more, but rather let him labour," the very thing to which he is most averse, "working with his hands the thing that is good;" and that, not from the mere necessity of labour, but "that he may have to give to him that needeth;" and urges us to take unto us "the whole armour of God," truth, integrity, a peaceable temper, the helmet of hope, the sword of the Spirit: it might seem that there was nothing more left to mention, and that, clad in this armour, we should be able to fight successfully against the most potent foes; yet we find the apostle adding, "*praying always*, with all prayer and supplication in the spirit, and watching thereunto with all perseverance." Here, prayer and duty are combined. Again, in *Philippians iv.* in that beautiful passage where the apostle exhorts us to cast our whole care upon God, he does not allow us to rest in indolence, nor even in the exertion of prayer; but adds, "whatsoever things are lovely," whatever contains excellence or deserves praise, "think on these things." Here again the two are combined. Prayer, without activity in duty, is like a goodly stem without fruit: activity, without prayer, is like boughs bending with fruit, which, being severed from the stem, soon wither away.

Both, then, are to be combined: but if they *must* be separated, PRAYER must, at all events, be attended to. The language in which prayer is commanded, is far stronger than that in which activity is enjoined. "Pray always, and faint not;"—"Pray without ceasing;" "Praying always, with all prayer and supplication;"—"In every thing give thanks."—Is ever such language as this used in reference to the duties of active life? Both are to be *combined*; but surely, brethren, activity is never to supersede devotion. The royal monarch David was absorbed in the cares connected with his government, and yet, how incessantly did he pray! How anxiously did Paul labour in the establishment and edification of the churches of Christ, and yet, how fervently did



he pray! Therefore we may consider the union of prayer and activity not only as necessary to the believer's welfare, and as absolutely commanded, but,

III. AS POSSIBLE.—We may well believe this to be the case; for however unbelief may find difficulties, "all things are possible to him that believeth."

Prayer has been thought to hinder activity; but the fact is, that *if we do not pray, we cannot act*. It has been said, that during the time we are engaged in praying, we must of necessity cease to act. True—but we may act much more vigorously and successfully *after* praying. He who spends a portion of his time in prayer, shall sooner arrive at the attainment of his object, than he who has been the most diligent and yet has neglected prayer. He who neglects prayer, shows plainly on what he depends. If he depend upon himself, he will be diligent and not pray: if he depend upon God, he will pray and act too, and so he will commit his way unto God.

But *in what way* are we to mingle prayer with active duty? I answer, Why should not every act be *prepared* with prayer? Why should it not be with us at the very dawn of duty, that all our duties may be consecrated by it? And why should it not accompany us through the whole of our actions? It would no more interfere to prevent our exertions, than breathing interferes to prevent the health of our bodies. Instead of impeding any of our exertions, it would materially assist us to the right performance of most of them.

But we may proceed a step further. Why should not a *busy* Christian pray more than even another? Generally speaking, a Christian who is engaged in active duty, should spend more time in stated prayer than another man. Let us turn our thoughts to EJACULATORY prayer. He who engages in this, may spend no time in actual retirement for prayer; but he is in the constant spirit of prayer. Does not the active Christian need the aid of prayer, and should he not seek it? Ought he not, above all others, to dread and lament *declensions*? Should not he sigh even

more than others for communion with God? Ought he not to manifest his continual dependance on the power of grace? All these considerations will surely induce the spirit of prayer, if they do not give the leisure. He may confidently expect the favour of God, who prays most fervently where others pray not at all. Such a man may embrace all times and all circumstances, and pray with all the ardour of his soul, *without retirement*, when others would have to withdraw and pray long upon their knees.

And does not this comport with the Christian's character? Christianity depends not on our privacy merely; in the dusty lane or on the verdant mountain, in the mud-walled cottage or in the splendid mansion, in the lonely chamber or in the busy mart, the Christian may realize the divine presence and lift up his heart to heaven. It is not business, brethren, but *passion*, which prevents us from praying to God. Did we but aim to honour God in our business—did we but see God in all the duties of life—we should feel compelled to pray to him at all times. It is worldliness which prevents prayer; when our passions get the mastery over us, then it is that prayer is hindered. But if passion hinder prayer, does it not hinder duty also? On the other hand, prayer, if engaged in aright, would abundantly promote duty.

If any, then, imagine that business and prayer are incompatible, or that attention to prayer will hinder the right discharge of worldly duties; I would seriously ask that person *whether it must remain so?* Can he consent to give up a privilege which would shed a balm over his whole life? Must prayer be given up for duty? My brethren, prayer must not be given up: he must compel duty to give way to the interests of his soul. This must be done by casting self down at the foot of the cross, and by praying to God to bestow upon him that which alone can enable him to attend to his duty aright. And this will be the case if his duties be such as become a Christian. If he cannot do this—if his duties prevent prayer—then it is evident he has

taken too much to do, more than is consistent with his duty to God. Happily, the heaviest duties of life, even manual labours, are not those which are most likely to prevent prayer. Prayer may be engaged in amidst them all; and those duties which are most likely to engross the thoughts, are those which the Christian may most safely diminish. And surely those who determine to live for heaven rather than earth, to set their affections on things above, and not on things on the earth, will not long hesitate as to which they ought to do.

God grant we may all pursue our callings with a spiritual mind! Then all will become natural and easy. Our duties will be pleasant; we shall "run with patience the race that is set before us, looking unto Jesus;" or, in other words, aim at doing good by being "diligent in business; fervent in spirit; serving the Lord." *Amen.*

*For the Christian Journal.*

#### *The Pastor of Waldbach.*

THE following is extracted from a review in the *Christian Guardian* of "Memoirs of JOHN FREDERIC OBERLIN, pastor of Waldbach, in the Ban de la Roche," published in London in the course of the last year. The genuine simplicity, affection, and devotedness of this good pastor, cannot fail to gratify our readers.

"In the year 1767, and in the twenty-seventh year of his age, Oberlin entered on the curacy of the Ban de la Roche. His predecessor, M. Stouber, being anxious that Oberlin, with whose piety and zeal he was well acquainted, should become his successor, and accordingly went to his lodging.

"It was a little attic up three pair of stairs. On opening the door, the first object that caught his attention was a small bed, standing in one corner of the room, covered with brown paper hangings.—'That would just suit the Steinthal,' said he to himself. On approaching the bed, he found Oberlin lying upon it, and suffering from a violent tooth-ache. He rallied him about the simplicity of his curtains, and the homeliness of his apartment.

"And pray," continued he, after having taken a survey round the room, 'what is the use of that little iron pan that hangs over your table?' 'That is my kitchen,' replied Oberlin. 'I am in the habit of dining at home with my parents every day, and they give me a large piece of bread to bring back in my pocket. At eight o'clock in the evening I put my bread into that pan, and having sprinkled it with salt and poured a little water upon it, I place it over my lamp, and go on with my studies till ten or eleven o'clock, when I generally begin to feel hungry, and relish my self-cooked supper more than the greatest dainties.'

'Stouber congratulated him on the happiness of possessing so contented a disposition, and assuring him that he was exactly the person he had wished to find, communicated the object of his visit.'

"The situation to which he was now appointed was exceedingly retired; the people are described as destitute of the means of social and mental intercourse, secluded from the neighbouring districts by the want of roads, destitute of the most necessary agricultural instruments, and labouring under the complicated evils of poverty, ignorance, and superstition. Under such circumstances, Oberlin, we are told, resolved to employ all his attainments in science, philosophy, and religion, to the improvement of the parish and the benefit of his parishioners. In the pursuit of this great object he encountered fatigue, danger, and opposition, with the most unwearied diligence, unshaken courage, and determined firmness; and the result of his exertions was a most surprising degree of moral and religious improvement. While actively engaged in the work of the ministry, he promoted the temporal interests of his people: he planned roads, erected a bridge, promoted agricultural improvement, established schools for infants, &c., and devoted his whole time and substance to various benevolent undertakings.

"The following extract from a letter to a friend, exhibits the pastor's enlarged liberality:—

'My dear Friend—You ask me for some explanation respecting the different tithes which God has commanded us to pay. I will tell you how I manage. I endeavour to devote three tithes of all that I earn, of all that I receive, and of all my revenue, of whatever name or

nature it may be, to his service, or to useful objects.

'For this purpose I keep three boxes; the first for the first tithe, the second for the second, and the third box for the third tithe.

'When I cannot pay ready money all at once, I mark how much I owe upon a bit of paper, which I put into the box; and when, on the contrary, a demand occurs which ought to be defrayed by one of the three allotments, and there is not sufficient money deposited, I advance the sum, and make the box my debtor, by marking upon it how much it owes me.

'By this means I am always able to assist in any public or charitable undertaking; and as God has himself declared that "it is more blessed to give than to receive," I look upon this regular disbursement of part of my property rather in the light of a privilege than a burden.

'The first of the aforementioned boxes contains a deposit for the worship of God.

'I put a paper, with the following verses from the Old Testament written upon it, into this box:—Levit. xxvii. 30, Mal. iii. 10.

'I devote the contents of this box to the building and repairing of churches and school-rooms, the support of conductresses (*schoolmistresses*), and the purchase of Bibles and pious books; in short, to any thing connected with divine worship, or the extension of the knowledge of our Redeemer's kingdom.

'My parishioners are at liberty to recall from this tithe any present that either generosity, or the supposition that I expected it, may have induced them to make me.

'The second box contains tithes for useful purposes.

'I have written the following passages in it:—Deut. xiv. 22—27. Deut. xvi. 16.

'I employ this tithe for a variety of purposes:—

'1. For the improvement of the roads to the churches and schools.

'2. For the schoolmasters' salaries.

'3. For all works of public utility.

'4. For the little expenses incurred by my becoming godfather.

'5. For the church dinners to my poor people of the other villages.

'6. For the church-wardens.

'7. For the expenses incurred among the peasantry of Belmont, Foudai, and Zolbach.

'8. For what the poor of Waldbach expend, by inviting the poor of the other villages to come and see them.

'9. For the repairing of injuries.

'The third box contains tithes for the poor. [That is, it contains the third tithe every three years, or the thirtieth every year.]

'I have written there the following texts:—Deut. xiv. 28, 29. Levit. xix. 9, 10.

'I devote the contents of this box to the service of the poor; to the compensation of losses occasioned by fire; to wood, flannel, and bread, for those who stand in need, &c. &c.'

"The following is the account given of his courtship, which we leave to the judgment of our readers:—

'About a year after his settlement there, Miss Witter, who was a friend and relation of the family, came to pay a visit in the Steinthal, and stopped some weeks in the parsonage. She had lost her father, who was a professor in the university of Strasbourg, at a very early age, and her mother died shortly afterwards; but although deprived of the benefit of parental instruction, she possessed a sound understanding, and a highly cultivated mind, deeply imbued with religious principles.

'She was, however, at this time, more expensive and worldly in her habits than her cousin Frederic, and their dispositions did not entirely harmonize.

'The time of her departure at length drew near. Only two days before the period fixed upon for her return to Strasbourg, Oberlin felt as though a secret voice within whispered, 'Take her for thy partner!' He, however, resisted the call. 'It is impossible,' said he, almost aloud, 'our dispositions do not agree.' 'Take her for thy partner!' the voice still continued. He spent a sleepless night, and, in his prayers the next morning, solemnly declared to God, that if he would give him a sign, by the readiness with which Madeleine should accede to the proposition, that the union was in accordance with his will, he would cheerfully submit to it, and consider the voice he had heard as a leading of Providence.

'After breakfast, the same morning, he found the young lady sitting in the summer-house in the garden. Placing himself behind her, he began the conversation by saying, 'You are about to leave us, my dear friend. I have had the intimation that you are destined, by the divine will, to be the partner of my life. If you can resolve upon this step, so important to us both, I expect you will give me your candid opinion about it before your departure.'

'Upon this Miss Witter rose from her seat, and blushing as she approached him, placed one hand before her eyes, and held the other towards him. He clasped it in his own. The decision was made—a decision which he never found cause to regret; for notwithstanding the determination Madeleine had made not to be allied to a minister, she became truly devoted

to his interests, and the most cordial attachment ever afterwards subsisted between them."

"Possibly another anecdote may, in some degree, correct those views of our good pastor which might from the above extract be indulged:—

"An honest tradesman, relying on the power of his faith, came to him one day, and, after a long introduction, informed him that a ghost, habited in the dress of an ancient knight, frequently presented itself before him, and awakened hopes of a treasure buried in his cellar: he had often, he said, followed it, but had always been so much alarmed by a fearful noise, and a dog which he fancied he saw, that the effort had proved fruitless, and he had returned as he went. This alarm on the one hand, and the hope of acquiring riches on the other, so entirely absorbed his mind, that he could no longer apply to his trade with his former industry, and had, in consequence, lost nearly all his custom. He, therefore, urgently begged Oberlin would go to his house and conjure the ghost, for the purpose of either putting him in possession of the treasure, or of discontinuing its visits. Oberlin replied, that he did not trouble himself with the conjuration of ghosts, and endeavoured to weaken the notion of an apparition in the man's mind, exhorting him at the same time to seek for worldly wealth by application to his business, prayer, and industry. Observing, however, that his efforts were unavailing, he promised to comply with the man's request. On arriving, at midnight, at the tradesman's house, he found him in company with his wife and several female relations, who still affirmed that they had seen the apparition. They were seated in a circle in the middle of the apartment. Suddenly the whole company turned pale, and the man exclaimed, 'Do you see, sir, the count is standing opposite to you?' 'I see nothing.' 'Now, sir,' exclaimed another terrified voice, 'he is advancing towards you.' 'I still do not see him.' 'Now, he is standing just behind your chair.' 'And yet I cannot see him; but, as you say he is so near me, I will speak to him.' And then, rising from his seat, and turning towards the corner where they said that he stood, he continued—'Sir count, they tell me you are standing before me, although I cannot see you; but this shall not prevent me from informing you, that it is scandalous conduct on your part, that the fruitless promise of a hidden treasure, to lead an honest man, who has hitherto faithfully followed his calling, into ruin—to induce him to neglect his business—and to bring misery upon his wife and children, by rendering

him improvident and idle. Begone, and delude them no longer with such vain hopes.'

"Upon this the people assured him that the ghost vanished at once. Oberlin went home, and the poor man, taking the hint which in his address to the count he had intended to convey, applied to business with his former alacrity, and never again complained of his nocturnal visitor."

"This venerable pastor is thus depicted in the discharge of his ministerial duties:—

"The good pastor," says Mrs. Steinkopf, from whose journal the editor has been kindly allowed to make the following extracts, "considers his flock as his own children, and they look up to him with the most profound respect and veneration. I never witnessed so delightfully affecting a scene as the church of Waldbach, quite full, apparently, of attentive people. It stands very near the parsonage, and is plain, neat, and clean, with a gallery all round. When we were there on the 11th of June, 1820, it was completely filled with peasants in the costume of the country, and there was not a countenance among them that indicated indifference; the greater part evinced the utmost seriousness and attention. When the revered pastor entered, all stood up. He placed himself before the communion table: it was plain, covered with a white cloth, fringed all round. He first gave out a hymn. When it was sung, he read a prayer from the ritual, during which all knelt, and covered their faces. He then gave out another hymn; after which he went to one part of the church where the children sat, and called over their names, to see if any were absent. Then all knelt down again whilst he prayed; then they sung, and he went into the pulpit and gave out his text, after another prayer: "He shall see of the travail of his soul, and shall be satisfied," Isaiah liii. 11. He spoke in the plainest and most familiar manner; mentioned the errors of the times, against which he warned his hearers, particularly dwelling on the importance of sanctification. "Those who give themselves up to intemperance," said he, "and to the enjoyment of luxuries, without concerning themselves about their poorer brethren, and yet think that with all this they shall go to heaven, because Christ died for sinners, are mistaken. No: the Gospel says quite otherwise. We must deny ourselves, lay aside our sins, lead a holy and godly life, and then our blessed Redeemer will save us." He earnestly warned them against sin. Not a sound was to be heard. Every countenance expressed attention. When he had finished, he read some verses of a hymn.

expressive of entire devotedness to God. "My dear friends," said he, "may these be the feelings of our hearts, and as such let us sing them." They then sang them *de bon cœur*.

"The following is a translation:—

'O Lord, thy heavenly grace impart,  
And fix my frail inconstant heart;  
Henceforth my chief desire shall be,  
To dedicate myself to Thee!—  
To Thee, my God, to Thee!

'Whate'er pursuits my time employ,  
One thought shall fill my soul with joy;  
That silent, secret thought shall be,  
That all my hopes are fix'd on Thee—  
On Thee, my God, on Thee!

'Thy glorious eye pervadeth space,  
Thou'rt present, Lord, in every place,  
And wheresoe'er my lot may be,  
Still shall my spirit cleave to Thee—  
To Thee, my God, to Thee!

'Renouncing every worldly thing,  
Safe 'neath the covert of thy wing,  
My sweetest thought henceforth shall be,  
That all I want I find in Thee—  
In Thee, my God, in Thee!

'Two children were then brought to be baptized; after which he pronounced the blessing. Whilst the people were going out of the church, another verse was sung. Those nearest the door went out first, all in order and in silence. There are two doors in the church; the pulpit is placed in the middle, next the back, so that the congregation is in front, down each side. Before it stands the communion table. All are seated on benches. There are, against the gallery, half a dozen pictures; one is of our Saviour on the cross.'

"The volume before us is interesting, is instructive, but not so decidedly evangelical as we desire. That the pious pastor was, however, evangelical in his views, and that he expressed such sentiments more frequently than the present volume might induce us to suppose, we firmly believe; and we therefore close this article with an extract from a paper written under apprehension of approaching death in 1784, and actually read at his funeral, June 5, 1826:—

'Having had such frequent intimations of my approaching end, I have arranged all my affairs, as far as I am able, in order to prevent confusion after my death. For my dear children I fear nothing; but as I always greatly preferred being useful to others to giving them trouble, I suffer much from the idea that they may occasion sorrow or anxiety to the friends who take charge of them. May God abundantly reward them for it! With regard to the

children themselves, I have no anxiety; for I have had such frequent experience of the mercy of God towards myself, and place such reliance upon his goodness, his wisdom, and his love, as to render it impossible for me to be at all solicitous about them. Their mother was, at a very early age, deprived of her parents, but she was, notwithstanding, a better Christian than thousands who have enjoyed the advantage of parental instruction.

'Besides this, I know that God hears our prayers; and ever since the birth of our children, neither their mother nor I have ceased to supplicate Him to make them faithful followers of Jesus Christ, and labourers in his vineyard.

'And thou, O my dear parish! neither will God forget nor forsake thee. He has towards thee, as I have often said, thoughts of peace and mercy. All things will go well with thee. Only cleave thou to Him, and leave Him to act. Oh! may'st thou forget my name, and retain only that of Jesus Christ proclaimed to thee. He is thy Pastor—I am but his servant. He is that good Master, who, after having trained and prepared me from my youth, sent me to thee, that I might be useful. He alone is wise, good, almighty, and merciful; and as for me, I am but a poor, feeble, wretched man.

'O, my friends, pray, in order that you may all become the beloved sheep of his pasture. There is salvation in no other than Jesus Christ; and Jesus loves you, seeks you, and is ready to receive you. Go to Him, just as you are, with all your sins and all your infirmities. He alone can deliver you from them, and can heal you. He will sanctify and perfect you. Dedicate yourselves to Him! Whenever any of you die, may you die in Him! and may I meet you, and accompany you with songs of triumph, in the mansions of felicity, before the throne of the Lamb!

'Adieu, dear friends, adieu! I have loved you much; and even the severity which I have sometimes deemed it necessary to exercise, has arisen from my earnest desire to contribute to your happiness.

'May God reward you for your services, your good deeds, and the deference and submission which you have shown towards his poor unworthy servant. May He forgive those who have pained me by opposition. They doubtless knew not what they did.

'O my God! let thine eye watch over my dear parishioners; let thine ear be open to hear them—thine arm be extended to succour and protect them. Lord Jesus! thou hast intrusted this parish to my care, feeble and miserable as I am. Oh, suffer me to commend it to thee, to resign it into thy hands. Give it pastors after thine own heart. Never forsake it.

Overrule all things for its good. Enlighten them guide them, love them, bless them all; and grant that the young and old, the teachers and the taught, pastors and parishioners, may all in due time meet together in thy paradise! Even so! Father, Son, and Holy Spirit!—even so, Amen!"

For the *Christian Journal*.  
*Convention of Maryland.*

THE annual convention of the Protestant Episcopal Church in the diocese of Maryland, was held in St. Paul's church, Baltimore, on the 9th, 10th, 11th, and 12th days of June, 1830. There were present 54 clerical members, and 61 lay delegates, representing as many parishes. Divine service was conducted by the Rev. Norris M. Jones, rector of All Faith, St. Mary's county; the sermon preached by the Rev. Jonathan Judd, rector of Great Choptank, Dorchester county; and the Lord's supper administered by the Rev. William E. Wyatt, D. D. rector of St. Paul's parish, Baltimore, assisted by the Rev. Mr. Judd, and the Rev. Mr. Jones. The Rev. Dr. Wyatt, as president of the convention, took the chair; and a constitutional quorum of both orders being present, Mr. Richard M. Hall was re-elected secretary, and Mr. Alfred Hall appointed assistant secretary. The appointing of the committees, and the establishing of the rules of order, occupied the remainder of the first day's meeting.

Early on the second day of meeting, the following resolution was offered by F. S. Key, esq., which, on motion, was laid on the table until a subsequent hour:—

"Resolved, That a committee of four clerical and four lay members be appointed, to confer together, in the spirit of Christian conciliation, upon the subject of electing a bishop of this diocese; and that they endeavour to agree upon, and recommend to this convention, a proper person to discharge the duties of that sacred office, and preserve the harmony of the Church."

The president of the convention then read the following communication:—

"Brethren, the Clerical and Lay Deputies of the Convention,

"The annual recurrence of these ecclesiastical assemblies—in which, at  
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the expiration of so considerable and eventful a period, we meet again, still sustained by the providence of God, still permitted to be agents in carrying on his gracious purposes, still enjoying spiritual privileges and hopes full of immortality—can scarcely fail to exert over all of us a moral influence. We can scarcely fail to attain a devout calmness under present dispensations, however painful or perplexing they may appear, and an humble and cheerful trust in looking forward to the future. This moral impression is strengthened by the nature of many of the incidents which are, under stated regulations, brought before us as belonging to the history of the ecclesiastical year: and called as I am, by the canons and usage of our Church, to present to you, from the chair, such a history, I know nothing more entitled to be mentioned in immediate connexion with these remarks, than the absence of those of our brethren who, although members of the last convention, in the enjoyment of health, and such a hope of prolonged life as man may indulge without presumption, have since been called to give an account of their stewardship under the scrutiny and solemnities of God's tribunal. The Rev. John Allen, and the Rev. H. N. Hotchkiss—the former one of the oldest presbyters of the diocese, and well known for the singular Christian simplicity and integrity of his heart, and the extent of his scientific attainments; the latter, whose death was, perhaps, precipitated, if not occasioned, by his zeal for the restoration and advancement of the house of God—have died since the last session of this body. I have also been informed of the recent death of the Rev. Noble Young, who, however, had not been engaged as a parochial minister for many years. The Rev. R. H. Barnes, under the pressure of bodily infirmities, has retired from this parish and the diocese, and is now a resident in the state of Virginia.

"The Rev. H. C. Knight, formerly of Prince George's parish, Montgomery county, and the Rev. John W. James, formerly of St. John's church, Georgetown, district of Columbia, have also removed, the one to Massachusetts, the

other into Pennsylvania, during the same period.

"I have received, under the canonical provision for a vacancy in the Episcopalate, applications from a number of parishes, some of them written with great urgency, for ministerial services. With a considerable portion of them I have been able to comply, although some important parishes yet remain vacant; and others have been supplied without reference to me.

"The Rev. Mr. Goldsborough, who had enjoyed the privileges of the General Seminary in his preparation for the ministry, has been ordained by Bishop Onderdonk, of Pennsylvania, and called to the rectorship of St. Paul's parish, Queen Anne's.

"The Rev. Mr. Spencer, late professor of languages in Dickinson College, Carlisle, has also been appointed rector of St. Michael's, Talbot; the Rev. Mr. Elliott, from North-Carolina, to Trinity church, Upper Marlborough; the Rev. Mr. Grigg, from New-York, to St. Paul's, Prince George's; the Rev. Mr. Sitgreaves, from Pennsylvania, to Shrewsbury, Kent, and St. Stephen's, Cecil; the Rev. Mr. Adams, from Virginia, to Sharpesburg, Washington county; the Rev. Mr. Foreman to All Hallows, Anne Arundel; the Rev. Mr. Norris M. Jones, from the Eastern Diocese, to All Faith, St. Mary's; the Rev. Mr. Clement F. Jones, from the Eastern Diocese, to St. Andrew's, St. Mary's; the Rev. Francis H. L. Laird, from Pennsylvania, to Trinity, Charles county; the Rev. Mr. Higbee, of Delaware, who had accomplished the course of study at the General Seminary, to St. George's, Harford, and Havre de Grace churches. The Rev. John Wiley, who had also completed the course of study at the General Seminary, came into the diocese in October last, and visited Trinity parish, Charles, and St. Paul's, Prince George's, to each of which he received a call; but, before he had answered either application, I found it necessary to offer him a situation vacated by the removal of the Rev. Mr. Billopp to Christ church, Elkridge. Mr. Billopp had been ordained by Bishop Kemp to assist in the duties of St.

Paul's parish, Baltimore, while he also taught a select classical school, established several years before. Mr. Wiley declined the calls to Prince George's and Charles counties, and has for some time acted in this double capacity in Baltimore. He has subsequently, however, accepted the rectorship of St. James' and Trinity churches, Baltimore county. The Rev. Mr. Claxton, who was at the period of the last convention without a parish, though still a member of this diocese, in which he was ordained, has been for some months acting under an appointment of the trustees of Grace church, Baltimore, which had formerly been under the pastoral care of the Rev. Mr. Phieffer and the Rev. Mr. Gray.

"The Rev. Mr. William M. Stone has removed from the parishes in Somerset county, to St. Paul's, Chestertown; the Rev. Mr. McElhiney has removed from St. James', Baltimore county, to Princess Ann, Somerset; the Rev. Mr. Gilliss, from St. Paul's, Prince George's, to Prince George's, St. Bartholomew's; the Rev. Mr. Mitchell, from King and Queen, St. Mary's, to William and Mary, of the same county; the Rev. Mr. Swan, ordained since the last convention, by Bishop Onderdonk, of Pennsylvania, teaches an academy at Frederick, in this state. The Rev. Mr. John S. Stone, formerly of Fredericktown, has removed to Connecticut, and was succeeded by the Rev. Sutherland Douglass: he also resigned the parish; to which the Rev. Thomas Jackson, of Virginia, has been recently appointed.

"You will herewith receive the communication from the Right Rev. William Meade, D. D. assistant bishop of Virginia, containing an account of Episcopal offices, which, at the request of the standing committee, he has obligingly performed in this diocese.

"The transactions of the General Convention, which has been assembled since the last meeting of this body, are presumed to be sufficiently known, or may be still farther ascertained through several copies of its Journal, laid upon your table, without a reference to them at this time.

"It having been among the matters

before communicated to this convention, that the minister of the African Episcopal church in this city had encountered some obloquy since his residence here, it is due to him to report, that, after the first steps of the usual process of ecclesiastical investigation had been entered upon, the farther prosecution of the same was arrested by a decision to which the vestry of his church, the original accusers, unanimously came—that there was no ground in his case for trial or reproach.

“Some rumours injurious to the usefulness of the Rev. Mr. Bartow having arisen in Baltimore, a presentment of him for trial was made to the standing committee, by the Rev. Ira Parker. Before the day appointed for the investigation had arrived, Mr. Bartow requested that an earlier call of the committee might be made, in order to lay before them testimonials which he believed sufficient to convince the committee that any more formal inquiry would prove unnecessary. Circumstances rendered it inconvenient for the committee to assemble until Easter week, when, after due consideration of the documents laid before them, they unanimously agreed not to proceed to a trial, but to dismiss the charges altogether.

“An occurrence of far more intense and painful interest remains to be communicated to you; and it is deeply lamented that circumstances involving the sufficiency of the canons of the church of Maryland, for the purposes of ecclesiastical discipline, will constrain me to ask your attention to a more minute detail than either the present occasion, or our own feelings, would otherwise admit.

“It appeared, not long after the rising of the last convention, that the abrupt separation, which had then recently taken place, of the Rev. Timothy Clowes, LL. D., from the parish at Chestertown, was currently attributed to causes highly disreputable to his moral character. In correspondence with the provisions of the 15th and 28th canons, I requested the attendance of the standing committee, as a council of advice, in Baltimore; and, under their written counsel and in-

structions, addressed to Dr. Clowes a letter, requiring his appearance at Chestertown on the 9th day of December, ‘to answer to charges of scandalous and immoral conduct.’ The protracted day of trial was rendered necessary, not only by the canonical allowance to the accused, of a notice of two months previous to the trial, but also by his absence from his new residence at Hempstead, Long-Island, and by the consequent difficulty of communicating to him the required summons. On the day appointed, the Right Rev. Dr. White, bishop of Pennsylvania, kindly afforded the committee his sanction and co-operation, by presiding in compliance with their request; and the Rev. Mr. Hawley acted as Church advocate. B. F. Thompson, esq. appeared as the authorized agent and counsel of Dr. Clowes; and when various objections urged by him to the prosecution of the trial were overruled, he remained, and took the usual part of an advocate in defence of his client. The testimony of the witnesses was taken under oath, and was of such a nature that the standing committee, by an unanimous verdict, declared that the charges of ‘scandalous and immoral conduct’ were fully substantiated. Upon his return to Philadelphia, however, Bishop White, who had hesitated to act without legal advice upon the verdict of the committee, informed them, that although he deemed the charges fully established, he was of opinion that the course adopted by the standing committee, in not affording Dr. Clowes a specification of the nature of the immoral conduct attributed to him, was irregular, and vitiated the whole proceeding. He, therefore, declined pronouncing the canonical sentence.

“Several questions then arose respecting the institution of a new trial, to be held by the same committee which had already pronounced a verdict in the case: but, under the sanction of highly respectable gentlemen at the bar, and having regard to the peculiar organization of our *known discipline*, to which the accused had pledged his submission, the 4th of the present month was appointed for the trial of



Dr. Clowes, under charges containing a minute specification of the offence. The notice was given in the following manner:—The accused was informed of the ground of difficulty in regard to the first investigation, and that I was about to address to him, officially, a summons to a new trial. His possession of this information he acknowledged through his counsel, but declared that *he would receive no communication from me*; and added, that, ‘wearied with the cruel and false aspersions of his character,’ immediately upon the issuing another summons, he would seek redress in the civil courts. To this I replied only by sending to him the summons spoken of. It was carried to him by the Rev. Mr. Hall, of Hempstead, *the gentleman from whose hands he had taken the former summons*. He refused to receive it, repeating that ‘he would take no communication from me’—known to him as, at that time, the ecclesiastical authority of the diocese. That this must be deemed an adequate notification, under the brief order of our canons, which *prescribe no forms in the case*, and only require that notice shall be given, I have the opinion of a distinguished gentleman of the bar. But there appearing to arise, from several causes, a difficulty in procuring the attendance of Bishop White or Bishop Onderdonk, and the *standing committee* having made no provision for inviting another bishop, in case of a refusal to attend and preside on the part of the before-named right reverend gentleman; and as there were other questions of difficulty and delicacy involved, it was judged best to postpone the trial until after the meeting of this convention. Of this postponement Dr. Clowes has been informed: and there is hereby respectfully suggested to you a reference of the whole matter, with all the accompanying documents, to a special committee of your own, who should recommend the future course of proceedings in the case. I have to lay before you an account transmitted to me against this convention, for the defraying of expenses incurred by him in the trial that has already taken place.

“Let us earnestly pray for the guid-

ance and sanctification of the Holy Spirit, that, in this and all similar transactions, we may be so merciful that we be not too remiss, and so minister discipline that we forget not mercy. And let us implore the Great Head of the Church, which he purchased with his own blood, to be present, according to his most gracious promise, in all our deliberations, that his Gospel may be truly and faithfully preached, and his will may be done on earth as it is done in heaven.”

The following communication from the Right Rev. Bishop Meade, of Virginia, was presented and read:—

“*To the Members of the Episcopal Convention of the Diocese of Maryland; assembled in Baltimore, June, 1830.*

“GENTLEMEN—During the last winter Bishop Moore communicated to me his wish that I would perform certain Episcopal duties in your diocese, which had been solicited at his hands. Having performed those duties, I now present, through your president, a brief statement of the same. In the month of April, according to previous agreement, I visited two of the parishes in Frederick county, and those in Washington and Alleghany counties. My first visit was to the congregation of the Rev. Mr. Rice, on the Maryland Tract, where I preached twice in the church to full assemblies, and took part in some evening exercises at a school-house, and two private houses, in the neighbourhood. On one of these occasions of public worship in the church, I admitted seven persons to the rite of confirmation, three of whom were coloured persons. I was much assisted and encouraged by the presence and services of a number of brethren from Maryland and Virginia, who were kindly entertained by the hospitable inhabitants of this parish; and who, in return for the same, offered up prayers and delivered words of exhortation in the different houses where they abode, to which the neighbouring families seemed gladly to come. The state of this parish appeared to be prosperous. The minister, as I was informed, was faith-

ful to his duty, neglecting not the poorest of his flock, and was acceptable to all. The present place of worship is too small, and a much larger and better one will soon be completed. Although the meetings were during the week, and continued for three successive days, they were always crowded; and it was especially pleasing to see what a goodly number of these were servants, whose masters were willing to relinquish the profits of their labour for the gratification and the good which might result to the souls of these, for whom they must one day give an account to the great Master in heaven.

"From this parish I passed into that of the Rev. Mr. Adams, who officiates at the Antietum Iron-works and at Sharpsburg. At the former place I preached in a room fitted up for the purpose by the owner of the establishment, whose family, together with the individuals and families connected with the establishment, and a very few others, compose quite a respectable congregation, affording much occupation to a minister who wishes to be diligently employed in his Master's service. Such an one, it is believed, they now have, who appears to make full trial of his ministry, by being much with the people, circulating Tracts and Prayer Books, instructing them in the service, superintending a Sunday school, and, I believe, a Bible class, all which labours of love cannot fail of some good.

"I was pleased to learn from Mr. Brice, the owner of the establishment, that it was his intention to erect a house of worship as soon as practicable, at the place. I pray that God, who put this good thought into his heart, may enable him speedily to bring it to pass, and that he may, by his own experience, prove that 'godliness is profitable for the life that now is, and that which is to come;' that he may perceive, in the order, and sobriety, and diligence, and, above all, the piety of his workmen, that the money thus expended has not been lent; and in his own bosom may feel, that he who is seeking to do good to others, is doing good to his own soul. A good hope is also entertained, that the activity and

zeal of the Rev. Mr. Adams will effect something important in behalf of the church at Sharpsburg, which is a few miles distant from Antietum. A church was commenced, and perhaps nearly completed, some years since, in this place, by the enterprise of the Rev. Mr. Allen; but a considerable debt was contracted in doing it, which has ever since threatened its sale and appropriation to some other purpose. By the generous relinquishment of claims on the part of several individuals, and by new subscriptions, that debt is removed, and the house will, ere long, be completed and ready for use. I officiated twice in this place, and administered the Lord's supper. Two other services were performed by the Rev. Mr. Drane and Mr. Rice.

"From this I passed on to Hagerstown, which I reached on Friday evening, and preached there that night, the following morning, and twice on the Sabbath. In this congregation I confirmed fifteen. The condition of the congregation is considered to be promising, and the services of the minister acceptable.

"From thence I went to Hancock, where I preached on Monday night, to a full meeting in the Methodist church. At this place the Rev. Mr. L. H. Johns, who resides at Cumberland, preaches once a fortnight, and is encouraged to hope for the establishment of a good congregation. The prospects are now very flattering.

"My last duties were at Cumberland, where I spent three days, in company with several brethren from the two dioceses of Maryland and Virginia, preaching the word and administering the ordinances of the Gospel. On the first evening, I consecrated the church, which, though commenced and covered in many years since, had been but lately completed. While here, I admitted to the order of priests, the Rev. Mr. Johns and the Rev. Mr. Rice. I also confirmed three persons. It has been many years since an Episcopal minister was located in this region, and the condition of the Church was almost hopeless; but the hearts of its friends are now much encouraged. The minister whom the Lord has sent them, is very

diligent and acceptable, and we may therefore confidently expect his blessing, without which no good can be done.

"I have only further to state, that, at the late convention of the diocese of Virginia, held in Winchester, in the month of May, I admitted to the order of priests, the Rev. Mr. Smallwood, who presented the proper credentials from the standing committee of Maryland.

"Allow me to conclude with the assurances of my most earnest prayers, that the Spirit of God may rest upon the minds of all the members of your convention, and that 'all your works being begun, continued, and ended in him, you may finally glorify his holy name, through Jesus Christ our Lord.'

"Yours in the bonds of the Gospel,

"WILLIAM MEADE,

"Assistant Bishop of the Diocese of Virginia.  
"Millwood, June 3d, 1830."

"The following resolutions were then passed:—

"*Resolved*, That the thanks of this convention be presented to the Right Rev. Bishop Meade, of Virginia, for his recent visit to the western counties of this diocese, and for the important services rendered by him in compliance with a request from the standing committee of this diocese; and that the secretary be requested to forward a copy of this resolution to Bishop Meade.

"*Resolved*, That the thanks of this convention be presented to the Right Rev. Bishop White, for his attendance and presiding at the trial of Dr. Clowes, in December last, and that an appropriation be made to defray his expenses.

A committee of three was "appointed to ascertain the expediency of printing all the journals of the convention in one volume;" who subsequently reported in favour of such a measure; but offered a resolution, which was passed, that the subject be recommitted to the same committee, with instructions to report to the next convention.

Mr. Key's resolution being called up at the appointed hour, "the convention unanimously appointed a committee in reference to the object of that resolution, consisting of the Rev. Mr. Stone, Rev. Mr. Henshaw, Rev. Mr. Blanchard, Rev. Mr. Hawley; F. S.

Key, R. H. Goldsborough, Richard Potts, and J. B. Eccleston, esqrs., directing the committee to present its report at ten o'clock to-morrow morning."

"A committee (consisting of the Rev. Mr. Hawley, Rev. Mr. Spencer, A. C. Magruder, esq., R. H. Goldsborough, esq., and Richard Potts, esq.) was appointed, to which was referred the documents referred to in his address by the president of the convention, in reference to Dr. Clowes; with instructions to report to the convention what further proceedings they may deem necessary in this case."

On the third day of meeting, the convention met at nine o'clock, and after the usual service of prayer, the committee on Mr. Key's motion stated that they were not ready to report; whereupon leave was granted for them to sit again; and at the hour appointed they made the following report:—

"At a meeting of the committee of conference, held in the vestry-room of St. Paul's church, during the adjournment of the convention this morning, the Rev. Mr. Stone having been requested to withdraw, the Rev. Mr. Henshaw was appointed chairman. Whereupon it was, on motion, *resolved*, that the following be adopted as the report of the committee:—

"The committee appointed to confer on the subject of the election of a bishop for this diocese, having held free and affectionate conversations on the important subject submitted to their consideration, unanimously recommend to the convention the Rev. William M. Stone, as a suitable person to be elected to that high and responsible office.

"J. P. K. HENSHAW, *Chairman*."

"After the reading of the above report, it was, on motion,

"*Resolved*, That this convention will now proceed, in the manner prescribed by the constitution, to the election of an apt and qualified presbyter, to be the bishop of this diocese.

"The two orders then separated, and the president appointed the Rev. Mr. Henshaw and the Rev. Mr. Blanchard tellers, on behalf of the clergy; who proceeded to give in their ballots, when the following result was announced:—

"The tellers, appointed to count the ballots of the clergy, report that there

were *forty-nine* ballots given, of which *forty seven* were for the Rev. William M. Stone, and two were blanks.\*

" J. P. K. HENSHAW,  
" JOHN G. BLANCHARD.

" The nomination of the Rev. Mr. Stone, by the clergy, was announced by the president; and F. S. Key, esq. and R. H. Goldsborough, esq. being appointed tellers, to receive the ballots of the laity, they reported the result of the balloting to be, that *fifty-eight* votes were given, all of which were in favour of the Rev. William M. Stone.

" The following preamble and resolution, submitted by A. C. Magruder, esq., were then adopted:—

" The Rev. William M. Stone having been elected, by a constitutional majority of the clergy and lay delegates of this convention, to be the bishop of the diocese,

" *Resolved*, That the committee will now proceed to sign, in favour of the bishop elect, the testimonial required by the third canon of the General Convention.

" The testimonial was accordingly prepared, and signed by *fifty-one* clergymen and *sixty* laymen.

" The Rev. Mr. Blanchard, Rev. Mr. Henshaw, and John B. Eccleston, esq., were appointed a committee to wait on the Rev. Mr. Stone and inform him of his election.

" It was, on motion, *resolved*, That, at the opening of the convention tomorrow morning, there be performed, under the direction of the president, a solemn service of thanksgiving to Almighty God, for his great mercy in leading the members of this body to a harmonious and unanimous choice of a bishop for this diocese."

On the last day of meeting, the convention was opened with a solemn service of thanksgiving.†

" \* There appearing reason to believe that the two blank votes were given by mistake, by persons whose right to vote had been questioned, it was suggested that the convention might consider the nomination, on the part of the clergy, as unanimous."

" † O Almighty God! who hast built thy Church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and who hast been graciously pleased to be present with its council here assembled, to preserve us from the evils of dis-

A resolution was passed, proposing to the vestries of the several parishes in the diocese, the substitution of the following in place of the second article of the constitution:—

" The convention shall be composed of clergymen and laymen. The bishop and assistant bishop, if there be one, shall have a seat and vote in convention. Every clergyman of this church, of whatever order, being a settled minister of some parish or separate congregation, acknowledged as such by this convention, within this diocese, or being a president, professor, tutor, or instructor in some college, academy, or seminary of learning, incorporated by law, or being a missionary under the direction of the ecclesiastical authority of this diocese, shall be entitled to a seat and vote in convention, if he has been canonically resident within this diocese for the space of six calendar months next before the meeting of the convention. Provided, that no clergyman who has been once entitled to a seat in convention, shall lose his right to a seat therein, by reason of his having ceased, on account of age or infirm health, to have charge of a parish, or to be in the service of a college, academy, or seminary of learning, or to be a missionary as aforesaid. The laymen shall consist of one delegate from each parish, chosen by the vestry thereof, or if there be no vestry, by the congregation, from among the parishioners. Provided, that every parish, having more than one officiating minister, who hath been regularly and canonically elected, shall be entitled to send as many delegates as it has ministers who are entitled to seats in the convention. But before any lay delegate shall take his seat, he shall subscribe the following declaration:—' I do hereby declare my belief in the Christian religion, and attachment to the Protestant Episcopal Church, and profess myself a member thereof.'

" No clergyman, ordained by a foreign

cord, and to lead us in the paths of quietness and peace; for this thy great mercy we praise and magnify thy holy name. Thou, whom the winds and the seas obey, and who rulest the stormy passions of our hearts, hast said to thy people—' Peace; be still.' As thine is the kingdom, O Lord, and thine the power by which any good is wrought in us or by us, so thine be the glory of all that is acceptable in thy sight. And grant us all so to be joined together in unity of spirit and of doctrine, that we may be made an holy temple, cleansed and adorned for the Master's use, through Jesus Christ our Lord. *Amen*.

" [Then followed the prayer, before and also after the questions, in the service for the consecration of bishops.]

" *Lessons*, Isa. lv. 1 Cor. xii.—*Psalm* xlii. xlviii. lxxviii.—*Metric Psalm* c.

bishop, whose authority is acknowledged by this Church, shall be entitled to be instituted into a parish, or to have a seat in convention, till he shall have resided three years in the United States; of which one year, at least, shall have been passed in Maryland, and till he shall have produced to the bishop satisfactory certificates of his attachment to the constitution and government thereof, and of the United States, and reasonable evidence of his moral and religious character, for the aforesaid period."

The following resolution was also passed unanimously:—

"That it be proposed to the vestries of the several parishes in this diocese, that the fifth article of the constitution of the Protestant Episcopal Church in Maryland be altered, by adding thereto the following words, viz. Provided, that whenever it shall be proposed to elect an assistant bishop of this diocese, notice thereof shall be given at an annual convention, and the election shall take place at the succeeding annual convention."

The committee on the case of Dr. Clowes reported—

"That they have had the subject under consideration, and are of opinion that a new trial should, with all convenient speed, be appointed by the ecclesiastical authority; and that the summons for the appearance of Dr. Clowes should be served upon him according to the usual manner of serving subpoenas issued out of the civil courts in Maryland."

The same committee recommended the adoption of the following supplement to the 28th canon:—

"If the standing committee, or such members thereof as shall have already expressed an opinion of the guilt of the clergyman accused, and shall be objected to by him on that ground, then the bishop, or ecclesiastical authority by whom the trial shall be ordered, shall summon not more than ten other presbyters of the said diocese to act as a court for the trial, and who shall have the same powers as the standing committee possess when summoned for the trial of an accused clergyman, and shall proceed in the same manner as if they were the standing committee of the diocese summoned by the party accused.

"If the clergyman accused shall design to object to the standing committee, on the ground aforesaid, he shall make such objection known to the bishop; who, in the event of his being found guilty, is to pronounce sentence upon him at least twenty days before the time appointed for the trial aforesaid; and thereupon the

bishop shall, forthwith, cause to be summoned not more than ten presbyters to attend at the place and time already appointed for the trial. The party accused shall be furnished with the specifications of the facts on which it is expected to maintain the charge or charges made against him, thirty days at least before the time of trial, and which shall be furnished by the clergyman appointed to conduct the trial on the part of the Church."

The committee also recommended the following amendment to the 15th canon:—

"Before any proceeding is instituted, if there be no bishop of this diocese, then the bishop of some other diocese, to whom application shall be made to pronounce, if necessary, the sentence upon the accused; and he shall possess and exercise all the powers which, by the canons of the Church, are to be exercised by the bishop of this diocese.

"So much of the 15th canon as requires, in case of a vacancy in the Episcopate, the bishop of some other diocese to preside at the trial, is hereby repealed."

On motion of A. C. Magruder, esq. the following resolution was adopted:

"The convention having under consideration the proposals by the last convention, to alter the article of the constitution which prescribes the mode of electing a bishop for this diocese—*Resolved*, That, at so late a period of the convention, it is inexpedient to act upon this important subject; but, in order that the same proposed amendments may be acted upon at the next convention, *resolves*, as required by the constitution of this Church, again to propose to the vestries of the several parishes, that the said amendments be adopted by the next convention: and does further resolve, that the same be published on the journals of this convention.

"It is also proposed to the vestries of the several parishes, to add to the fifth article of the constitution: 'Provided, that no suffragan or assistant bishop shall, at any time, be elected without the votes of at least two thirds of the two orders, separately taken.'

"On motion, *resolved*, That this convention deeming it of vital concern to the Episcopal Church in Maryland, that a fund adequate at all times to the comfortable support of its bishop, should be raised, in order to enable him to devote himself exclusively to the duties of his high and sacred office, would earnestly call the attention of the rectors and vestries of the several parishes and congregations to the subject, and would recommend it to them, to the communicants of

the church, as well as all others of its members, to take steps, forthwith, to provide such funds."

The following resolution was also passed:—

"That the secretary of the standing committee be directed respectfully to request of the presiding bishop, that the consecration of the bishop elect of this diocese take place in the city of Baltimore; and that as early a day as is practicable may be fixed upon for that purpose."

The committee on the fund for the support of the Episcopate, reported its present value to be \$1202 42.

A resolution was passed, proposing to the vestries of the several parishes in the diocese, the following alteration of the first article of the constitution of the Church in Maryland, viz. "There shall be a convention of the Protestant Episcopal Church in this state, on the last Wednesday in May in every year"

The standing committee, acting as a committee on the state of the Church, made the following report, which was accepted:—

"From personal observation in visiting partially their respective districts, and from the parochial reports already submitted to this convention, they can bear testimony to the continued prosperity of this diocese. The committee are constrained to notice, as a favourable omen of the increased and future prosperity of the Church in Maryland, the harmonious and providential result of the deliberations of this convention, in supplying the vacancy in the Episcopal office

"The committee unanimously and earnestly recommend to the clergy and laity of this diocese, to adopt some measures which may give increased efficiency to their Missionary Society. They deem the period propitious to the revival of this institution, and they confidently hope that its claims, and the claims of the Prayer Book and Homily Society, may no longer be disregarded, but receive that support to which they are justly entitled.

"The committee conclude with the expression of their hope, and their devout prayer to the Great Head of the Church, that he will behold and bless this portion of his vineyard, and that he will make his ways known among men, his saving health among all nations."

The following gentlemen were elected members of the standing committee for the ensuing year:—The Rev. Wm. E. Wyatt, D. D., the Rev. John Johns,  
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the Rev. R. H. B. Mitchell, the Rev. John R. Keech, the Rev. S. Sitgreaves, the Rev. Joseph Spencer, the Rev. George McElhiney.

The thanks of the convention were presented to the president, "for his faithful and unremitting exertions in the discharge of the arduous duties of his office;" and also to the secretary and assistant secretary, "for the faithful discharge of the duties assigned them."

The session was closed with prayer and benediction by the Rev. Mr. Stone, the bishop elect, when the house adjourned *sine die*.

The next annual convention is to be held in Chestertown, on the Wednesday in Trinity week, being the first day of June, 1831.

The parochial reports inserted in this journal present the following aggregate, viz. Baptisms (adults 17, children 219, not specified 837) 1073—marriages 233—communicants 2239—funerals 425.

The Church in this diocese numbers sixty clergymen.

### *Columbia College Commencement.*

THE annual commencement of Columbia College took place on Tuesday, August 3, and we understand from those who were present, that the exercises were highly creditable to the institution. The procession moved from the College-Green precisely at half past nine o'clock A. M., and passed through Park-Place, along Broadway, Chamber and Hudson streets, to St. John's chapel, in the following order:—

Junior of the College—Students of Arts—Candidates for the degree of Bachelor of Arts—Candidates for the degree of Master of Arts—Former Graduates—Honorary Members of the Philolexian and Peithologian Societies—Alumni of King's College—Principals of Public Schools and Academies—Master and Assistants of the College Grammar School—Faculty of Arts of Columbia College—The President—Trustees of the College—Professors of Theological Seminaries—Rutger's Medical Faculty of Geneva College—Professors of the College of Physicians and Surgeons—Officers and Members of Literary Societies—Trustees of the High School Society—Trustees of the Public School Society—Corporation of the City—City and County Officers—Members of the Legislature for the City and County of New-York—

Judges of the United States, State, and City Courts—Clergy—Civil Officers of the United States—Commanding Officers of the Army and Navy of the United States—Foreign Consuls resident in the City—Strangers of distinction—Members of Congress—Regents of the University—Acting Governor of the State.

When the procession arrived at the church, the exercises of the day were opened with prayer by the president, after which the candidates for the degree of Bachelor of Arts delivered their orations in the following order:—

1. Latin Salutatory Address, with an Oration, *De Tragedia Græca*. By Franklin Miller.

2. English Salutatory Address, with an Oration on the Genius of Cervantes. By Henry Nicoll.

3. An Oration on the Comparative Merits of the Moral Doctrines of the Stoic and Epicurean Schools. By George Ireland, jun.

4. An Oration on Saladin and the East. By William D. Waddington.

5. An Oration on the Poetry of the Middle Ages. By Benjamin T. Ferguson.

6. An Oration on the Character and Writings of Lord Byron. \*By Henry Ledyard.

7. An Oration on the Connexion between Political and Intellectual Freedom. By Henry C. Murphy.

8. An Oration on the Condition of the Jews, and the Fulfilment of the Prophecies respecting them. \*By Charles H. Ogden.

9. An Oration on the Influence of the Imagination and Poetry on the Mind and Heart. By Hugh T. Dickey.

10. An Oration on the Influence of Public Men destitute of Moral Principle. \*By N. C. Heyward.

11. An Oration on German Literature. By George Wm. Wright.

12. An Oration on the Study of Character. \*By James Bowdoin.

13. An Oration on the Pleasures of a Rural Life. By Lewis C. Gunn.

14. An Oration on the Difficulty of judging correctly of the Motive by the Result. \*By John T. Kneeland.

15. An Oration on the Venetian Republic. By William Steele, jun.

The honorary testimonials awarded to the several Classes were then announced by the President, as follows, viz.

#### 1st. SENIOR CLASS.

I. *General Honours*—First degree, Franklin Miller; second degree, Henry Nicoll; third degree, George Wm. Wright.

II. *Special Honours*—In the Classical Department, John Broome Boggs; in the Department of Natural Philosophy and

Chemistry, Franklin Miller; in the Department of Mathematics and Astronomy, Franklin Miller; in the Department of Rhetoric and Belles Lettres, Edward Jones.

#### 2d. JUNIOR CLASS.

I. *General Honours*—First degree, Robert Emery; second degree, Edwin Taylor; third degree, Robert G. Vermilye.

II. *Special Honours*—In the Classical Department, Robert Emery; in the Department of Natural Philosophy, Bob't Emery; in the Mathematical Department, Robert Emery; in the Department of Rhetoric and Belles Lettres, Robert Emery.

#### 3d. SOPHOMORE CLASS.

I. *General Honours*—First degree, Wm. Templeton Johnson; second degree, Ed. C. Russell; third degree, Russell N. Townsend.

II. *Special Honours*—In the Classical Department, William C. Russell; in the Mathematical Department, James A. Ostrom; in the Department of Rhetoric, William Templeton Johnson.

#### 4th. FRESHMAN CLASS.

I. *General Honours*—First degree, Samuel Bard McVickar; second degree, Edward Slosson; third degree, Henry S. Dodge.

II. *Special Honours*—In the Classical Department, Henry S. Dodge; in Ancient Geography, Edward Slosson; in Roman Antiquities, Samuel Bard McVickar; in the Mathematical Department, Samuel Bard McVickar.

The degree of Bachelor of Arts was then conferred, in alphabetical order, on the following named Students of the Senior Class, viz. James Bowdoin, Hugh T. Dickey, Benjamin T. Ferguson, Lewis C. Gunn, Nicholas C. Heyward, George Ireland, jun., Edward Jones, John T. Kneeland, Henry Ledyard, Franklin Miller, Henry C. Murphy, Henry Nicoll, Charles H. Ogden, William Steele, jun., William D. Waddington, and George Wm. Wright.

The degree of Bachelor of Arts was also conferred on John B. Boggs, Robert L. Cutting, and John Delafield, jun., members of the Senior Class, who were absent by permission.

The honorary degree of Bachelor of Arts was then conferred on James M. Quin, M. D., formerly a student of the College, and now one of the Assistant Teachers in the Grammar School of the College; and on William C. Heyward, formerly a student of the College, and a late graduate of the United States Military Academy at West-Point.

The degree of Master of Arts was then conferred on the following gentlemen, alumni of the College, viz. The Rev. John A. Hicks, the Rev. John M. Forbes, the Rev. Henry J. Morton, and on Messrs. Hamilton Fish, J. Trumbull Backus, and Grenville Temple Winthrop.

The honorary degree of Doctor of

\* Excused from delivering their orations, or absent.

Divinity was then conferred on the Rev. William M. Stone, bishop elect of the diocese of Maryland; the Rev. William Greighton, rector of St. Mark's church, in the city of New-York; the Rev. William D. Snodgrass, pastor of the Presbyterian church in Murray street, in said city; the Rev. Frederick C. Shaeffer, pastor of the Lutheran church, in the same city, and the Rev. James Marsh, president of the University of Vermont.

16. Valedictory Address, with an Oration on the Beneficial Effects of Science and Christianity on the Condition of Man. By Edward Jones.

The exercises of the day were concluded with an appropriate and impressive prayer by the President.

#### *Geneva College Commencement.*

We have no means of recording on our pages a more particular statement of the late commencement of Geneva College, than is contained in the following brief notice, taken from the Episcopal Watchman of the 21st of August:—"The annual commencement of Geneva College took place in that village on Wednesday, 4th instant. A procession was formed at the College, and proceeded to the Episcopal church, where the exercises were performed in presence of a numerous and respectable audience. The public speakers acquitted themselves very creditably. On this occasion President Mason delivered his *inaugural address*, which was listened to with much attention and apparent satisfaction."

#### *Washington College Commencement.*

The annual commencement of Washington College, Hartford, Connecticut, took place on Thursday, the 4th of August, in the presence of a large and respectable audience assembled in Christ church. At no preceding commencement have we seen so many strangers, gentlemen, both of the clergy and laity, collected together from distant parts of the country to witness the performances. At half past nine, the procession moved from the State-house to the church. The following was the order of exercises:—

##### FORENOON.

Voluntary on the organ—Morning Prayer.

I. The Latin Salutatory Addresses. By Isaac W. Hallam, of Stonington, Conn.

II. An Oration—National Glory not an Indication of National Happiness. By James G. Campbell, of Wilmington, N. C.

III. An Eulogy—Robert Emmett. By Edward D. Winslow, of Charleston, S. Car.

IV. \*An Oration—The Necessity of a National University. By Thomas H. Suckley, of New-York.

##### *Music.*

V. A Dissertation—The Character and Condition of the Irish. By Abraham Du Bois, of Fishkill, New-York.

VI. A Disputation—Ought Capital Punishments to be abolished? By James A. Bolles, of Norwich, Connecticut, and Geo. F. Cook, of Cornish, New-Hampshire.

VII. \*An Oration—National Character. By Edward Goodman, of Hartford, Conn.

##### *Music.*

VIII. A Dissertation—The Elements of Social Improvement. By Isaac Smith, of Derby, Connecticut.

IX. An Eulogy—De Witt Clinton. By George H. Kissam, of New-York.

X. \*A Dissertation—Energy of Character. By John D. Russ, of Hartford, Conn.

XI. The Poem—Belshazzar's Feast. By Augustus F. Lyde, of Wilmington, N. Car.

##### *Music.*

XII. An Oration—An Enlightened Public Opinion the only True Safeguard of Liberty. By Charles Graham, of New-York.

XIII. The Philosophical Oration—Experimental Philosophy. By George F. Cook, of Cornish, New-Hampshire.

XIV. An Oration—The Political Condition of Greece. By Horace B. Barber, of East-Windsor, Connecticut.

##### AFTERNOON.

Voluntary on the organ.

I. The Oration on Intellectual Science—Mental Vassalage. By Caleb S. Ives, of Tinmouth, Vermont.

II. An Oration—Dignity of Character. By Isaac W. Hallam, of Stonington, Conn.

III. An Oration—The Duties of the Present Age. By James A. Bolles, of Norwich, Connecticut.

##### *Music.*

IV. An Oration—Prejudices of Education. By Isaac E. Cray, of Hartford, candidate for the degree of Master of Arts.

V. An Oration—The Conduct of the Allied Powers towards the Greeks. By Gregory Perdicari, of Greece, candidate for the degree of Master of Arts.

##### *Music.*

The degree of Bachelor of Arts was then conferred on the following young gentlemen, alumni of the College:—

- |                         |                        |
|-------------------------|------------------------|
| 1. Augustus F. Lyde,    | 9. Isaac Smith,        |
| 2. Caleb S. Ives,       | 10. Abraham Du Bois,   |
| 3. Isaac W. Hallam,     | 11. John D. Russ,      |
| 4. George F. Cook,      | 12. Edward D. Winslow, |
| 5. Thomas H. Suckley,   | 13. George H. Kissam,  |
| 6. Edward Goodman,      | 14. John A. Hazard,    |
| 7. James A. Bolles,     | 15. Oliver E. Strong,  |
| 8. } James G. Campbell, | 16. James O. K. Hull.  |
| } Charles Graham,       |                        |
| } Horace B. Barber,     |                        |
| } Charles E. Leverett,  | † Erastus Burr.        |

\* Excused from speaking.

† Not ranked, on account of absence from indisposition.

‡ Not ranked, being absent by permission.



The degree of Master of Arts was conferred on the following gentlemen, alumni of the College:—Isaac E. Crary, John Looce Delong, Joseph Scott, John Morgan, and Oliver Hopson.

The Rev. George Vernon, A. M., of Trinity College, Dublin, was admitted *ad eundem*.

The honorary degree of Master of Arts was also conferred on the Rev. James F. Hull, Charles Bishop, A. B., an alumnus of William's College; John Kirby, of Trinity College, Dublin; Gregory Perdicari, of Greece; and Edward Jones, A. B., an alumnus of Amherst College, and a pupil of the African Mission School.

VI. An Oration.—The Connexion between the Perfection of the Arts and the Decline of National Character; with the Valedictory Addresses. By Augustus F. Lyde, of Wilmington, North-Carolina.

Evening prayer.

Voluntary on the organ.

Watchman.

#### *St. John's Church, Delhi.*

On Saturday, July 17, the corner-stone of the new edifice of St. John's church, now erecting at Delhi, Delaware county, New-York, was laid after the Episcopal form, by the Rev. Hewlet R. Peters, who delivered an appropriate address on the occasion. On Tuesday, the 20th, the principal part of the building was raised, and on subsequent days the whole was completed, to the credit of the contractors, without furnishing ardent spirits, which is the first instance, it is believed, of a public building being raised upon the cold water principle in this section of country.

#### *Episcopal Church at Nashville, Tennessee.*

On Monday last, July 5, the corner-stone of the new church about to be erected at the corner of Spring and High streets, for the use of the first Protestant Episcopal congregation in Nashville, was laid with solemn and appropriate ceremonies.

At 9 o'clock a procession was formed at the Masonic Hall, (the lower apartment of which is now used as a temporary place of worship,) in the following order, viz.

Wardens of the church—Builders—Choir—Aldermen of Nashville—Mayor—Clergymen of different denominations—Vestrymen of the church—Rector—Congregation—Citizens.

On arriving at the site of the new building, the rector of the church, the Rev. Mr. Weller, commenced the services of the occasion by solemn prayer. He then took a small box, on which was inscribed, "*Christ Church, Nashville, founded 1830,*" and deposited therein a copy of the Holy Scriptures, "in token that the Church is to be built on the truth revealed by God."

a copy of the Book of Common Prayer, "as a testimony that the Church is to be built on a pure faith and a spiritual worship;" some small coins of the United States, of recent date; and a scroll, with the following inscription:—

In the name of the Father, Son, and Holy Ghost, one God,

**THIS CORNER-STONE**

Of the first Protestant Episcopal Church erected in Tennessee,

By the name of

**CHRIST CHURCH, NASHVILLE,**

Was laid July 5th, 1830;

George Weller being Rector;

Thomas Claiborne and James Stewart, Wardens;

And together with

John Shelby, Francis B. Fogg, Matthew Watson, and Godfrey M. Fogg, Vestrymen;

Hugh Roland, *Architect*;

William Shields, *Builder*;

Andrew Jackson, an inhabitant of this county, being President of the United States;

William Carroll, of this city, Governor of Tennessee;

William Armstrong, Mayor.

The whole number of Ministers of the Protestant Episcopal Church in Tennessee being but three, viz Daniel Stephens, D. D., of Columbia, Maury county; James H. Orey, of Franklin, Williamson county; and George Weller, of Nashville.

"Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 7.

"Establish thou, O God, the work of thy hands." Psalm xc. 17.

The box containing these articles was solemnly deposited within the corner-stone, which was then laid, and an anthem was chanted by the choir, after which the Rev. Mr. Weller delivered, to a numerous and attentive audience, an appropriate address.

#### *Grace Church, Saybrook, Connecticut.*

The corner-stone of this church was laid on Monday afternoon, August 9, in the presence of a large and interesting assembly. Service was commenced by the Rev. Mr. Todd, from the diocese of New-York; the portion of psalms read by the Rev. Mr. Pyne, of Middletown. The corner-stone was then laid, and deposit made, by the Rev. Mr. Jarvis, of Chatham. The appointed prayer was next offered by the Rev. Mr. Strong, of the Eastern Diocese, and the address delivered by the Rev. Mr. Steele, officiating in Saybrook. After singing a part of the 25th hymn, new selection, the service was concluded by the Rev. Mr. Baldwin, of Guilford.

After an intermission of about fifteen minutes, the congregation assembled again in the congregational house of worship, where the evening service was performed, and a sermon preached by the Rev. Mr. Pyne.

*Literary Honours.*

The degree of D. D. has, at recent commencements, been conferred on the following clergymen of our Church:—

By Columbia College, New-York, on the Rev. William M. Stone, bishop-elect of Maryland; and the Rev. Wm. Creighton, rector of St. Mark's church, New-York.

By the University of North-Carolina, on the Rev. Adam Empie, president of William and Mary College, Williamsburgh, Virginia.

By the University of Pennsylvania, on the Rev. Richard S. Mason, President of Geneva College, Geneva, New-York.

By Middlebury College, Vermont, on the Rev. John P. K. Henshaw, rector of St. Peter's church, Baltimore, Maryland.

EPISCOPAL ACTS.

*In the Eastern Diocese.*

On Sunday, the 18th of July, the Right Rev. Bishop Griswold administered the apostolic rite of confirmation in St. Matthew's church, South-Boston, and in the evening in Grace church, Boston.

On Wednesday, the 28th July, in St. Peter's church, Salem, Mr. Chauncey Colton was admitted to the holy order of deacons by the Right Rev. Dr. Griswold, bishop of the Eastern Diocese.

*In the Diocese of Connecticut.*

At a special ordination, held in Christ church, Hartford, on Sunday, the 8th of August, Mr. Gurdon S. Coit, of New-London, was admitted to the holy order of deacons by the Right Rev. Bishop Brownell.

*In the Diocese of New-York.*

On Sunday, the 25th of July, the Right Rev. Bishop Hobart held an ordination in Christ church, Poughkeepsie, and admitted to the holy order of deacons, Thomas Crosswell Reed, son of the Rev. Dr. Reed, rector of the parish. Morning prayer was offered by the Rev. Mr. Proal, of Schenectady, and the candidate presented by the Rev. Dr. Reed. The appropriate and affecting address of the bishop to the candidate; the father, who has many years served at the altar, presenting his promising and only son to be set apart and devoted to the sacred ministry, constituted one of the most interesting scenes we ever witnessed.—The bishop at the same time administered the holy rite of confirmation to 51 persons.

On Sunday morning, August 1st, at a special ordination held in Trinity church, in the city of New-York, John Murray Forbes and Henry J. Morton were ad-

mitted to the holy order of deacons. An appropriate sermon and address were delivered by the bishop. Morning prayer was read, and the candidates presented by the Rev. Professor Turner, of the General Theological Seminary.

Zion church, at Little-Neck, in the township of Flushing, Long-Island, was consecrated to the worship of Almighty God, on Friday, August 13, by the Right Rev. Bishop Hobart. The attending clergy were, the Rev. Mr. Finch, from New Jersey, and Rev. Messrs. Wheeler, Johnson of Jamaica, Clark, Seabury, Lewis, Shelton, and Searle, of Long Island. The church was filled to overflowing before the hour of service. The seriousness and marked attention given to the interesting and impressive solemnities of the occasion, were highly gratifying.

The very neat building, now called Zion church, Little Neck, together with the glebe around it, the organ and other furniture of the church, were given on Friday, August 13, to the vestry of the same, by Alderman Van Zandt. This distinguished individual has set an example which reflects the highest credit upon the qualities of his heart and mind.

On Tuesday, the 24th of August, a new church, in the town of Half-Moon, near the village of Mechanicsville, Saratoga county, was consecrated to the worship of Almighty God by the Right Rev. Bishop Hobart. Morning service was conducted by the Rev. Dr. Lacey, rector of St. Peter's church, Albany, and the Rev. R. B. Croes, assistant minister of St. Paul's church, Troy. The Rev. David Butler, of Troy, the Rev. P. L. Whipple, of Lansingburgh, the Rev. Orange Clark, of Waterford, the Rev. Solomon Davis, of Ballston, and the Rev. Deodatus Babcock, of Ballston-Spa, were also present.—At the same time and place, the Rev. Orange Clark, deacon, was admitted to the holy order of priests.

*In the Diocese of Ohio.*

On the 31st of July, the Right Rev. Bishop Chase administered the holy rite of confirmation to seven persons, in the parish of Grace church, Berkshire; and on the next day he also administered the same ordinance to 17 persons in Delaware.

*In the Diocese of Quebec.*

On the ninth Sunday after Trinity, August 8th, the church at Montreal was consecrated by the lord bishop of Quebec, by the name of Christ church. The petition was presented by the rector, the Rev. J. Bethune, and the deed of the site by Stephen Jewell, esq. one of the trustees therein named. The sentence of consecration was read by the Rev. B. D. Cartwright, his lordship's chaplain. Morning prayer was read by the rector, assisted by the

Rev. A. F. Atkinson, curate of Montreal. His lordship preached an appropriate sermon from Exodus, chap. xx. part of 24th verse. Unfortunately the day was so very rainy that the congregation was comparatively thin, and in consequence the collection much less than it otherwise would have been.—Christ church is a substantial and beautiful building, measuring 145 feet in length by 90 feet in breadth, and has been erected, and service performed therein, for many years.

### Obituary Notices.

MR. HENRY M'FARLAN.

THE following just tribute to the memory of this excellent man, not having been received in time for our last number, is now inserted.

Few laymen could be a greater loss to the Church than Mr. M'Farlan. He was enlightened, sincere, and ardent, in his attachment to its principles; and conscientiously appreciated the duty of every one of its members to do what in him lies for the advancement of its welfare. He was a pattern of regular and devout attendance on the services of the temple and the altar; and illustrated the genuine fruits of a deeply seated piety, in the moral rectitude and worth, the disinterested generosity, and the kind and actively benevolent dispositions and feelings, which made him beloved and respected wherever he was known. He held several important trusts in the Church, and was unweariedly faithful in them all. Especially as a vestryman of the parish of Trinity church, a station which he held for many of the last years of his life, as a trustee of the General Theological Seminary, and as treasurer of our diocesan convention, his example will long be held in affectionate and respectful remembrance, as that of a good and devoted man, too honest to accept appointments without faithfully discharging their duties, and with too deep a sense of the claims of the Church upon the services of her members, to suffer him to shrink from all that it was in his power to do. Never had the clergy a truer friend. He appreciated the sanctity of their office, truly felt for them in their cares and labours, and was ever ready and desirous to promote their welfare and their comfort. In those good works of charity and mercy which are among the surest signs of true piety, he was rich indeed; and their connexion with *Christian* benevolence was not weakened by the worldly-mindedness of ostentation and parade. His death, although after a long series of indisposition, was at last sudden. But he was one of those good and faithful servants who are always ready; and the instantaneous stroke that se-

vered him from a large and interesting family, to whom he was all that their hearts could wish, from a community, in the respect and esteem of which he was unsurpassed, and from a Church which he loved as he loved his own soul, found him in that state of preparation for a better world, in which, by the blessing of divine grace, habitual faith and piety preserve the heart of every uniformly good man.

THE REV. WILLIAM THOMPSON.

Died at Rye, Westchester county, New-York, on Thursday, August 26, the Rev. WILLIAM THOMPSON, rector of Christ church, in that town.

Mr. Thompson was a native of Ireland, and came to this country about twelve or fourteen years ago. Soon after his arrival here, he revived a determination, which he had previously cherished at home, but abandoned on account of delicate health, of entering the holy ministry; and after completing a course of study with that view, was ordained deacon, by the Right Rev. Bishop Hobart, in Christ church, in this city, on the Thursday before Easter, April 19, 1821. He soon after removed to the charge of Trinity church, Pittsburgh, Pennsylvania; and at the convention of that diocese, in St. Peter's church, Philadelphia, on Wednesday, May 8th, 1822, he was admitted, by the Right Rev. Bishop White, to the holy order of priests. Two or three years afterwards, Mr. Thompson returned to this diocese, and settled in the parish in the charge of which he continued until his death.

He was a man of great piety, and kind and affectionate dispositions, and most sincerely devoted to his Master's service. He understood well, and therefore highly prized, the distinctive principles of the communion at whose altars he ministered; and happily illustrated the natural union of the sound and good Churchman, the truly pious man, and the faithful and evangelical preacher. His health was declining for a long time before his death. He was conscious of it; but was supported and consoled under that consciousness by the grace of God, strengthening his faith, and brightening his Christian hopes.

Mr. Thompson is the fifth clergyman of our diocese who has departed this life since the last convention. Two venerable men (Drs. Harris and Wilkins) had been spared for the service of many years to their Master's cause. Three (Dr. M'Donald, and Messrs. Sellon and Thompson) were in the prime of life; when, in the ordinary course of Providence, many years might have been expected to be added to their ministry. The lesson is a serious one. Much is to be done. The time allowed to the agent is but short, and may be prematurely terminated.

After the above went to press, we received the astounding information of another death among the clergy of this diocese and city; and it is now our painful duty to add, as a sixth name in the melancholy catalogue of deaths in our diocese since the last convention, that of

THE REV. EDMUND D. GRIFFIN,

who died on Tuesday, Aug. 31. We have, however, but just room and time to notice the distressing event, which has robbed the Church of one of its most promising young sons, and society of one of its brightest ornaments; which has inflicted a sudden and most tremendous blow on parental affection, and left a cruel void in the hallowed circle of family and friends. But he died in Jesus. He knew that his end was approaching, and gave that test of the sincerity of his faith, and the depth of his piety, which is afforded by a happy and triumphant entry on the world of spirits. Thus have many and strong hopes been early blighted, and the Church left to mourn for the dark cloud which has been drawn over some of the brightest and best of her prospects. In relation to this ever and much to be regretted event, the following proceedings were had by the faculty of Columbia College:—

"At a meeting of the faculty of Columbia College, held at the president's rooms, on Wednesday, Sept. 1, 1830: present, the President, Professors Moore, Anthon, Renwick, Anderson, Kent, Da Ponte, Verren, Turner, Velasquez.

"*Resolved*, That the members of this board, having heard with the deepest regret of the recent death of their friend and brother, the Rev. Edmund D. Griffin,\* and entertaining the highest sense of the virtues and talents of their much lamented associate, do hereby sympathize with his relatives and friends in this most afflictive bereavement, which has deprived society of one of its fairest ornaments, and his alma mater of a zealous and able instructor.

"*Resolved*, That, as a tribute of respect to the memory of the deceased, the members of this board will wear the customary badge of mourning for the space of thirty days.

"Extract from the minutes.

"HENRY J. ANDERSON, *Sec. to the Board.*"

Died on Sunday, the 8th of August, after a short illness, at the seat of Hector Craig, esq. Bloominggrove, Orange county, New-York, in the 53d year of his age, the Rev. WILLIAM RAFFERTY, D.D. president of St. John's College, Annapolis, Maryland.

Died recently, at his residence in Maryland, the Rev. SAMUEL SINGREAVES, rector of Shrewsbury, Kent county, in that state.

\* Mr. Griffin was supplying the place of the Rev. Professor M'Vicker, now absent.

It will gratify us to receive from some competent hand an obituary or biography of this excellent man and devout servant of the Lord Jesus.

Died at Harrowgate Springs, England, the Rev. JOHN S. J. GARDINER, D.D. rector of Trinity church, Boston. Dr. Gardiner embarked from this port in April last, for England, in search of health, as stated on page 159 of our present volume.

#### *Acknowledgment.*

THE Treasurer of the New-York Protestant Episcopal Missionary Society acknowledges the receipt of the following sums in the treasury of the Disposable Fund, viz.

From the Auxiliary Female Missionary Association of St. John's Chapel, New-York . . . \$ 628 25

Of the above, \$ 495 was contributed by the "Sewing Society" attached to the same.

From the Auxiliary Female Missionary Association of St. Thomas' Church, New-York . . . 218 00

Of the above, \$ 160 was contributed by the "Sewing Society" attached to the same.

From the Auxiliary Female Missionary Association of St. Paul's Church, Troy . . . 342 91

Of the above, \$ 100 was contributed by the "Industrious Society" attached to the same.

From the "Fragment Society" of Christ Church, New-York . . . 117 00

From "A Friend to Episcopacy" . . . 50 00

From "A Friend to the Missionary Cause" . . . 5 00

From "A Member of St. John's Chapel, New-York" . . . 15 00

From the Auxiliary Female Missionary Association of St. John's Church, Ogdensburg . . . 27 16

Also the following collections made after a sermon preached by the Rev. Mr. Anthon, of St. Stephen's Church, New-York: Collection at St. Paul's Chapel, New-York . . . 199 02

Collection at St. Thomas' Church, New-York . . . 75 99

Collection at the Church of Ascension, New-York . . . 150 94

Collection at Grace Church, New-York . . . 127 59

Total . . . \$ 1,956 86

BENJAMIN M. BROWN, Treasurer.  
August 20, 1830.

*The Warder.*

We have been gratified in the receipt of the first number of a religious weekly paper under this title, published at Kingston, in Upper-Canada. It is intended for the use, and is recommended to the patronage, of all, cleric and laic, within the communion of the Protestant Episcopal Church. The present number is a favourable specimen of what may be expected from the talent that is enlisted in its favour, and we have no doubt but it will prove a valuable auxiliary to the various publications already engaged in the cause of religion, and particularly of our Zion. We most heartily bid it "God speed." The yearly subscription is two dollars and a half, exclusive of postage.

*General Theological Seminary.*

The next session of the General Theological Seminary of the Protestant Episcopal Church in the United States, will commence on Monday, the 4th of October. The students, and candidates for admission, will assemble in the seminary chapel, on that day, at 12 o'clock.

The following are the qualifications for admission:—

Persons producing satisfactory evidence of their being candidates for holy orders in the Protestant Episcopal Church, with full (that is, including *literary*) attainments, agreeably to the 8th canon of the General Convention of 1820,\* will, on application, be received into the seminary.

All others will be admitted who produce satisfactory evidence of religious and moral character, and a diploma from some college; or, if they have not been through college, stand a satisfactory examination by the Faculty, on the general principles of natural and moral philosophy, and rhetoric; and in the Latin and Greek languages, on the following works, or such others as shall be considered an equivalent substitute:—Sallust, Virgil's *Aeneid*, Cicero's *Orations*, or *De Officiis*; and the four Gospels, Xenophon's *Cyropedia*, and the first three books of Homer.

Every candidate must enter the third or lowest class at the commencement of the fall session; or stand a satisfactory examination on the studies which have been pursued by the class into which he seeks admittance.

The board at the seminary, including washing, is about \$2 per week.

It is particularly requested, that the students and candidates be there on the day of opening, as many inconveniences arise from joining the classes after the course of instruction has commenced.

The following standing regulation has been adopted by the Faculty:—

"Whereas the Faculty is deeply impressed with a sense of the inconveniences and disadvantages which would arise from allowing the

\* This should be particularly noted in the certificate, as the mere fact of their being candidates for orders is not sufficient.

privileges of students to those who are not such; therefore,

"Resolved, That it be a standing regulation of this board, that no person shall hereafter be allowed to attend the recitations or lectures, or be admitted to any other privilege of students, who is not a regularly admitted member of one of the classes."

The editors of the several Protestant Episcopal periodical works and papers, are requested to give the above notice an immediate insertion, and another a short time before the opening of the seminary.

By order of the Faculty,

BENJ. T. ONDERDONK, Secretary.

New-York, Sept. 2, 1830.

The annual convention of this diocese will be held in Trinity church, in this city, on Thursday, the 7th day of October, at half-past 10 o'clock A. M.

By order of the Bishop,

BENJ. T. ONDERDONK, Secretary.

The *Auburn Gospel Messenger* is requested to copy the above.

New-York, Sept. 2, 1830.

The annual meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New-York, will be held in Trinity church, in this city, on Friday, the 8th day of October, at 7 o'clock P. M.

BENJ. T. ONDERDONK, Secretary.

The *Auburn Gospel Messenger* is requested to copy the above.

*Clerical Annuity Society.*

The subscriber, in behalf of the committee appointed by the last convention of this diocese, with power to organize a society to be denominated "The Clerical Annuity Society of the Diocese of New-York," respectfully requests such of the clergy of the diocese as are disposed to unite in a plan for providing annuities for aged and disabled clergymen, to meet the committee, in the Sunday school building in the rear of St. John's chapel, in this city, on Wednesday, the 6th of October, at 7 o'clock P. M.

GEORGE UPFOLD, Chairman.

New-York, Sept. 2d, 1830.

The *Auburn Gospel Messenger* is requested to give the above one or two insertions.

*Calendar for October, 1830.*

3. Seventeenth Sunday after Trinity.
10. Eighteenth Sunday after Trinity.
17. Nineteenth Sunday after Trinity.
18. St. Luke the Evangelist.
24. Twentieth Sunday after Trinity.
28. St. Simon and St. Jude.
31. Twenty-first Sunday after Trinity.

*Ecclesiastical Meetings in October. 1830.*

4. Gen. Theological Seminary re-opens.
6. Maine Convention meets.
7. New-York Convention meets.

To Correspondents.—Among much deferred matter, is an obituary notice of the late Rev. Smith Miles; to the author of which we owe an apology for its having been so long mislaid. It shall appear in our next.

# CHRISTIAN JOURNAL,

AND

## LITERARY REGISTER.

No. 10.]

OCTOBER, 1830.

[Vol. XIV.

### BISHOP HOBART.

OUR readers have, of course, been made but too well acquainted with the mournful event which has filled our own diocese with the deepest affliction, excited in our behalf the kind sympathies of the whole community, and been felt, indeed, by brethren and fellow-citizens, of every name, and every class, as a sore bereavement to themselves. THE DEATH OF BISHOP HOBART, now the all-absorbing melancholy subject of reflection to thousands of wounded and sorrowing hearts, is the one theme to which we feel a melancholy pleasure in devoting a large share of this, and of probably one or two succeeding numbers of our Journal. The work has been honoured with his strong approbation, and kind encouragement, ever since, under his auspices, it was first established. It has been the channel through which the public has often been favoured with his own valuable communications. It is fitting, therefore, that it be made a register and depository of the various and extensive testimonies of affectionate and honourable regard which his death has drawn forth. We purpose collecting, from various sources, notices of the life, character, and services of our beloved deceased father; and refer to them, as the best and fullest obituary article which can be inserted.

*A Sermon, preached in Trinity Church, New-York, Sept. 19, 1830, by the Rev. WILLIAM BERRIAN, D. D., on the Death of the Right Rev. JOHN HENRY HOBART, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.*

*"How unsearchable are his judgments, and his ways past finding out!"* Romans 11th chapter and part of 33d verse.

WHEN the melancholy event which now occupies all our thoughts was broken to me, and the first burst of feeling was over, this passage rushed upon my mind, mingling wonder and awe with agitation and grief. The agents, by which God carries on his plans in the improvement and salvation of his creatures, very often appear in our eyes so important to the success and accomplishment of the work, that we not only hope, but seem to look for the prolongation of their days till they have reached the utmost limit of their usefulness. We are surprised that those who are pre-eminently fitted, by their talents, piety, and worth, to adorn and bless the world, and to promote the glory of God, should be cut off in the midst of their labours; whilst so many who are sluggish, inactive, and unfruitful, are still left in the vineyard of the Lord. This mysterious part of the arrangements of Providence often leads us to exclaim, *How unsearchable are his judgments, and his ways past finding out!* Never has the sentiment been impressed more strongly on my mind, than at this time. Within the brief space of a few weeks, a youthful minister of the sanctuary,\* whose cultivated mind was like the polished shaft of the

\* The Rev. Edmund D. Griffin.

temple, and whose varied talents promised to be an ornament and treasure to the Church of God, was suddenly taken from among us, to be received, as we trust, in the Church of the First-born, and to render "blessing and honour unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever." He seemed only to have lived in preparation for his work, and when all were looking for the fruits of his labours, their hopes were blighted for ever. And now another of the most favoured servants of God is taken hence, who had long been engaged in his Master's work; who united the highest human talents with the fervent zeal of an apostle, and consecrated all his gifts to the service of Him who gave them; who, if we were to judge of his labours by the common standard of usefulness, had filled up the measure of many lives, and the very remnant of whose days would have been a greater blessing to the Church than the whole existence of ordinary men. Now, indeed, *we see through a glass darkly*, and cannot comprehend these things. But though they may confound our judgment, they do not shake our faith. The Author and Giver of life knows best when it should be taken away; and when we come to see things *face to face*, we shall undoubtedly perceive his wisdom and goodness as clearly displayed in the most mysterious of his judgments, as in the plainest manifestations of his mercy and love. While our hearts then are pierced with grief, let them also be bowed down in humble submission to his will. *Right dear in the sight of the Lord is the death of his saints*, and their memory is blessed among men. I shall indulge my own fond feelings, while at the same time I shall gratify yours, by recalling the talents, the virtues, the piety, and worth, which gave our dear and venerated friend such claims on our admiration and love.

At a very early age he showed that readiness in the acquisition of knowledge which distinguished him so much through the whole course of his life, and without the plodding diligence and patient application of many others, he graduated with the highest honour

his class. His attention then, was first turned to a mercantile life. But he found that this pursuit was uncongenial to his taste and habits, and soon returned to that seat of learning where he had imbibed his own love of letters, and there spent two years in the instruction of others. There is one incident in this early period, which will strikingly illustrate a peculiarity that marked him in after life—the intense interest which he took in every thing in which he was engaged. He was a member in his youth of a distinguished literary society, and so eagerly did he apply himself to the objects and plans of this institution, that some years after he had attended its meetings, when the records of it were destroyed by fire, he was able from memory to furnish its members, substantially and almost literally, with a complete copy of their constitution and laws.

And here, perhaps, it may not be uninteresting to relate a circumstance of our departed friend, which I have just heard from one, to whose recollection it was brought by a singular coincidence. More than thirty years ago, a person in whose family he had been very intimate, wrote of him to the mother of his bereaved partner in terms of the highest commendation, and declared with a kind of prophetic spirit, that he would be *a burning and shining light in the Church of God*. The prediction was amply fulfilled; and it is not a little remarkable that the words were the same which foretold his illustrious career, as those which were chosen by the speaker, without his knowledge of this circumstance, for the theme of his eulogium at his burial.

A short time after his entrance into the ministry, he had an opportunity of being settled in St. Mark's church, in this city. But such was his fondness for the peaceful enjoyments of rural life, which amidst all the active engagements of his subsequent years he never lost, that he preferred the humble settlement at Hempstead. What motives led him to change his plan, and afterwards accept an appointment in this Church, of which he was so long a faithful minister, are uncertain; but perhaps a reasonable and humble pre-

suasion that his powers fitted him for a larger sphere of action, and that it was his duty to employ them for the greatest glory of the Giver.

From that time, my brethren, he was our own, till this sad moment when God has taken him to himself. Many of us are old enough to remember with what impassioned bursts of youthful eloquence he stirred up the affections of his hearers, with what fervour and unction he spoke of divine things, with what an elevation of soul he lifted us up with him to heaven. The rich, full, and varied tones of his voice, the unrestrained tenderness of his sentiments expressed with the utmost pathos, the freedom and severity of his expostulations and rebukes, the evangelical, practical character of all his discourses, made that an interesting period of his ministry, to all who had the happiness of hearing him. As he advanced in life, from the natural sobering of the mind and the severer exercise of the judgment, some of these charms were in a measure diminished. But still what was lost in one respect, was repaid in another. He brought his improved and vigorous powers to the elucidation of scriptural truth, setting it in as clear a light as a thorough knowledge of theology and a lucid intellect could place it, and still he never valued himself so much on the successful treatment of this part of his subject, as to neglect that practical improvement of it, which he considered, after all, the great end of preaching. He felt a peculiar solicitude on this point, and never ceased to impress the importance of it upon his clergy. Very often, however, he chose the simplest topics for the mere improvement of the heart, and enforced them with all that earnestness and fervour which showed that his own was deeply concerned. He constantly kept in view the great leading doctrines of the Gospel of Christ, holding them out conspicuously in every discourse, and representing the Christian life only in connexion with the principles of Christian faith. At times, when there was any special reason for excitement, he united all the dignity and force of manly eloquence with the simplicity and tenderness

which gave such a charm to his discourses in earlier years. And in one respect he surpassed all men whom I have ever heard. Whatever might be the languor of his body, which was often oppressed by disease, or the state of his spirits, which were still more frequently weighed down by care, he was almost always able to rouse himself from his heaviness, to throw off his anxieties and troubles, and to rise to that degree of vehemence and passion, which was suitable to the solemnity and importance of the sacred truths which he was enforcing.

But the powers of his mind, though very advantageously displayed in the public exercises of his ministry, appeared still more remarkable in his intercourse with mankind, and in the practical business of his office, and of life in general. Here his habit of acting upon general principles, and of carrying them out to their true and legitimate consequences, his keen and ready detection of any departure from these principles, the happy illustration of his arguments, the fertility of his invention, the abundance of his resources, gave him an immense superiority over men of loose reasoning and unsettled minds. The soundness of his thoughts, whether in public debate or private conversation, was aided by the ease and fluency of his expression, and no one lost any of the force of his arguments by the want of clearness and precision in his language. And the very occasions which would have confounded ordinary men and embarrassed their efforts, seemed always to rouse his energies to a higher pitch, and to make him rise above himself.

This fitness for the practical business of life, which his enlarged intercourse with the world, from the duties of his Episcopal office and his connexion with many literary and religious institutions, rendered every day more striking, increased his ascendancy over the minds of men. We should not notice this influence, except that it was all exerted for the interests of true religion and virtue, and for the promotion of sound learning in connexion with faith and piety.

And here let me remark, that he



was thought by many to be an ambitious man, who mingled too much of human pride with the high and holy duties of his calling. He was ambitious, but his ambition was the noble and insatiable desire of doing good. In the pursuit of this object he set no limit to his plans; in defending and propagating the truth he cared not whose path he crossed; in guarding the Church against its outward enemies and secret foes, he was thankful for any superiority which God had given him, as he devoutly believed it was bestowed to his glory.

But for his own sake, whether for present reputation or posthumous fame, unconnected with the promotion of temporal and eternal happiness of men, he was not ambitious. He stooped to the humblest duties of his calling with as much pleasure as he engaged in the most exalted. One of the latest and most admirable of the works upon which he bestowed the attention of his powerful mind, was a simple catechism for children, and it was compiled with so much judgment, arranged with so much order, expressed with so much clearness, and made so agreeable in every part to scriptural truth, that I have taught the young out of it, without feeling instructed myself. He composed one book, which, without adding to his literary reputation, will ever be the commendation of his piety, that has furnished thousands with holy thoughts and devout ejaculations at the altar, and that will continue perhaps to excite the fervour of Christian souls, when works of more ambitious pretensions are forgotten. The Festivals and Fasts, that excellent expositor of the institutions of the Church and summary of Christian doctrine, the Christian's Manual, the Clergyman's Companion, the Commentary on the Bible, were all prepared with much labour and care, and without any view to the reputation of authorship or pecuniary reward. In the revision, improvement, and enlargement of these works, he kept a single eye to the welfare of the Church, the promotion of piety, and the advancement of sound doctrine among men. The only original work of any extent in which he

was ever engaged, his "Apology for Primitive Order," together with all his other controversial pieces, were written with a simple view to defending the truth against the misrepresentations of error. If the time which he spent in these unostentatious but useful labours, had been employed with more selfish and ambitious ends, it might have gained for him an enviable pre-eminence among literary men. What a striking proof of his humility and faith!

To all his other remarkable qualifications our revered bishop added a zeal which was never quenched, an industry which never tired, an activity which the hand of death alone could arrest. It was remarkable to observe, amidst the weightier duties of his Episcopal office, what a deep interest he felt in the humble concerns of his parochial charge. He was always considering in what way its prosperity might be promoted; he mourned over the indifference of the lukewarm, and rejoiced at every indication among its members of vital godliness and enlightened zeal.

And here, to show with what minute concern he entered into the spiritual affairs of his people, I trust that I may be permitted to introduce a circumstance in relation to myself. In my early youth, at a time when I was anxiously inquiring after those things which belonged to my peace, I was a stranger in the Church, unacquainted with any clergyman, and was wandering as it were like a sheep without a shepherd. Much of my time was occupied in religious reading, but, from the want of a guide to direct me, my mind was distracted and my labour in some measure lost. I had a passionate admiration of the preaching of our departed friend; I had heard of his kindness and the affectionate interest which he took in the spiritual concerns of his people. I therefore wrote him an anonymous letter, simply stating the subject of my anxiety, and requesting him to furnish me with some directions for a profitable course of religious reading. My letter was immediately and fully answered, in the most delightful spirit of Christian piety; my request was complied with; he sought me out, through a clue, of which at the

time I was ignorant; treated me as a companion and familiar friend; changed the whole plan of my life; encouraged me to become, by private application, the disadvantages of my early education; facilitated my entrance into college; directed my preparation for the ministry; favoured my views with all the influence of his private character and public station, till I was brought into the close and endearing connexion with him in this parish, which death at length has severed. This, though a striking, was not a solitary instance of his concern for the young, but rather an illustration of that pious and affectionate zeal which many besides me have received at his hands.

But this zeal was shown in every way, by his faithful and laborious preaching, by his fostering care of our Sunday schools, by his minute attention to the affairs of all our societies, and his happiness at every evidence of their success, by his unceasing watchfulness over the diocese committed to his care, and his constant anxiety for the peace and prosperity of the Church at large. He was almost as thoroughly acquainted with the circumstances of every parish in the state as with the condition of his own, and his restless and active mind was continually employed in promoting their temporal and spiritual good. His industry was almost without a parallel; and I think that I shall hardly be accused of exaggeration in expressing my own opinion, that perhaps no bishop, of any age or nation, since the time of the apostles, has surpassed him in zeal, activity, diligence, and the success of his labours.

And indeed, melancholy as was his separation from his family and so many of his dearest friends at the time of his death, yet it would seem as if God in his providence had so ordered it that he should die in the discharge of his duty, as a beautiful and appropriate close to a life which had been entirely spent in his service.

When we consider the rare union of those qualities which pre-eminently fitted him for the responsible duties of that exalted station which he so long and advantageously filled, when we consider his rational, but simple, fer-

vent, unaffected piety, the purity of his life, the warmth and tenderness of his social affections, the frankness and generosity of his nature, which atoned for all his infirmities and faults, and all the virtues and graces which made him so dear to us individually and the whole Church of God—we cannot help lamenting, in the bitterness of our hearts, our irreparable loss. Oh may we never forget the instructions which he has given us, his holy counsels, his tender exhortations, his godly reproofs! May every good feeling, and every devout affection, which he at any time may have been the means of exciting in us, be revived in all its force, that we may have reason to bless his ministry, and he to look upon us as *the crown of his rejoicing!*

But, severe as the affliction is which we now lament, to the diocese, to the parish, to his friends in general, how much more severe is it to his bereaved and desolate family! The light and glory of that house is extinguished. The long and uninterrupted happiness of that peaceful, affectionate, and joyful circle is broken up. But no—new light and comfort will come to them from above. The Spirit of God, in sanctifying this affliction, will give them, we trust, and pray, that peace which the world can not give, and *“that joy which no man can take from them.”* The holy life and calm and blessed death of their departed friend, will make them more anxious so to live, as that they also may die in the Lord. And while these mercies of the God of all consolation will soothe and comfort them in their sorrows, they will also have the heartfelt sympathies and fervent prayers of thousands who are afflicted with them.

*Extract from a Sermon delivered at Zion Church, parish of Little-Neck, Long-Island, on Sunday, Sept. 19, 1830. By the Rev. E. WHEELER.*

I CANNOT close these remarks, Christian brethren, without calling your attention for a moment to the heavy calamity which our Church has sustained in the recent death of our lamented and beloved father in God, Bishop Hobart. He expired at Auburn, in this state, on

Sunday morning last. Yes! he to whom, in this place, you, but a few weeks since,\* listened with so much delight and admiration—who, in a fervid glow of eloquence peculiar to himself, described to you the nature and object of the worship of God in his earthly temple—has now gone to join in the worship of angels and arch-angels, in the temple above. And it is worthy of remark, that, on the morning of the Lord's day, and almost at the very hour when the beloved people of his charge were assembling in their respective houses of prayer, his pure spirit took its flight, and returned to God who gave it.

He is gone! His earthly remains repose beneath that altar, where his impressive voice has been so often raised in the solemn and interesting services of the sanctuary.—He is gone! And his death has spread a gloom, not only over the Church, of which he was such a distinguished member, but over the face of society in general.

I attended his funeral, and never can I forget the impressions of that day. Could you have seen, brethren, what I then saw—could you have witnessed persons of all ranks, classes, and denominations, anxious to catch a sight of his coffin as it passed in the mournful procession; the deep solemnity which was imprinted upon every countenance; the death-like stillness which pervaded the assembled multitude—could you have seen the tears of regret streaming from the eyes of thousands, and witnessed their expressions of deep-felt sorrow—then could you form some idea how deeply our lamented bishop was seated in the affections of all who knew him.

Pious, ardent, and devoted to the cause of "evangelical truth and apostolic order;" possessing an enlightened faith, and a "reasonable, religious, and holy hope;" zealous, disinterested, and sincere; social, charitable, and affectionate,—Bishop Hobart, as a man and a Christian, was entitled to our esteem

and admiration; but, as a minister of the everlasting Gospel, as a Christian bishop, where shall we find his equal? Here he stood pre-eminent; here he towered far above all his contemporaries. Neither a church nor a state, no, nor a nation, in the providence of God, is permitted, once in a century, to produce such a character, in which so many virtues and excellences are united, and so many rare and shining qualities are combined.

But he is cut off in the midst of his life and usefulness. He has gone down to the grave full of grace and full of glory, and has left the Church at large to deplore her loss. Her ministers are weeping around her altars; her laymen, in accents of grief, are recounting to each other how much they loved him; her sanctuaries are clothed in the sable habiliments of wo. Yet, when I saw the tribute of respect which was paid to the memory of our bishop; when I saw the city of New-York pour out her thousands and ten thousands to accompany him to his last home; when I saw the streets thronged with weeping spectators of the mournful scene; I thought it was the proudest day our Church had ever witnessed.

Sincerely and conscientiously attached to the doctrine and discipline of the Church over which he presided, our venerated bishop was one of her most able and successful advocates and defenders. Whenever he thought her principles in danger—no matter who the assailant, or from what quarter the assault came—no matter how many were opposed—he met them with a courage that knew no fear, and with an intrepidity and force that, in most cases, drove them from the field of controversy.—Eminently useful, brethren, have been the services, eminently blessed of heaven have been the labours of this devoted servant of the Most High. With a mind that penetrated far beyond the ken of ordinary vision, he saw where the true interests of the Church lay, and he pursued those interests with a steadiness of purpose from which nothing could cause him to swerve.—His leading idea, his governing principle, was

\* Bishop Hobart consecrated Zion church on Friday, July 30, and preached from Hab. ii. 20—"The Lord is in his holy temple, let all the earth keep silence before him."

*duty*—was the promotion of the glory of God and the salvation of his fellow-men, through the divinely instituted means of *grace*. Are we then surprised that he was made the instrument of advancing the growth and prosperity of the Church of Christ? Time has shown that the policy he pursued was the correct policy, and he was spared to see how signally it was blessed.

Instant in season and out of season, he preached the word, administered the sacraments, sent labourers into the vineyard, counselled the young, encouraged the aged, comforted the dying, and strengthened and confirmed the believer. He thought nothing too arduous or laborious to undertake, which he believed himself called to do in his Master's service: and it is a source of gratification to the Church at large, that he fell in the field of duty, with his armour on.—Shall I be accused of exaggerated praise, or unmeasured panegyric, when I say that the Christian Church, since the days of inspiration, has not produced a man of a more elevated cast of mind, unaffected piety, fervent love, and unabated zeal? And had his lot been cast among that illustrious host of saints and martyrs who sealed the truth with their blood, even there the name of JOHN HENRY HOBART would have shone conspicuous.

As in life he was all that could be expected of man, so in death was he all that could have been anticipated or desired of a Christian. Deeply penitent, relying solely on the merits of his Redeemer for salvation, and praising God for his mercies, with a triumphant faith and well grounded hope he has left us for ever, and entered into that rest which is prepared for the people of God.

O God! was it that we are unworthy of so great, so good a man, that thou, in thy displeasure, hast taken him from us? Dost thou for our *sins* visit us with this affliction? O Heavenly Father! in thy judgments remember mercy; pardon our manifold transgressions; lift up again the light of thy countenance upon us; send us another pastor after thy own heart, who shall feed thy flock, and govern thy

Church, and be the instrument in thy hands of "advancing thy glory," and of promoting "the safety, honour, and welfare, of thy people."—Yes, brethren, while we bow with unfeigned submission to the will of God in this afflictive dispensation; while we deeply feel our own unworthiness, and are heartily sorry for all our misdoings; let us pray that this painful bereavement may be sanctified to our souls; that it may be the means of stirring us up to a greater degree of zeal, diligence, and activity, in our Master's service. O pray we for the peace of our beloved Jerusalem; that she may be united in her councils, and ~~and~~ again exchange the spirit of heaviness for the garments of praise, through Jesus Christ our Lord; to whom, &c.

*Extract of a Sermon of the Rev.*

PETER WILLIAMS, preached in St. Philip's Church, New-York, Sept. 19, 1830, on the Death of Right Rev. Bishop HOBART.

In speaking of his character, I would not use any extravagant language, nor would I even dare to speak my sentiments fully; lest a charge of extravagance should be preferred against me, by those whose opportunities of becoming acquainted with him were less than my own; but I fear not to say, that few men, of any age, have laboured so faithfully in the cause of Christ and his Church as Bishop Hobart.

With superior powers of mind, he was the greatest model of industry I ever knew, and all his energies were devoted to the interests of religion. An excellent scholar, a sound Churchman, a zealous Christian, and an eloquent divine, he never spared himself in the discharge of any duty which became him as a bishop of the Church. His labours were such, that it has always been a matter of surprise how he, or any individual, could have performed them; and these were unremitted to the period when God called him from time to eternity. The messenger who was despatched to bring him home to his account, found him earnestly engaged in the work of the Lord. "As

a faithful and wise steward, whom his Lord had made ruler over his household," he was not found employed in the pursuits of pleasure, nor wasting his time in inglorious ease, but in the diligent discharge of the arduous duties of his office. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

As a faithful soldier of the cross, he died on the field, fighting under the banner of the cross. Like the apostles of old, he was travelling from place to place, "confirming the churches, exhorting them to continue steadfast in the faith, ordaining ministers in every city, and using every possible means for the enlargement and establishment of the Redeemer's kingdom, when he was arrested with the disorder which terminated his useful life. Oh! his was the career of an able, zealous, and faithful minister of the Gospel; and his end was such, as leaves no manner of doubt that he went from labour to reward.

It is not necessary that I should dwell at length upon the particulars of his death, because they have been published. Suffice it to say, that though his disorder was very distressing, he evinced, throughout his illness, all that pious resignation, that holy fortitude, and that humble but lively confidence in the merits and mercies of the Saviour, which is looked for in the death of an enlightened and true Christian. The call was sudden, and he was under the peculiarly trying circumstances of absence from his beloved family; yet, from first to last, his language was, "GOD'S WILL BE DONE."

But it should be my principal business to speak of Bishop Hobart as the friend of this church.\* In the establishment and support of this church we have had many friends, some of whom, as our venerated prelate, have gone for ever from the earth. While life lasts, I hope I shall ever feel grateful towards all who helped in this work. The names of many of those persons are deeply engraven on the tablets of my heart, and I cannot but regret my inability to express my gra-

\* St. Philip's church is composed of coloured persons.

atitude towards them as I would wish. Among these friends, though some were of an earlier date, Bishop Hobart, not merely on account of his station, but for the ardour and efficiency of his friendship, ranks pre-eminent. He it was who recommended our subscription lists to public patronage, and aided them from his own private and ever-open purse. . . . He it was, also, that carried most of our petitions for aid to the vestry of Trinity church, and pled so strongly in behalf of *all*, that none were ever presented to them in vain. To him I was presented as a candidate for the orders of both deacon and priest, and by him I was admitted and ordained to these sacred offices.

He, after preaching in this pulpit one Sunday afternoon, as he was entering the vestry-room, voluntarily and unsolicited, in the warmth of his benevolence, said, "*This church should be supported;*" and he kept the pledge faithful to his end. He also often spake in terms of approbation of our church, and the order observed in it, before the convention of the diocese, and in private circles: thus doing all that was in his power to secure for us able and respectable friends.

For myself, I feel it a duty to say, that I ever found him a warm personal friend, and that I stand indebted to him for many acts of kindness and generosity.

In respect of the performance of Episcopal duties, or of those other clerical duties to which the inferior orders of the ministry are competent, I always found him as ready to attend to this church as to any other; his own parish, of course, in the latter case, excepted. And in his ministrations among us, I defy the most jealous to say that he did not, in every particular, treat us with as much respect as the most wealthy congregations in the diocese.

O ye, who with me have listened to the sound of his voice echoing through these sacred courts, did he not preach as the ambassador of that God who "is no respecter of persons?" And ye, who at this holy altar renewed before him your baptismal vows, and received the imposition of his hands in

the ordinance of confirmation, accompanied with his blessing and his prayers on your behalf, that you might "increase in God's Holy Spirit more and more, until you come to his everlasting kingdom,"—I call upon you to testify, whether, in all that he said and did, he did not manifest an ardent and unfeigned desire for the salvation of your immortal souls. O let not the fervent, the affectionate and pious admonitions of this your spiritual friend and father be forgotten or unheeded. He is gone whence he shall not return. You will see his face in the flesh no more for ever: you will hear his voice no more on this side of eternity. He is gone to render in his account to God, for the manner in which he discharged his duty to you, and to all those to whom he ministered. I firmly believe that that account has been rendered in with joy, and that he is now in the Church triumphant in heaven, clad in robes of dazzling brightness, and crowned with a crown of life eternal. But O, should you prove unfaithful—should you, disregarding his admonitions, and the vows which you made in his presence, fall back to the service of the world, the devil, and the flesh, whom you solemnly declared to him you had renounced for ever, he will be a swift witness against you in that day, when you shall be called to your account.

My brethren, these are indeed solemn considerations. Let us each lay them seriously to heart, and earnestly strive so to live, that when we are removed from this world, we may meet our beloved bishop in those happy mansions whither he is gone before us, and shine as stars in his crown.—Until that day, FAREWELL, thou faithful servant of Christ—FAREWELL, right reverend father in God—FAREWELL, my beloved bishop, my sincere and steadfast friend!

#### RESOLUTIONS OF VESTRIES.

##### *Trinity Church.*

At a meeting of the church wardens and vestrymen of the corporation of Trinity church, in the city of  
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New-York, on Wednesday, Sept. 15, 1830, the following resolutions were adopted:—

Having received the afflicting intelligence of the death, while on a visitation to a distant part of his diocese, of the Right Rev. JOHN HENRY HOBART, D. D., bishop of New-York and rector of this church, and fully sensible of our duty as Christians, to bend with humble submission to the ordering of a wise and overruling Providence: we hereby unanimously resolve—

That we shall ever hold in the most grateful and respectful remembrance the truly Christian and apostolic character and eminent services of our deeply lamented rector:

That as a part of the diocese of New-York, and of the Protestant Episcopal Church of the United States, we feel it a duty to our venerated and beloved friend and pastor to express, as we do hereby express, our high sense of his promptitude, unexampled zeal, and unwearied exertions to promote every object connected with the best interests of religion and of the Church, of which he was one of the most able, disinterested, and indefatigable servants:

That the respectful and affectionate condolence of the vestry be tendered to the afflicted relict and family of the deceased:

That, with the concurrence of the family of the deceased, the funeral be conducted under the direction of the corporation of this church; and that Mr. M'Evers, the Hon. Judge Irving, Mr. Hone, Mr. Lawrence, and Mr. Johnson, be a committee to make such arrangements in relation thereto as they may think best suited to manifest the feelings of this Church on this melancholy event:

That in further testimony of our high respect for the memory of our late rector, the members of this vestry will attend his funeral as mourners, and wear the usual badge of mourning for thirty days:

That Trinity church and St. Paul's and St. John's chapels be hung in customary mourning until the festival of Christmas:

That a certified copy of these res.

solutions be delivered to Mrs. Hobart, the respected relict of our late rector.

NEHEMIAH ROGERS,

Chairman and Church Warden.

WM. JOHNSON, Clerk *pro tem*.

*Grace Church.*

At a meeting of the vestry of Grace church, New-York, held in the vestry-room on Wednesday morning, September the 15th, 1830;

The rector having communicated to the vestry that he had convened them on occasion of the distressing intelligence of the death of our highly respected and beloved bishop, the following resolutions were proposed and unanimously adopted:—

*Resolved*, That the members of this vestry have heard, with the deepest grief, of the loss which they, the diocese, and the Church at large, have sustained in the death of the Right Rev. Bishop HOBART; and although they feel it to be their duty to bow with humble submission to this afflictive dispensation of Divine Providence, yet they are desirous of thus recording their sorrow, and the unqualified respect and affection with which they regard the character of their late diocesan.

*Resolved*, That in their estimation the Church in this diocese is chiefly indebted, under Providence, for its rapid increase and its present peaceful and flourishing condition, to the wisdom, zeal, energy, self-devotion, and piety of its late bishop, in whose character were beautifully combined virtues that dignify and adorn our nature, varied talents of the highest order, piety deep and unaffected, a heart replete with affectionate and benevolent sentiments, and a deportment that won the confidence and love of all who knew him.

*Resolved*, That in the testimony of our grief, and as a tribute of our respect for our departed bishop, this church be hung in black until the festival of Christmas, and that the vestry will attend the funeral, and wear crape on the left arm for the space of thirty days.

*Resolved*, That the clerk of the vestry send a certified copy of these

resolutions to Mrs. Hobart, and communicate to her and her family the expression of their heartfelt condolence with them in this afflictive bereavement.

(Signed) EDWARD R. JONES,  
Clerk of the Vestry of Grace Church.

*St. Thomas' Church.*

At a special meeting of the Vestry of St. Thomas' Church, New-York, held on Wednesday, 15th September, 1830—On the motion of Mr. John Duer, it was unanimously

*Resolved*, That the intelligence of the death of their reverend diocesan, the Right Rev. JOHN HENRY HOBART, D. D., has been received by the rector, wardens, and vestrymen of St. Thomas' church, New-York, with the deepest affliction; and while they deplore a loss which the grief of the whole community will attest, they feel that, humanly speaking, it is to the Church irreparable.

*Resolved*, That in our opinion some measures ought to be adopted at the approaching state convention, for perpetuating in the Church the memory of the pure and exalted character of the deceased; his noble frankness, his ardour, generosity, and disinterestedness; his judicious zeal, his ceaseless labour, the entire devotion of his time, his affections, and his intellect, to the cause of his Redeemer, and the interests of his diocese; as we solemnly believe that, under God, these have been the principal means of preserving the unity, maintaining the order, and extending the bounds of the Protestant Episcopal Church in this state.

*Resolved*, That we offer to the bereaved family of the deceased our most sincere and affectionate condolence; yet while we sympathize with them on their grief, we are sustained by the fervent hope, that He whom the husband and the father so faithfully served, will sanctify and bless their affliction.

*Resolved*, That we will attend the funeral of the deceased as mourners, and will wear the usual badge of mourning for thirty days.

*Resolved*, That St. Thomas' church

be hung in the customary mourning until the festival of Christmas.

*Resolved*, That a copy of these resolutions be communicated to the widow and family of the deceased by our rector.

RICHARD OAKLEY,  
*Secretary pro tem.*

*St. Mark's Church, New-York.*

Extract from the minutes of a meeting of the wardens and vestrymen of St. Mark's church, on Thursday, 16th inst. (*September.*)

It having pleased Almighty God, in his wise providence, to remove from this world the Right Rev. JOHN HENRY HOBART, bishop of the Protestant Episcopal Church in the diocese of New-York, this board, deeply sensible of the pre-eminent zeal, talents, and attainments of their deceased diocesan, and in order to express their unfeigned grief at the loss they have sustained in common with the Church throughout the state, in being deprived of the superintending care of their venerable head—but at the same time humbly submitting to Divine Providence—

*Resolve*, That St. Mark's church, in the Bowery, be hung in the usual mourning until the festival of Christmas.

*Resolved*, That in further testimony of our esteem, we will attend the funeral of our late bishop, and wear the usual badge of mourning *thirty days*.

*Resolved*, That a copy of the foregoing resolutions be handed to the relict and family of our late bishop.

Attest, J. M. CAYLIN, Clerk.

*St. Stephen's Church.*

At a meeting of the vestry of St. Stephen's church, New-York, held this day, September 16, 1830, the following resolutions were unanimously adopted:—

The vestry of St. Stephen's church having heard, with the deepest emotions of sorrow, of the recent dispensation of Almighty God, which has removed from the scene of his earthly labours the Right Rev. JOHN HENRY HOBART, D. D., bishop of this dio-

cese, and sincerely sympathizing with his afflicted family, the diocese, and Church at large, on this mournful occasion, therefore,

*Resolve*, 1. That while we bow with humble submission to the will of the Divine Head of the Church, in the removal of him to whom, under God, this diocese is in a peculiar sense indebted for a "long continuance of nursing care and protection," it affords us a satisfaction, melancholy indeed, but exceedingly grateful to our feelings, to cherish the recollection of his exalted worth, and to bear our feeble testimony to that bright example of Christian character so conspicuously manifested in his exertions for the extension of the kingdom of his Redeemer and the promotion of the best interests of that branch of Zion's heritage over which he so long and faithfully presided, and in whose service, while actively engaged, he was suddenly called hence to his eternal rest.

*Resolved*, 2. That in token of our respect for the memory of our late bishop, the members of this board will attend the funeral in a body, that the church be placed in mourning, and that the vestry will wear the customary badge of mourning for thirty days.

*Resolved*, 3. That the rector and wardens be a committee to wait upon Mrs. Hobart and her family with a copy of these resolutions, and to tender to them the respectful and heartfelt condolence of this board.

Extract from the minutes,

HENRY ANTHON, *Chairman.*  
JOHN H. HINTON, *Secretary.*

*St. Luke's Church.*

At a meeting of the church wardens and vestrymen of St. Luke's church, New-York, held on Thursday, September 16, 1830, at half-past seven o'clock A. M., the following resolutions were unanimously passed:

1st. That this vestry have heard, with feelings of deep and unfeigned sorrow, of the decease of their venerated and highly esteemed diocesan, the Right Rev. Bishop HOBART; and most sincerely sympathize with his bereaved family, and that portion of



the Church of Christ over which he was the active, diligent, and most faithful overseer.

2d. That this vestry will ever hold in most grateful remembrance the exalted talents, the ardent and enlightened piety, the unbending integrity, the liberal and noble spirit, the unwearied industry, and the kind and condescending deportment of their late friend and diocesan, the Right Rev. Bishop HOBART.

3d. That this vestry will attend the funeral of Bishop HOBART as mourners, and will wear the usual badge of mourning for thirty days.

4th. That when St. Luke's church shall be re-opened for divine service, the pulpit and reading-desk be shrouded in black until the festival of Christmas.

5th. That the secretary convey to Mrs. Hobart a copy of the foregoing resolutions.

HENRY RITTER,

*Chairman and Church Warden.*

Attest, T. J. WATERS, *Secretary.*

*Eglise Protestante Episcopale Française du Saint Esprit à New-York.*  
—Séance extraordinaire.

Extrait des minutes de la Séance du 16 Septembre, 1830.

COMMUNICATION ayant été faite au vestry par son président, de l'affligeante nouvelle de la mort du Très Rév. Evêque HOBART, D. D., décédé au village d'Auburn, Dimanche, 12 Septembre, 1830, étant en voyage pour remplir ses devoirs pastoraux; nous avons été unanimes (tout en nous soumettant à cette dispensation de la Divine Providence, qui nous a enlevé le chef vénéré et chéri de notre Eglise) à deplorer profondément cette perte et à sympathiser avec sa famille affligée ainsi qu'avec tous les membres de l'Eglise en général.

En conséquence nous avons résolu, 1<sup>o</sup>. Comme un témoignage de notre admiration pour ses talents distingués, sa vraie piété, son zèle ardent, et ses continuel travaux pour la cause du Christianisme, que nous porterons le deuil accoutumé pendant 30 jours;

2<sup>o</sup>. Que notre église sera tendue en deuil jusqu'à la Noël;

3<sup>o</sup>. Qu'une copie de ces résolutions sera transmise à la famille du Très Vénéré Dément.

Pour copie conforme,

J. C. ZIMMERMAN, *Secrétaire.*

Translation.

*French Episcopal Church du Saint Esprit, New-York.*

At a special meeting of the vestry, held on the 16th September, 1830;

The rector of the church having communicated to the vestry the afflicting information of the death, at the village of Auburn, on Sunday, the 12th instant, of the Right Rev. Bishop HOBART, while on a tour of duty through his diocese:

*Resolved*, That, while we bow with humble submission to the dispensation of Divine Providence, in thus taking from among us the beloved and venerated head of our Church, we deeply deplore his loss, and sympathise with his distressed family in their heavy affliction, and with the members of the Church in general, in so great a bereavement.

*Resolved*, That, as a testimonial of our exalted opinion of his distinguished talents, his unostentatious piety, his untiring zeal, and his indefatigable labours in the cause of Christianity, we will wear the customary mark of mourning for thirty days.

*Resolved*, That this church be put in usual mourning, and so continue till the festival of Christmas.

*Resolved*, That a copy of the preceding resolutions be transmitted to the family of the deceased.

J. C. ZIMMERMAN, *Secretary.*

*St. Clement's Church.*

At a meeting of the vestry of St. Clement's church, in the city of New-York, on the 18th day of September, 1830, the following resolutions were unanimously adopted:—

Whereas it hath pleased Almighty God, in his wise providence, to remove from the Church on earth, the Right Rev. JOHN HENRY HOBART, D. D., bishop of this diocese, in the full vigour of his intellect and in the midst of his usefulness; and whereas

the vestry of this church deem it a duty incumbent on them, to express their high sense of the exalted character, zeal, and piety of their late beloved diocesan, and their deep emotions of sorrow at this afflicting dispensation of Almighty Wisdom; therefore,

*Resolved*, That we sincerely unite in the general sorrow, and unfeignedly mourn over the loss of our venerated and beloved bishop, who, with a zeal that knew no bounds, with ardent piety, untiring assiduity, and entire devotion of his exalted talents, learning, and eloquence, dedicated himself and all his powers and affections to the promotion of the best interest of the Church over which he presided, and which he so much loved. Though we feel it a duty to bow with submission to the Divine Will, yet must we ever lament the untimely loss of this persevering friend and eloquent advocate of the Church to which we belong.

*Resolved*, That, as a further testimonial of respect for the memory of our late bishop, the members of this vestry will wear the usual badge of mourning for thirty days; and that the desk where the services of our congregation are celebrated, be hung in the usual mourning until the festival of Christmas.

*Resolved*, That we sincerely and affectionately sympathize with the family of the deceased under this afflicting bereavement; and that a copy of these resolutions be presented to them by the rector of this church, with the respectful condolence of this vestry.

*Resolved*, That a certified copy of the foregoing resolutions be published.

Extracts from the minutes.

EDWARD N. MEAD, *Secretary*.

*St. John's Church, Johnstown.*

At a meeting of the vestry of St. John's church, Johnstown, on the 18th day of September, 1830, held in consequence of the melancholy intelligence of the sudden and unexpected death of the Right Rev. Bishop Hobart, it was unanimously

*Resolved*, That the afflictive provi-

dence which has removed from us our venerated diocesan, calls upon us, in common with the Episcopal churches throughout the diocese, to mourn the loss of one whom, while living, we loved, and whom, now dead, we venerate. His unexampled zeal, fidelity, and promptitude, in labouring to discharge all the arduous duties of his apostolic and ministerial character, and to promote the best interests of our holy religion and of the Church, placed him high in our affections, and entitled him to the love and esteem of all who wished for the prosperity of our Zion.

*Resolved*, That as a testimony of our respect for the memory of our late beloved and deeply lamented diocesan, this church be hung in customary mourning until the Christmas festival.

Extract from the minutes,

JOSEPH FARMER, *Secretary*.

*Zion Church, New-York.*

At a meeting of the vestry of Zion church, held September 20th, 1830; the following resolutions were unanimously adopted:—

The Sovereign Disposer of all events having lately deprived us, by death, of the learned, pious, zealous, laborious, and successful bishop of the diocese; therefore,

*Resolved*, That we sympathize with his bereaved family in all the grief they feel on this melancholy occasion.

*Resolved*, That, as members of the Protestant Episcopal Church, we reflect with the deepest emotion and concern on the death of our excellent and eminent father in God, and mourn over that trying dispensation which has thus extinguished in the Church a light which shone for so many years with distinguished lustre, spreading light and life in an extensive manner through the diocese.

*Resolved*, That in testimony of our respect for the memory of our late beloved bishop, this church be placed in mourning until the festival of Christmas, and that the vestry wear the usual badge of mourning.

*Resolved*, That a copy of these resolutions, certified by the secretary

this board, be transmitted to the bereaved widow and family of our late bishop.

GEORGE C. MORGAN,

*Secretary of the Vestry of Zion Church.*

*St. Philip's Church, New-York.\**

At an extra meeting of the vestry of St. Philip's church, held in the vestry-room, on the evening of the 20th September, 1830, the rector stated the object of the meeting to be, to consider the propriety of a public expression of our gratitude for the friendship and protection manifested by the late Bishop HOBART to St. Philip's church, and of the deep sense of the loss we have sustained by the severe bereavement to the Protestant Episcopal Church in the diocese of New-York, in the death of their pious and indefatigable diocesan: Whereupon it was

*Resolved*, That this vestry, in common with Episcopalians in the diocese of New-York, deeply deplore the loss of their and our much esteemed bishop.

*Resolved*, That this vestry are sensible that in the death of bishop HOBART they have sustained the loss of a warm and efficient friend, and that they will ever cherish a grateful remembrance of the many acts of kindness they have received from him.

*Resolved*, That a copy of these resolutions be sent to the family of the deceased bishop, and the same be published in the daily papers.

Copy from the minutes.

P. VOGELSANG,

*Secretary to the Vestry of St. Philip's Church.*

*St. John's Church, Canandaigua.*

At a meeting of the vestry of St. John's church, in Canandaigua, held on the 13th September, 1830,

*Resolved*, That this vestry deeply deplore the great and incalculable loss sustained by our country, by religion, and particularly by the Protestant Episcopal Church, in the sudden death of the Right Rev. JOHN HENRY HOBART, while engaged in

the discharge of his arduous Episcopal functions; and that we sincerely condole with his bereaved family and friends in the sufferings which must be caused by this afflicting dispensation of Providence.

*Resolved*, That as St. John's church in Canandaigua is indebted, under Providence, for its original establishment, to the assiduity and zeal of the late Bishop HOBART, and for its continuance and preservation through great difficulties and impediments, to his paternal care and affection, constantly and steadily exerted for more than fifteen years; it is proper that those who represent it should evince their gratitude for his services, and their estimation of his virtues and his usefulness, by such means as their situation permits; and that this vestry therefore direct that the church be immediately put into mourning, and that as soon as may be a tablet be erected therein, in memory of the lamented bishop. The members of this vestry will also wear the usual badge of mourning for thirty days, and they respectfully recommend to the members of the congregation to do the same, in testimony of our profound grief at the afflicting bereavement sustained by them and the whole Episcopal Church.

*Resolved*, That the Rev. Mr. Kearney be requested, at such time as shall be most convenient, to deliver a discourse upon the character and virtues of the lamented Bishop HOBART.

J. C. SPENCER, *Chairman.*

H. F. PENFIELD, *Secretary.*

*Christ Church, Oswego.*

THE vestry of Christ Church, in the village of Oswego, adopted the following resolution on the 14th inst.

*Resolved*, That as a testimonial of our sorrow for the loss of our beloved and highly respected bishop, and of our regard for his eminent talents, devoted zeal, and unaffected piety, the members of this vestry will wear the usual badge of mourning for 30 days, and that the minister of this church be requested to deliver a sermon appropriate to the occasion, on Sunday next, in the forenoon.

\* Congregation composed of people of colour.

*St. Luke's Church, Rochester.*

At a meeting of the vestry of St. Luke's church, held at their vestry-room in the village of Rochester, the 14th day of September, A. D. 1830.

A severe dispensation of Divine Providence is announced to us. The declaration that we should bear in mind, "*In the midst of life we are in death,*" has been fully made manifest. The late bishop of this diocese is dead! But two weeks before his decease, he, in this church, instituted our rector, and administered the apostolic rite of confirmation. All then felt the inspiring influence of his holy zeal, and "our hearts burned within us while he talked with us by the way, and while he opened to us the Scriptures."

This was almost his last ministerial act. We should receive it as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight," and humble ourselves before God, and mourn for our sins.

We feel sensibly, we hope, this divine dispensation, and humbly pray God to direct us in the way of our duty, and that, in due time, he will raise up another bishop, who shall with equal consistency preserve the integrity of the Church—with equal self-devotedness dedicate himself to her interests—with equal piety adorn her highest offices, and, like him we mourn, be the polished gentleman, the practical scholar, the consistent Christian, and the best of bishops.

It is proper on this occasion that we mingle our griefs with those of the bereaved family of our late bishop, and of the whole diocese, and show forth, as far as in us lies, by external acts, our sense of this bereavement: Therefore,

*Resolved*, That we deeply mourn the death of our beloved bishop, and sympathize with his bereaved family, and with the whole diocese, and ask to mingle our tears with theirs. Our loss is common. He who was our guide and father is taken from us. Let us adore the wisdom and love of Him who ordereth all things after the counsel of his will, pray that he will

have pity on the widow and the fatherless, and that he will speak peace unto his people and to his saints, and build again the waste places of Zion.

*Resolved*, That St. Luke's church be hung in black for thirty days, and during that time the vestry wear the usual badge of mourning.

*Resolved*, That the family of the late bishop be respectfully requested to furnish us, for publication, a copy of the sermon delivered by him at the institution of our rector, that we may have continually before us his parting exposition of the relative duties of minister and people.

*Resolved*, That the secretary cause a copy of these resolutions to be delivered to the family of the late bishop. (A copy from the minutes.)

N. T. ROCHESTER,

*Clerk of the Vestry.*

*St. Paul's Church, Albany.*

Proceedings of the rector, wardens, and vestrymen of St. Paul's church, in the city of Albany, September 14, 1830.

WHEREAS it hath pleased Almighty God in his wise providence to remove from this world the learned and pious bishop of this diocese, in the full vigour of his talents, and in the midst of his career of usefulness; therefore,

*Resolved*, by the rector, wardens, and vestrymen of St. Paul's church, in the city of Albany, That we deeply sympathize with his afflicted relatives and friends in their distressing bereavement, and lament with them their irreparable loss.

*Resolved*, That, as members of the Protestant Episcopal Church, we sincerely mourn over this afflicting dispensation, which deprives us of the invaluable services of one who has done honour to the Church, and whom the Church has delighted to honour; of one who, with untiring industry, moral courage, and pious zeal worthy of the apostolic age, has devoted his time and talents to the cause of Christ and his Church.

*Resolved*, That, as members of the diocese of New-York, we heartily regret the loss of our venerated bishop, whose official labours have so essen-

tially contributed to the rapid growth and flourishing condition of our Zion, and whose daily walk and conversation have furnished a beautiful illustration of those precious truths he so ably and zealously proclaimed.

*Resolved*, That the above resolutions be published, and a copy forwarded to the family of the deceased.

WILLIAM LINN KEESÉ,

*Rector of St. Paul's Church, Albany,  
in behalf of the Wardens and Vestry  
of said Parish.*

*St. Peter's Church, Albany.*

*In Vestry, Sept. 15, 1830.*

THE vestry of St. Peter's church, in the city of Albany, sensible of the great loss which they, and the cause of religion and sound learning generally, sustain in the decease of the Right Rev. JOHN HENRY HOBART, D. D., bishop of the Protestant Episcopal Church in the State of New-York; and participating in the common grief caused by this event, *unanimously*

*Resolve*, That while they bow with submission to the will of Him who chasteneth in mercy, they sincerely condole with their sister churches in the removal of their spiritual head and guide, eminent in the ministrations of his high office, and adorning the Church and mankind by the richest mental and spiritual endowments:

That his exhibitions of the doctrines and usages of our holy and apostolical Church, and his administration of the government of this diocese for more than nineteen years, have endeared his memory to our own hearts, and are worthy of the imitation of his successors:

That, sincerely sympathizing with the widow and relatives of the deceased, we will offer up to Almighty God our fervent prayers for their support and consolation; and

That, in testimony of our veneration for the private and public character of our late beloved diocesan, we will cause the church to be put and kept in mourning for thirty days.

Copied from the minutes of the vestry of St. Peter's church.

H. BARTOW, *Secretary pro tem.*

*St. Ann's Church, Brooklyn.*

At a special meeting of the vestry of St. Ann's church, Brooklyn, held on Thursday, Sept. 16, 1830, the following preamble and resolutions were adopted:—

This board having received, with emotions of unfeigned sorrow, the mournful intelligence of the death of their highly respected bishop, the Right Rev. JOHN HENRY HOBART, D. D., do

*Resolve*, That while we bow submissively to this dispensation of the Divine Will, we cannot refrain from expressing our deep grief for the severe loss which we, in common with our brethren of the Protestant Episcopal Church throughout the United States, have sustained:

That the diocese of the state of New-York, over which this distinguished prelate has so ably and, under Providence, so faithfully presided, will long deplore this premature bereavement of him who was indeed a "burning and a shining light," a man of learning, virtue, and undisssembled piety:

That the wardens and vestrymen of this church, deeply sympathizing with the afflicted family of our late beloved and venerated diocesan, do respectfully tender them our sincere condolence on this heart-rending event:

That in further testimony of our respect for the memory of the illustrious deceased, St. Ann's church be clad in suitable mourning, and that the members of this board will wear the usual badge of mourning for 30 days:

That the above proceedings be published, and that the wardens be a committee to present a copy of them to the disconsolate and bereaved family.

JOSHUA SANDS,

*Church Warden and Chairman.*

F. C. TUCKER, *Secretary.*

*St. Paul's Church, Troy.*

(From the New-York Evening Post.)

THE vestry of St. Paul's church in Troy, convened on the 17th instant, for the purpose of signifying a re-

spectful remembrance of their late venerated and beloved diocesan, "under the impression of the sacred relation in which he stood to them, and in which his exalted talents, exercised with fidelity, diligence, and zeal, had greatly endeared him;" and resolved that their two churches be hung in black, and that they would wear the usual badge of mourning for thirty days.

*Letter addressed to Mrs. Hobart by the Rector of St. John's Church, Elizabeth-Town, New-Jersey, by request of the Vestry of that Church.*

*Elizabeth-Town, Sept. 16, 1830.*

MY DEAR MADAM,

At a meeting of the vestry of St. John's church, in this place, held immediately after receiving the melancholy intelligence of the bereavement with which it has pleased God, in the wisdom of his providence, to visit you and the Church, it was

*Resolved* unanimously, That the vestry, in testimony of their affection and respect for the Right Rev. Dr. HOBART, and of their deep sense of the loss which they, in common with his friends, his diocese, and the whole Church, have sustained, would attend his funeral in a body; and that a letter of affectionate condolence should be addressed to the widow and family, in their behalf, and that the rector be requested to perform the office.

It must be gratifying to you, that the vestry of St. John's church—a church which recalls to your mind the earliest recollections and the most endearing associations, and underneath which repose the remains of your venerated parents—desire, for themselves and their fellow-worshippers, respectfully to tender you and your family their affectionate condolence in your sore bereavement, and their cordial sympathy in your affliction. I will not attempt to describe the deep sorrow which is felt by his numerous friends in this community. All are afflicted—all mourn for one who was more than dear to them. That God who raised him up to be an ornament and blessing to his

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Church, will sustain you and your dear family with the spiritual consolations and supports which he alone can give. You have the affectionate sympathy of the Church which he so much loved, and to promote whose interests he devoted his great talents with so much singleness of heart, energy of action, and purity and firmness of purpose. The clergy and laity venerated him as a father and friend, and in mingling their tears with yours, feel oppressed with the same affliction. When the first emotions of grief have given place to calm submission and resignation, you will find inexhaustible sources of comfort in the recollection of his domestic virtues, in his long and great usefulness, in the purity of his intentions and his vast exertions, in his humble and ardent piety, in his supreme love of the Saviour, and of the Church for his sake, in his peaceful and triumphant death, and in the sure trust that he now rests from his labours in the fullness of joy. Be assured, that with our sympathy in your great affliction, you have our fervent prayers, that you and your family may richly experience the supports of the Gospel, and that this mournful event may be sanctified both to them and to the Church of the Redeemer.

I am very truly,

Your friend, &c.

B. G. NOBLE,

*Rector of St. John's Church.*

*St. George's Church, Newburgh.*

At a meeting of the vestry of St. George's church, Newburgh, Orange county, held on the 18th September, proceedings, which have not yet been received, were held in reference to the death of Bishop HOBART, and it was resolved to put their church in mourning until the festival of Christmas; and on Sunday the 19th, an appropriate funeral sermon was delivered by the rector, the Rev. John Brown.

*Trinity Church, Utica.*

At a meeting of the rector, wardens, and vestrymen of Trinity church, Utica, held in said church on the

evening of the 19th September, 1830, the following resolutions were unanimously adopted:—

*Resolved*, That we have heard, with feelings of the deepest sorrow, of the death of our venerated and beloved friend and father in God, the Right Rev. JOHN HENRY HOBART, D. D., bishop of the diocese of New-York.

*Resolved*, That while we feel it our duty to bow submissively to the dispensations of an all-wise Providence, we view his death as a severe loss to the Church at large, and to this diocese in particular, of which he was the able and efficient head.

*Resolved*, That we sincerely sympathize with the family and friends of the deceased in this afflictive bereavement.

*Resolved*, That we feel it our duty thus publicly to express the high sense we entertain of his exalted talents and illustrious virtues, and our entire approbation of that course of policy which he has so fearlessly and firmly pursued, in advancing the cause of Christianity and of the Church.

*Resolved*, That, in testimony of our high respect for his virtues and talents, this church be hung in customary mourning.

*Resolved*, As a farther mark of our esteem and love for his memory, we will wear the usual badge of mourning for thirty days.

*Resolved*, That a copy of these resolutions be transmitted to Mrs. Hobart, the respected relict of our much-lamented diocesan.

(Signed) B. DORR,  
Rector of Trinity Church, Utica.

#### *St. James' Church, Hyde-Park.*

At a meeting of the wardens and vestrymen, and other gentlemen of the congregation of St. James' church, Hyde-Park, Dutchess county, Sept. 19, 1830, the following resolutions were adopted:—

That we have received with the deepest regret the afflicting intelligence of the death of our beloved diocesan, the Right Rev. JOHN HENRY HOBART, D. D.

That, in testimony of our high ve-

neration for the character, and affection for the person of the deceased, we will wear the usual badge of mourning for thirty days:

That the church of St. James be hung in customary mourning until the festival of Advent Sunday:

That our respectful and affectionate condolence be tendered to the afflicted family of the deceased.

JOHN JOHNSTON, Church Warden.

#### *All Saints' Church, New-York.*

At a meeting of the vestry of All Saints' church, in the city of New-York, on the 20th of September, 1830, the following preamble and resolutions were adopted:—

Whereas, in the unsearchable counsels of infinite wisdom, it has pleased the supreme and sovereign Disposer of life and death to remove from the scene of his earthly labours the bishop of this diocese, the Right Rev. JOHN HENRY HOBART, D. D., and in this dispensation to bereave us and the Church at large of the light, the zeal, and the talents, of one of the brightest stars which has ever appeared in her constellation of apostles and ministers—one of the boldest defenders and ablest advocates of divine truth—one whose eloquence as a preacher, virtues as a citizen, and piety as a Christian, were not surpassed, if at all equalled, by any of the age—and one who, in the quickness of his perceptions, the promptitude of his exertions, the untiring energy of his efforts, and the often gigantic magnitude of their results, excited and concentrated the admiration, the love, and the hope, of the great body of the Christian community: therefore,

*Resolved*, That while we contemplate with the deepest emotions of sorrow and regret this dispensation of Divine Providence—although we should neither repine nor complain, knowing that “the Judge of all the earth must do right”—yet we hesitate not to declare our conviction, that this loss to the Church and to the present generation is, to human appearance, irreparable.

*Resolved*, That, as a mark of our heartfelt sorrow and deep humilia-

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tion, and that of the congregation in general, at this distressing event, this church be dressed in mourning until Christmas.

*Resolved*, That we unite with other congregations of the diocese, in expressing to the afflicted widow and children of our deceased right reverend father in God, our most sincere and unfeigned condolence for the loss they have sustained; and that a copy of these resolutions be presented to them through the rector of this church.

*Resolved*, That these resolutions be published.

Attest, **ELIJAH WOOD, Secretary.**

—  
*St. Andrew's Church, New-York.*

*New-York, Sept. 20, 1830.*

At a meeting of the vestry of St. Andrew's church, of this city, held on Saturday, the 18th instant, the following resolutions were adopted unanimously:—

*Resolved*, That we have heard with heartfelt sorrow of the death of our right reverend father in God, **JOHN HENRY HOBART, D. D.**, the bishop of this state, and desire to sympathize with the Church at large in this most afflicting bereavement.

*Resolved*, That our respectful condolence be communicated to the wardens and vestry of Trinity church, who have thus been deprived of the eminent services of one who laboured to do them good.

*Resolved*, That, in testimony of our grief, the pulpit and desk of St. Andrew's church be hung in mourning until the festival of Christmas, and that the members of this vestry wear the usual badge of mourning for 30 days.

*Resolved*, That a copy of these resolutions, certified by the rector, be conveyed to the family of our lamented bishop, who have sustained a loss to them irreparable.

**GEORGE L. HINTON, Rector.**

—  
*Christ Church, New-York.*

At a meeting of the vestry of Christ church, in this city, on Thurs-

day, the 23d instant, the following resolutions were unanimously adopted:

That as it has pleased Almighty God, in his wise providence, to call to himself our greatly beloved and highly esteemed bishop, the Right Rev. **JOHN HENRY HOBART, D. D.**, of this diocese, in the plenitude of his usefulness, and in the vigorous exercise of his ample and unquestioned energies; the vestry of Christ church, being deeply sensible of the loss the Church has sustained in the removal of this invaluable prelate—

*Resolved*, That we do unite in the universal sorrow, and most sincerely lament the premature death of this our much loved and highly endowed bishop, whose industry and untiring zeal in the promotion of the best interests of the Protestant Episcopal Church had become proverbial; who united to great attainments in learning and eloquence, the most humble piety and devotion to the will of his Maker; with these sentiments for our bereavement, we shall ever cherish with affectionate regard the memory of our deceased bishop.

*Resolved*, That, as a small testimony of our respect, we wear the usual badge of mourning for thirty days, and that our church be clothed in black until the next Christmas festival.

*Resolved*, That we most affectionately condole and sympathize with the bereaved widow and family of the deceased, earnestly commending them to the protection and guidance of that God who never leaves nor forsakes those who trust in him. "The Lord gave and the Lord hath taken away: blessed be the name of the Lord."

*Resolved*, That a copy of these resolutions be presented to the afflicted family.

*Resolved*, That these resolutions be published.

**E. HITCHCOCK, Secretary.**

—  
*Letter from Bishop White.*

(From the New-York Evening Post of September 18.)

EXTRACT of a letter from the Right Rev. Bishop **WHITE**, of Pennsylvania, to a clergyman in this city, written on



reply to one announcing to that truly venerable prelate the melancholy event of the death of Bishop HOBART.

"During my long life, sir, I have not known any work of death, exterior to the circle of my own family, so afflictive to me as the present. I have known, and have had occasion to remark, the character of my now deceased friend, from his very early boyhood; and I can truly say, that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance, than on his. In contemplating what must be the brevity of my stay in this valley of tears, it has been a gratification to me to expect that I should leave behind me a brother, whose past zeal and labours were a pledge that he would not cease to be efficient in extending our Church, and in the preservation of her integrity. But a higher disposal has forbidden the accomplishment of my wishes; much, as I verily believe, to his gain, although greatly to our loss, and to that of the Church."

*Protestant Episcopal Clergy in the Diocese of New-York.*

At a meeting of several of the clergy of the Protestant Episcopal Church in the diocese of New-York, assembled in Trinity Church, in the city of New-York, on occasion of the funeral of their late lamented diocesan, the Right Rev. JOHN HENRY HOBART, D. D., September 16, 1830, the Rev. Dr. Lyell in the chair, and the Rev. Evan M. Johnson, secretary; the following preamble and resolutions were adopted:—

Whereas it has pleased Almighty God, in his wise providence, to remove from the Church on earth the Right Rev. JOHN HENRY HOBART, D. D., bishop of the diocese of New-York; therefore be it unanimously resolved,

1. That while we fully recognise the duty of humble and uncomplaining submission to this deeply afflictive visitation of God's hand, we yet feel most sensibly that it is a heavy stroke, inflicting a deep wound on the cordial, filial affections of our

hearts, and removing one of the most efficient means on which we had been wont to rely for the advancement of the best interests of religion and the Church.

2. That while in the extraordinary zeal, devotion, and labour, of our departed father in God, we see cause of devout gratitude for the distinguished success of his Episcopal career, we mournfully recognise therein, also, new and stronger reasons to lament for the bereavement which has been sustained by our diocese, by the Church at large, and by all, every where, who have at heart the glory of the divine Saviour, and the best interests of his holy Church.

3. That we will ever cherish the most respectful and affectionate remembrance of the many virtues which rendered our beloved bishop to his clergy one of the kindest and best of friends—of the ardent piety which distinguished him as one of the truest of Christians—of the superior learning and talents which elevated him to eminence in his profession—of the promptness and disinterestedness with which he was ever ready to stand first in the cause of the Church, and of the unwearied diligence with which he devoted himself to the duties of his Episcopal office.

4. That we affectionately solicit, and would sincerely and faithfully reciprocate, an interest in all the prayers of our brethren of this diocese; that all may be comforted in the sorrow with which it has pleased Almighty God to visit us, and have, in the experience of his sanctifying grace, evidence that "it is good for us that we have been afflicted."

5. That we ask the fervent prayers of our fathers in God, the right reverend brethren of our deceased bishop—of our brethren in the ministry generally, and of all the members of our common Church—that our diocese may be under that particular supervision of God's good providence which its peculiar bereavement requires, and be guided and governed in all things to the promotion of "evangelical truth and apostolic order."

6. That our affectionate and cor-

dial condolence be respectfully tendered to the widow and family of our deceased bishop, with the assurance of our humble prayers, that they may richly experience the consolation and support of the Gospel in their sore bereavement, and have it sanctified to their spiritual and eternal welfare.

7. That our cordial thanks be presented to our respected brother, the Rev. Dr. Rudd, of Auburn, and his family, who, in their hospitable mansion, ministered so kindly and faithfully to our beloved bishop's comfort during his last illness—to such others of the clergy and laity in that village and neighbourhood as extended similar offices of Christian kindness and love—and to the attending physicians, for their skilful, unwearied, and faithful efforts in his behalf.

8. That our thanks be also presented to the Rev. Francis H. Cumming, and Mr. Thomas Y. How, jun., for their kind services in accompanying the body of our dear departed father from the place of his decease to this city.

9. That in the appalling fact, that in addition to our late bishop, six of the clergy of this diocese have died since our last convention, we recognise a powerful call on those of our number who are spared, to give themselves more earnestly and "continually to prayer and to the ministry of the word," lest the work of the Lord be impeded in its progress.

10. That in testimony of our profound respect for the memory of our deceased father, we will wear crape hat-bands, crape on the left arm, and crape scarfs in our official dress, until the next festival of Christmas; and that we affectionately invite our brethren throughout the diocese to unite in this expression of mourning for our bereavement.

11. That an attested copy of the proceedings of this meeting be sent to the widow and family of the deceased diocesan, and to the Rev. Dr. Rudd, of Auburn, and be published in such a way as may be thought best by the chairman and secretary.

Signed by order of the meeting,

THOMAS LYTELL, *Chairman*.

Attest, EYAN M. JOHNSON, *Secretary*.

*Congregation of Sheareth Israel.*

THE trustees of the congregation of Sheareth Israel have learned, with deep regret, that Bishop HOBART is no more. The liberal principles and unaffected piety of this estimable prelate, commended him to the esteem and respect of all denominations of religion, and the trustees take an early occasion, in the name of the congregation they represent, to condole with the church wardens and vestrymen of the corporation of Trinity church, with his family and hearers, in the irreparable loss which they have sustained.

Done in New-York, 28th Elull, 5590. BERN'D HART, *Clerk*.

*Lay Members of Religious Societies of the Protestant Episcopal Church in New-York.*

At a meeting of gentlemen representing the different religious societies connected with the Protestant Episcopal Church, in New-York, viz. The Protestant Episcopal Society for the Promotion of Religion and Learning in the state of New-York, the trustees of the New-York Protestant Episcopal Public School, the New-York Bible and Common Prayer Book Society, the Auxiliary New-York Bible and Common Prayer Book Society, the New-York Protestant Episcopal Tract Society, the New-York Protestant Episcopal Missionary Society, the New-York Protestant Episcopal Sunday School Society, the New-York Protestant Episcopal Press, and the executive committee of the General Protestant Episcopal Sunday School Union, convened at the office of the Protestant Episcopal Press, this morning, at 9 o'clock, in consequence of the melancholy intelligence of the decease of their venerated diocesan, the Right Rev. Bishop HOBART—Benjamin M. Brown, esq. was called to the chair, and Floyd Smith appointed secretary. The object of the meeting having been briefly explained by the chairman, it was unanimously

*Resolved*, That a committee, consisting of James M. Pendleton, M. D., Floyd Smith, Thos. C. Butler, Charles

Koeler, and Cornelius Oakley, be, and they are appointed to make the necessary arrangements, in conjunction with the reverend clergy, and the vestry of Trinity church, for the reception and interment of the remains of their late beloved and deeply lamented diocesan, the Right Rev. Bishop HOBART.

*Resolved*, That the proceedings of this meeting be published in the evening papers.

BENJAMIN M. BROWN, *Chairman*.

FLOYD SMITH, *Secretary*.

At a meeting of the lay members of the same societies, held at St. Paul's chapel, in the city of New-York, on the evening of September 18th, 1830, for the purpose of expressing their sense of the loss they have sustained in the dispensation which has taken from them their beloved and deeply lamented diocesan, the late Right Rev. JOHN HENRY HOBART, D. D., and their sacred remembrance of his virtues, Mr. James Swords was called to the chair, and Robert Gracie and Richard Oakley appointed secretaries.

On motion of James M. Pendleton, M. D., seconded by J. Stearns, M. D., and Mr. Floyd Smith, the following resolutions were offered and unanimously accepted:—

*Resolved*, That the afflicting dispensation of an all-wise yet most gracious Providence, which, in removing from this life our late revered diocesan, has deprived his family of a most tender and affectionate husband and father—the Church over which he presided, of a pious, learned, active, diligent, and most faithful guardian, guide, and overseer—the Gospel, of one of its most able, sound, and eloquent advocates and expositors—literature and science, of one of their most distinguished ornaments and enlightened supporters—the community, of a most estimable citizen—our country, of a most sincere and devoted admirer of her civil institutions—the several societies here represented, of a most able, faithful, and successful expounder and defender of their principles—and ourselves, as *their individual members*, of the wise

counsels, the parental guidance, and the affectionate converse of an unequalled friend—is an event which, while we bow in humble and sincere submission to the mandate of the Sovereign of the universe, who hath called from the scene of his usefulness our greatly beloved and most deeply deplored diocesan, fills our hearts with emotions of the deepest sorrow; yet is our sorrow soothed and mitigated by the well founded hope and the reasonably certain assurance that he hath gone to receive the commendation, "Well done, thou good and faithful servant, enter thou into thy Master's joy;" and that, over us who are left, there is still extended, to support, to protect, to prosper, and to bless us, the same kind and most gracious hand which gave and hath taken him away.

*Resolved*, That we most affectionately and tenderly sympathize with his bereaved family, and most devoutly pray, that God, in his great goodness and mercy, will comfort and console them in this the hour of their deep affliction.

*Resolved*, That we most sincerely sympathize with his bereaved diocese, and do most earnestly supplicate the Divine Head of the Church, of which it is an humble but honoured portion, so to guide and govern the hearts of the members of the ecclesiastical council upon whom it may devolve to elect a successor, as, to prevent division and dissension, and effectually secure that peace and order, and happy unity of opinion and action, which, while it has, by God's blessing upon his faithful labours, so eminently characterized the Episcopate of our deceased diocesan, will be the best and most sacred evidence that his memory, and the principles he so ardently loved, and so perseveringly inculcated, are duly and justly appreciated by those whom he has left behind him.

*Resolved*, That we hereby tender our most grateful acknowledgments to the reverend clergy, the physicians, and other attendants, who with such unwearied assiduity and tenderness administered to the necessities of *their and our sick and dying friend*.

May God return to them their kindness seven fold, whenever it may please him to lay them upon the couch of sickness, sorrow, and death.

*Resolved*, That, as a public mark of our constant and sincere recollection of the virtues and good offices of our deceased diocesan, and president of the several societies here represented, we will wear a grape band upon the hat and arm, in the usual mode, until the festival of Christmas.

*Resolved*, That an attested copy of the foregoing resolutions be conveyed to Mrs. Hobart and family, and the Rev. John C. Rudd, D. D., and for publication in the *Auburn Gospel Messenger*.

*Resolved*, That the proceedings of this meeting be signed by the chairman and secretaries, and published in the daily papers of this city, and in all the Episcopal periodicals published in the United States.

JAMES SWORDS, *Chairman*.

ROBERT GRACIE, }  
RICHARD OAKLEY, } *Secretaries*.

#### *Columbia College.*

At a meeting of the trustees of Columbia College, convened in consequence of the death of Bishop Hobart, on Thursday, the 16th day of September, 1830—D. B. Ogden was appointed chairman, and S. Boyd secretary pro tem.

On motion, it was resolved,

1st. That the members of this board have heard with great grief of the death of Bishop Hobart, their senior warden, and sincerely condole with his family and friends upon this melancholy event.

2d. That this board feel sensibly the loss of Bishop Hobart, as one of its most useful members. In the discharge of his duties to this college he was indefatigable, and devoted to its service all that zeal and untiring industry, and those great talents which he so eminently possessed. This board will long cherish the recollection of his exertions for the promotion of the cause of learning and science generally, and especially in this institution.

3d. That as a mark of respect to the memory of the deceased, the

members of this board will attend his funeral, and wear the usual badge of mourning for thirty days.

4th. That a certified copy of the above resolutions be published, and a copy sent to the relict and family of the deceased.

D. B. OGDEN, *Chairman pro tem*.  
S. BOYD, *Secretary pro tem*.

#### *Historical Society.*

At a special meeting of the New York Historical Society, held at the society's rooms, on Wednesday, the 15th instant, at five o'clock P. M., Chancellor Kent in the chair—Intelligence having been received of the death of JOHN HENRY HOBART, D. D., bishop of the diocese of New-York, and a member of the society—on motion of the Rev. Dr. Matthews, seconded by Dr. J. W. Francis—

*Resolved*, That this society deplores, with much sensibility, the loss which the community at large has sustained in the death of this distinguished prelate, and sympathizes with his afflicted family, among whom his worth as a husband and a father was most exemplary and conspicuous—and with the Church over which he presided, and to which he had devoted a life of the most unwearied industry and zeal.

*Resolved*, That the members of this society will unite in the funeral obsequies of their late deceased member.

*Resolved*, That these resolutions be published, and a copy of the same be respectfully communicated to the afflicted family of the deceased.

JAMES KENT, *President*.  
JOHN DELAFIELD, *Secretary pro tem*.

#### *Protestant Episcopal Clergy in the Diocese of Connecticut.*

*Hartford, Sept. 18, 1830.*

At a meeting of the bishop and several of the clergy of the Protestant Episcopal Church in the diocese of Connecticut, held in the Library of Washington College—

The Right Rev. Dr. Brownell took the chair, and the Rev. Professor Humphreys was requested to read

secretary, when the following resolutions were unanimously adopted:—

Whereas we have heard, with the deepest sorrow, of the afflictive dispensation of Divine Providence, by which our sister diocese of New-York has been deprived of her able, fearless, and devoted diocesan, and the Church at large of one of her most distinguished and venerated fathers; therefore,

*Resolved*, That we sincerely condole with our brethren, the clergy and laity of the Protestant Episcopal Church in the diocese of New-York, with the churches with which Bishop HOBART was more immediately connected as rector, and particularly with his afflicted family, in the melancholy bereavement which they have been called to sustain.

And as, during the vacancy of the Episcopate in Connecticut, this diocese was deeply indebted to the disinterested, energetic, and successful superintendence of the excellent prelate whom we lament, as a tribute of respect to his memory, we will wear crape on the left arm for thirty days.

And we do most devoutly pray that the Great Shepherd and Bishop of souls will mercifully visit with his grace and heavenly benediction the bereaved portion of his flock, bestowing upon them the spirit of wisdom and ghostly counsel, and directing them to a successor apt and meet duly to execute the office and work of a bishop, to the edifying of the Church and the glory of God's holy name.

*Resolved*, That a copy of these resolutions be transmitted to the widow of Bishop HOBART, and to the secretary of the convention of the diocese of New-York, and that they be published in the Episcopal Watchman.

T. C. BROWNELL, *Chairman*.

HECTOR HUMPHREYS, *Secretary*.

*Protestant Episcopal Clergy in the Diocese of Pennsylvania.*

At a meeting of the bishops and clergy of the Protestant Episcopal Church of the diocese of Pennsylvania, residing in the city of Philadelphia, convened at the house of the

Right Rev. Bishop White, to express their feelings in relation to the lamented death of the Right Rev. JOHN HENRY HOBART, D. D., late bishop of the diocese of New-York:

Present—The Right Rev. Bishops White and Onderdonk; the Rev. Drs. Hutchins, Abercrombie, Wilson, Kemper, Montgomery, and De Lancey; and the Rev. Messrs. Allen, Bedell, Boyd, Bryant, Connelly, Cooper, Douglass, Dupuy, Jaquett, Mead, Rutledge, Smith, Van Pelt, and Wiltbank.\*

The following resolutions were unanimously adopted:—

1st. *Resolved*, That we sincerely deplore the loss which, in the death of the Right Rev. JOHN HENRY HOBART, D. D., has been sustained by the Church in this country, and particularly by the extensive and important diocese over which he has so long and efficiently presided.

2d. *Resolved*, That his eminent and successful services to the Church; the piety, zeal, devotedness, and energy with which he discharged the duties of his responsible office; the steadfastness, intrepidity, conscientiousness, and talent with which he vindicated whatever he believed to be essential to the integrity of primitive truth and order; and the distinguished excellence of his character as a man, entitled him to our highest respect while living, and will endear his memory, now that he has been called, as we humbly trust, to his reward.

3d. *Resolved*, That while in common with the whole Church we sincerely sympathize with the clergy and with the members of his diocese under their trying and severe bereavement, and assure them of our prayers in their behalf—that God may lift upon them the light of his countenance; comfort them with the consolations of his Holy Spirit; sanctify to them and to his Church the infliction of his righteous and merciful hand; keep them from all error, confusion, and discord, and in his own good time supply them with a shep-

\* The above list includes all the clergy of the Church residing in Philadelphia, except Dr. Blackwell, confined by indisposition, and the Rev. Mr. Tug, absent from the city.

berd worthy to succeed the illustrious deceased, and qualified to be their spiritual head and father. We perceive a special call upon us of condolence and of sympathetic interest in the circumstance, that the deceased was born and reared in this city; prepared for the duties of his ministry under the auspices of his sincerely attached friend, our own venerated diocesan, who has known and loved him from his boyhood; and that there are many in our community connected with him by the ties of kindred and of friendship.

4th. *Resolved*, That we unfeignedly and deeply condole with his bereaved family, and pray that God may have them in his holy keeping; support and comfort them in this their hour of distress, and make it conducive to their spiritual and everlasting good.

5th. *Resolved*, That in testimony of our respect to the memory of the deceased, we will wear the usual badge of mourning for thirty days.

6th. *Resolved*, That in the repeated afflictions of the Church in the removal by death, within a short time, of several of its distinguished bishops, and of many of its valuable and devoted ministers, we recognise a cause of deep humiliation and of increased diligence and zeal in the discharge of our high duties; and devoutly pray that it may be blessed to the good of the Church and to the greater fidelity and devotedness of those who minister in its sanctuary.

7th. *Resolved*, That copies of these resolutions, signed by the chairman and attested by the secretary, be sent respectively to the widow of the deceased, to the standing committee of the diocese of New-York, and to the secretary of the convention of the same.

8th. *Resolved*, That the proceedings of this meeting be published in the religious periodicals of the Church, and in the daily papers of this city.

Signed at the desire of the brethren now assembled,

WM. WHITE, *Chairman.*

Attest, JACKSON KEMER, *Secretary.*

Philadelphia, Sept. 21, 1830.

VOL. XIV.

From the (Auburn) Gospel Messenger, Extra, of September 13, 1830.

*The last Illness and Death of the Right Rev. JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the State of New-York.*

THIS right reverend prelate and pious servant of God expired at the parsonage house of St. Peter's church, in this village, the residence of his friend, the writer of this article, at four o'clock on Sunday morning, Sept. 12, 1830, being, it is believed, about 56 years of age.\*

The following article is not designed to draw the character of this distinguished ornament and defender of the Christian cause; in it there will be no attempt made to delineate the features of that noble and energetic mind, nor will it be employed in ordinary obituary reflections.

The writer is under the impression that the public, especially that portion of it which is attached to the Episcopal Church, will be impatient to have before them the particulars of the last days of this extensively known and ardently beloved individual. Under the pressure of no common emotions, he deems it his duty to employ the first moments he has, after having finished his attentions to the body of the friend of nearly thirty years, in giving the afflicted members of the Church, and the weeping relatives and personal friends of the deceased, such particulars as cannot well be expected from another, and which a sense of painful responsibility impels him not to delay. Should the task be found imperfectly performed, let my apology be read in that oppressive weight of feeling which cannot be removed till time has reconciled me to the prevailing stillness and gloom of a dwelling visited by death, to the absence of assiduous physicians, the retiring of anxious attendants and inquiring friends.

Bishop Hobart arrived at my house on the evening of Wednesday, the 1st instant, in ordinary health, with the exception of a slight cold, which he said made him a little chilly. He rested well that night, and complained of nothing unusual the following morn-

\* The bishop wanted two days of being ill.

ing. He preached that morning in St. Peter's church, and administered confirmation to nine persons. His sermon, alas! his last sermon, was uttered in his usually impressive manner, and listened to by a full congregation with a profound stillness and attention. The text was Job xxviii. 28. "*The fear of the Lord, that is wisdom.*"

On returning to the parsonage-house, he complained of coldness, and of oppression at the stomach, from which his friends have known him to suffer very severely for more than twenty years. He ate little at dinner, and shortly after retired to his room, where he slept some time. As tea he ate nothing, and soon after returned to his room, where he bathed his feet in warm water and went to bed. On entering his room as he was dressing himself, to hand him some letters, I found he complained still more of being unwell. He was urged to abandon the idea of meeting his appointments for the two next days, and take some active medicine. To this measure he expressed great reluctance, though it was repeatedly pressed upon him by different members of the family. The Rev. Mr. Hollister, of Skaneateles, called about 12 o'clock noon, with a conveyance to take the bishop to Pompey, where there was a church to be consecrated the following day. About half an hour before this, Dr. Morgan, of this village, called to pay his respects. On discovering the bishop's evident tendency to indisposition, he seconded the remonstrance of the writer, against proceeding on his tour of duty. The bishop yielded to his advice, and the doctor went to his office to prepare some medicine, which he kindly offered to administer himself, and proposed to remain till the operation was over. This he did.

It may be interesting to some, to be informed of a coincidence which will be here stated. On the 9th of September, 1826, the writer having been but a few weeks a resident of this place, Bishop Hobart held confirmation in the church here. Towards evening of that day he was taken suddenly ill while alone in his room; a young man, who has attended him in his last illness,

being in an adjoining apartment, heard him fall; the writer was alarmed, and ran to his assistance, and found him lying on his face, faint, and somewhat convulsed. Orders were instantly given to call a physician, and Dr. Morgan, then an entire stranger to all concerned, was providentially found in the street, and in a few minutes was with the bishop. By a timely prescription and careful attention the threatened illness passed over, and the next day found our prelate consecrating a church at Moravia, nearly twenty miles from this place. Whenever the bishop has subsequently made any stay in this village, the doctor has called upon him. The bishop was from the first much pleased with this gentleman, and, as will be seen, grew fond of him, and placed the utmost confidence in him to the last. We now return to the narrative.

The medicine given, as above stated, took a happy effect; and the prospect was, that, after a few hours of repose and some further medicine, the bishop would be relieved. He rested well for the greater part of the night of Friday the 3d; and though, during most of the following day, Saturday the 4th, he suffered considerably, he found himself much better and more comfortable on Sunday the 5th, and it was supposed that he would be soon wholly relieved. It was evident, however, that, under the most favourable circumstances, he could not in safety attend to his appointments for the two following weeks. During the middle of the day, a letter, dictated by himself, was addressed to his son, Dr. William H. Hobart, in the city of New-York, expressing the opinion of the bishop himself that he was convalescent; but as he concluded that he should not have sufficient strength to perform the duties of his visitation appointments, it would be advisable for him to return home as soon as he should be able to travel, and he wished his son to come on, for the purpose of attending him on the way.

On Monday the 6th, the editor of the Gospel Messenger suggested to the bishop the propriety of issuing, in the form of an extra, the notice which has been seen generally by the readers of

this paper. In that ~~extra~~, which was read to the bishop, he requested the alteration of the original expression of the writer, and substituted for it, "his disease is now yielding to judicious treatment." On Tuesday the 7th, the symptoms were more unfavourable, but there was nothing by any means alarming either to the physician or himself. During Wednesday the 8th, the bishop's disorder assumed a severer character, but he was evidently much more comfortable through a large portion of Thursday the 9th; but on Friday the 10th, the symptoms became seriously alarming, and towards the evening of that day assumed a fatal aspect.—About nine the bishop's son arrived. His introduction into the room of his venerated father produced emotions better imagined than described, and which will not be soon forgotten by those present. The bishop was in full possession of his powers of mind and voice. The inquiries he made after his family, the pious counsels he addressed to his child, the fervour of his religious feelings, the ardour of his affectionate language, produced for a time a most thrilling and overwhelming effect. Painfully interesting as this interview was, it was truly gratifying to those who had hitherto surrounded the bishop's bed, that Dr. Hobart could bear from his father's mouth, not only his last admonitions and affectionate entreaties to make the Saviour of his soul the supreme object of his love, but that he might have from it an assurance that the father had the fullest confidence in what his physicians had done for him. This sentiment was very frequently expressed during the whole of his sickness. Though he had the advantage of the counsel of several of the most distinguished and able medical gentlemen from other villages, and though he was very much gratified by their visits, and still more by their untiring attention, he never failed to assure both them and his attending physician, that he had the most entire confidence in the latter. To him he often addressed the most grateful, pious, and tender remarks. Again and again he would say, "My dear Doctor, give me your hand, it soothes me; you

have been very kind and faithful to me; you have been most judicious in your treatment of me; you will not lose your reward; for whether I live or die, you have done your duty. God will bless you; my Saviour will bless you." To his other attendants he was continually addressing the most warm acknowledgments, imploring upon them the richest blessings. On receiving the slightest refreshment or relief, his first expression was, "God be praised," and then he would tenderly and repeatedly thank the immediate agent. Time will not permit any thing like a narrative of his conversations and remarks to those in his room. Throughout his sickness, none were admitted who were not necessary to his comfort.

Though Bishop Hobart did not consider himself alarmingly ill till the latter part of his sickness, still he frequently observed, even in the earlier part of it, that it was the *third* attack of the kind; and one such, he had no doubt, "would some day be his end." "Perhaps," said he, "this may be that one: if so, God's will be done. O pray for me, that I may not only *say* this, but *feel* it—*feel* it as a sinner; for, bear me witness, I have no merit of my own; as a guilty sinner would I go to my Saviour, casting all my reliance on him—the atonement of his blood. He is my only dependence—my Redeemer, my Sanctifier, my God, my Judge." Such was the tenour of much of his conversation; and it is most earnestly wished that the writer had the ability as well as time to record, in the glowing language of the departed prelate, the evidence he gave of deep humility, of lively faith, of animating hope of the joys of heaven.

On Sunday the 5th, he requested the writer to perform in his room the office of visitation of the sick, in which, with his Prayer Book lying on his bed before him, he joined with that delightful fervour for which his manner has been so often admired. Frequently, through the day and the night, he would request either the writer, or the reverend brother who was with him all the time from Tuesday P. M. till he died, to use some short prayer. This practice was continued till he became in



much exhausted to be benefitted by it. He often asked for some portion of Bishop Andrews' Litany to be read. In his own repetition of them there was a thrilling effect upon those present.

On Saturday morning the indications were so wholly discouraging that his physicians advised that he should be informed that they considered him in a very dangerous situation. Though the bishop had evidently regarded his case as very doubtful, he might not be aware that his time was as near out as it has proved to have been.

The painful office of making the communication fell upon the writer, and it was suggested that if he had any thing to do or say there should be no delay, and allusion was made to his wishes as to the Lord's supper. "Oh yes," said he, "the sacrament, the sacrament; that is the last thing—that is all—let me have it." There was a firmness and composure in his manner as he uttered the words, "Well, God's will be done," which moved every heart, and confirmed all present in the conviction that the pious affection of this generated and beloved bishop could not be shaken by the approaches of death.

The sacrament was soon administered by the writer, and long will that solemn scene be remembered by all who beheld the transaction, as one of the most tender and moving character. When the person officiating came, in the confession, to the words, "by thought, word, and deed," the bishop stopped him and said, "You know the Church expects us to pause over those words; pause now, repeating one of the words at a time, till I request you to go on." This was done, and the pauses in each case were so long, that a fear passed over our minds that he had lost his recollection, or fallen asleep. This, however, proved not to be so; he repeated each word, and after the third pause added, "Proceed, I will interrupt you no more." At the proper place he requested to hear read the 93d hymn. As soon as the reading was ended, he sung clearly the second and third verses.

From this time, which was about nine o'clock in the morning, there was

no very important change. During the night he said very little, and for about four hours before he expired, was nearly, if not quite insensible to what was passing around. He sunk into the arms of death without a struggle; and his face soon assumed that engaging expression which has in life so often delighted those who loved him.

The most expeditious preparations were made for his removal to the city, for interment. A very respectable body of the inhabitants of the village assembled at the parsonage-house, where, after a few remarks by the writer, he performed that service in the Clergyman's Companion, prepared by the bishop himself for similar occasions. The body being placed in a hearse, (Sunday, 3 o'clock P. M.) a procession was formed; the writer and some members of his family, with the wardens and vestrymen of St. Peter's church, with some other members of the congregation, followed the corpse in carriages—Dr. Hobart having previously taken his departure. The bell of St. Peter's church was tolled till the procession reached the edge of the village, when the people on foot and some others returned, and several carriages proceeded with the body to Weedsport, eight miles, where a canal-bout was in readiness; and it was committed to the care of the Rev. Francis H. Cuming, who, it should be stated, had been the constant attendant of the bishop, night and day, from Tuesday P. M. The qualification of this gentleman for a nurse, and his untiring assiduity, made him a most important aid to the writer and his family during those trying days. He was so acceptable to the bishop, that he was unwilling to have him a moment from his room, except now and then he would command him to go and get some rest.

The foregoing has been written to meet the supposed expectation of the distant public, and the bishop's more immediate friends, that the writer would make them acquainted with the most prominent facts and incidents in the last days of that eminent man, whose death fills the Church with mourning.

JOHN C. RUDD.

(Further particulars in our next.)

*Convention of New-York.*

THE annual convention of the diocese of New-York assembled in Trinity church, on Thursday, October 7. The morning prayer was celebrated by the Rev. Mr. Stebbins, of Hudson, and an eloquent and impressive discourse (since published by order of the convention) preached by the Rev. Mr. Dorr, of Ulica; after which, the holy communion was administered by the Rev. Dr. Lyell, assisted by the Rev. Drs. Reed and Kudd, and the Rev. Mr. Prentiss. The convention was then organized by the election of the Rev. Dr. Lyell, president; the Rev. Dr. Onderdonk, secretary; and the Rev. Mr. Ives, assistant secretary; and proceeded to the transaction of business. The most important act of this convention, and one which we especially rejoice in, as eminently calculated to preserve the peace and promote the prosperity of the Church, was the election of a bishop, in the place of our late venerated and lamented diocesan. This was effected without any general opposition to the successful candidate, and indeed with great unanimity, on the second day of the meeting, by the choice of the Rev. Benjamin T. Onderdonk, D. D., an assistant minister of Trinity church, in this city. A spirit of delightful harmony and brotherly love pervaded this important ecclesiastical body during its entire session, and in no instance was it more conspicuously displayed, than at the moment of proceeding to the important election before mentioned. That act was immediately preceded by singing a part of the 122d psalm, and by suitable prayers by the president—the effect of which was to produce the utmost degree of solemnity in the whole assembly. After the result was announced, a resolution was offered, and passed unanimously, that the convention should unite, on the following morning, in a solemn thanksgiving to Almighty God, for the harmony and good feeling which had prevailed, and for the prompt and happy decision of the important question of the election of a bishop.

*Progress of the Church.*

EPISCOPALIANS who have been in the habit of making annual visits to the Springs, have long regretted that at Saratoga no place was found in which divine worship was celebrated according to the rites and usages of the Church of their choice. It is true, that, many years ago, a good and sufficient lot of ground was given by a highly respectable individual, in an eligible part of the village, for the purpose of erecting thereon a house of worship for the use of members of the Protestant Episcopal Church; but an edifice having been erected by subscription

from individuals of various denominations, and the members of the Church being too few in number to justify the engaging of a clergyman, it fell into the hands of members of another denomination. We have great pleasure now in stating that the want has this season been supplied, by the erection of a temporary building for the exclusive use of members of the Protestant Episcopal Church. This effort has been attained by the liberality of a few gentlemen, who will no doubt be amply rewarded in the fruits that will arise from this good beginning. The house is situated near the Congress Spring, and is calculated to contain about 300 auditors. It was opened for the first time on Sunday, the 25th of July last; and although it was not generally known to the neighbourhood that it would be in readiness for the performance of divine service, yet a large and highly respectable congregation attended; and on every Sunday since divine worship has been celebrated, and a greater number have attended than could be accommodated with seats. We hope, in the course of two or three years, to see erected a permanent building for this congregation, known by the name of *Bethesda Church*, the ground for which has been generously given by Messrs. Lynch & Clarke, of this city, and is situated on the beautiful eminence a little east of Congress Spring, now the site of the gun-house.

We have the further pleasure to state, that a very neat church, for the sole use of Protestant Episcopalians, has this season been erected at Mechanicsville, in the same county, and was consecrated to the service of Almighty God, according to the rites and usages of their Church, by our late beloved and indefatigable diocesan, on the 24th of August last.

To the foregoing we add the following account of HEUVEL, and of a new church erected there, copied from the (Auburn) Gospel Messenger of the 31st of July last:

“Among the towns and villages continually springing up in the new parts of the state, the village of Heuvel, St. Lawrence county, may be noticed as one promising to become a flourishing and interesting place. It stands upon the east branch of the Oswegatchie River, seven miles from Ogdensburgh. The position is a very handsome one, and as the surrounding country becomes more cleared, this village will unquestionably present a very gratifying appearance. It has been laid out with taste and liberality by the intelligent proprietor, J. Van Den Heuvel, esq., who at present resides there, and seems determined, while he encourages those who purchase lands in the vicinity, to promote the interests of the village. But that which more immediately interested us, was the appearance of a new

and well arranged Episcopal church, which Mr. Van Den Heuvel is putting up at his own expense, and which will be ready in a few weeks for consecration. The church stands upon the most elevated corner of the public square. It is gratifying to record such instances of liberality, and we most earnestly hope that this gentleman will see a good congregation collected in that edifice provided by his munificence."

*St. Clement's Church, in the city of New-York.*

THE corner-stone of a new church, by the above name, was laid in this city, on the 29th day of July last, by our ever-to-be-lamented and venerated bishop—the last act of this kind performed by him previous to his final departure.

The congregation had been previously organized and incorporated according to the provisions of the statute; and we are pleased to learn that a Sunday school is now in successful operation.

The building is to be erected of Sing-Sing marble, with a basement-story and gallery. The Gothic style is adopted—the general outline similar to St. Thomas' church in Broadway, with a recess-portico in front, joining the towers. The whole extent of ground covered by the building will make it in dimension 90 feet by about 64. It will be completed by the 1st of February.

EPISCOPAL ACTS.

*In the Eastern Diocese.*

ON Thursday, the 16th September, in St. Andrew's church, Hopkinton, New-Hampshire, the Right Rev. Bishop Griswold admitted the Rev. Edward Ballard, deacon, to the holy order of priests. And on Thursday, the 30th, in Trinity church, Boston, the same right reverend prelate admitted the Rev. Joseph H. Price, deacon, to the like order.

*In the Diocese of Connecticut.*

At a special ordination, held by the Right Rev. Bishop Brownell, in Christ church, Hartford, on the 6th of August last, the Rev. Edward Jones and the Rev. Gustavus V. Caesar were admitted to the holy order of priests; the Rev. N. S. Wheaton and the Rev. Professor Humphreys being present and assisting.

At a special ordination held by the Right Rev. Bishop Brownell, at Union church, Humphreysville, on Friday, the 10th of September, Mr. Charles Bradley, lately a student in the General Theological Seminary, was admitted to the holy order of deacons. On this occasion morning prayer was read by the Rev. J. S. Stone, the candidate was presented by

the Rev. H. Croswell, and an appropriate sermon was delivered by the bishop.

On Wednesday, the 1st of September, the holy rite of confirmation was administered by the Right Rev. Bishop Brownell, in the parish of Brooklyn, to 14 persons; on Thursday, the 9th, in Derby, to 7 persons; on the 10th, in Humphreysville, to 18; and on the 12th, in Brookfield, to 26 persons.

The new Episcopal church in Hitchcocksville was consecrated to the service of Almighty God, on Tuesday, the 21st instant, by the Right Rev. Bishop Brownell, in the presence of a large and respectable audience, by the name of *Union Church*. The sentence of consecration was read by the Rev. Mr. Warner, morning prayer by the Rev. Mr. Wheaton, the Rev. Mr. Beach read the lessons, and a highly appropriate and impressive discourse was delivered by the bishop. These services being concluded, fifteen persons, principally the younger members of the parish, presented themselves to receive the rite of confirmation, and were addressed by the bishop on the nature of the solemn engagements into which they then entered. An excellent choir of singers attended on the occasion, and contributed not a little to give effect to the solemn services of the day. Indeed, we do not recollect to have ever observed, on a similar occasion, a deeper apparent attention on the part of the audience. Some of them came upwards of twenty miles to attend the consecration.—In the afternoon, all the pews in church on the ground floor (54 in number) were rented till next Easter, for the sum of \$267. Considering that the parish has been but recently formed, and has never had the benefit of the regular services of a clergyman, this result is in the highest degree encouraging. May they speedily be favoured with the ministrations of a settled pastor, and go on and increase with the increase of God.—The church is a very beautiful structure of granite, brought from the neighbouring hills. It is built in the style usually termed Gothic, and cost, we understand, nearly 5000 dollars.

*In the Diocese of New-York.*

The Right Rev. Bishop Hobart fulfilled his intended visit to this village, on Sunday and Monday last, (29th and 30th of August.) During that period, a series of interesting ceremonies took place in connexion with the Episcopal congregations of this place. On the morning of Sunday, the bishop instituted the Rev. H. J. Whitehouse as rector of the large and flourishing congregation of St. Luke's, several of the clergy present participating in the services. Morning prayer was read by the Rev. Mr. Cumming, of Binghamton; the lessons by the Rev. Mr. Lyster, of

Ireland. The sermon of the bishop was a most impressive exposition of the relative duties of minister and people, delivered with the fervent energy and pathos which distinguish the preaching of that talented prelate.\*

In the afternoon, about sixty-five persons came forward to receive the "laying on of hands," in ratification of their baptismal vows. It has several times fallen to our lot to witness that interesting apostolic rite, but never when accompanied with such affecting interest on the part of the candidates as on the present occasion. Most of them were adults, some of them quite in the decline of life, who had been educated in other communions, or but recently awakened to the importance of vital piety, and its connexion with the institutions and sacraments of the Church of Christ. The bishop preached upon this occasion also, applying the declaration of the prophet Nahum [i. 15] to the Christian Church, deducing from it a view of the various circumstances which render such "vows" so "solemn, edifying, and interesting, as regards the persons who make them and those who witness them." The Rev. Mr. Withington, of Massachusetts, assisted in conducting the evening prayer.

On Monday, in pursuance of the request of the vestry, the bishop consecrated to the service of Almighty God, the edifice recently completed on the east side of the river, under the name of *St. Paul's Church*, in the village of Rochester. As at the services of the preceding day, the congregation assembled to witness this ceremony crowded the building. Morning prayer was read by the rector of *St. Luke's church*—Mr. Lyster, Mr. Cuming, and Mr. Withington taking part in the services. The sermon of the bishop on this occasion was an effort of the highest order, whether we regard the clear evangelical matter, chaste and powerful diction, or the heart-stirring manner in which it was delivered. In the conclusion, a deserved compliment was paid to the intelligent and unwearied individuals who had been instrumental in founding and completing the noble edifice in which we were assembled. The encomiums upon the taste and munificence displayed in it were high, but well merited, for we do not know of a church in the state, out of the city of New-York, equally striking for the novel elegance of its arrangements and decorations. The bishop adverted to the contrast which the brief reminiscence of twelve years presented, between his first officiating to not more than four Episcopal families, and the imposing circum-

stances attending the present visitation. The review elicited a natural expression of the praise due to the former rector of the parish for his exertions and disinterested zeal, which must be *gratifying* to the Rev. Mr. Cuming, as it was *well deserved*.

We hope soon to be able to furnish a detailed and accurate description of the new church, of which the village may be justly proud, as an unequivocal evidence of the taste and skill of its inhabitants—and which, although of the first order of churches as to size, and second to none in the *finish* of its carvings and decorations—has been entirely executed by mechanics and artists resident in this place. —*Rochester Daily Advertiser*.

An ordination was held in *St. Paul's chapel*, New-York, on Wednesday, the 13th of October, by the Right Rev. Henry U. Onderdonk, of Pennsylvania, acting at the request of the standing committee of New-York, when the Rev. Augustus Fitch, and the Rev. Alvah Bennett, deacons, were admitted to the holy order of priests.

#### *In the Diocese of Pennsylvania.*

On Saturday, the 11th of September, *St. John's church*, New-London township, Chester county, was consecrated to the worship of Almighty God by the Right Rev. Henry U. Onderdonk, D. D. Morning service was performed by the Rev. R. U. Morgan, and the sentence of consecration read by the Rev. George Kirke, the rector of the parish. The sermon was preached by the bishop.—The edifice is of brick, 40 by 50 feet, and is finished in a very neat and handsome style. It reflects great credit upon the zeal of the worthy rector, and the congregation worshipping therein.—At the same time, the rite of confirmation was administered by the bishop to 11 persons. A very large number, composed of different denominations, attended to witness the services; and from the interest which was manifested throughout, there is reason to believe that the congregation was not only gratified, but profited.

An ordination was held in *Trinity church*, Southwark, Philadelphia, by the Right Rev. Henry U. Onderdonk, on Sunday, October 3, when the Rev. Ulysses M. Wheeler, deacon, was admitted to the holy order of priests.

#### *In the Diocese of Virginia.*

An ordination was held by the Right Rev. Bishop Moore, in *St. James's church*, Goochland county, on Wednesday, the — day of July last, when the Rev. James Doughen was admitted to the holy order of priests. The Rev. John Cook and the Rev. William F. Lee were present; the sermon being preached and the candidate presented by the latter.

\* This sermon, published at the request of the vestry, is for sale at the office of the *Christian Journal*, No. 127 Broadway, New-York.

On Sunday, the 1st of August, Christ church, in the city of Richmond, was solemnly consecrated to the worship of Almighty God by the Right Rev. Bishop Moore, who preached on the occasion. The sentence of consecration was read by the rector, the Rev. William F. Lee.

### Obituary Notices.

THE REV. THOMAS MILLS.

DIED in Charleston, South-Carolina, September 19, 1830, in the 88th year of his age, the Rev. THOMAS MILLS, D. D., formerly rector of St. Andrew's parish. Dr. Mills was a native of England, and a graduate of the University of Oxford. He was ordained deacon by the bishop of London, December 18, 1768, and priest by the bishop of Exeter, August 11, 1771; and served for some time as curate at Miserdine, Gloucestershire, where his father was rector. During the American revolution, he gave offence to his friends, by favouring the cause of the colonies, and thereby destroyed all prospect of promotion in his native land. After the peace, he found it advisable to emigrate to this country. He arrived in Charleston in June, 1786, and was soon after elected rector of St. Andrew's parish, in which he continued until the spring of 1816, when he removed with his family to Rocky-Mount, and there cultivated a farm. His health at length beginning to decline, he came down to Charleston in the spring, and ended his days in the place where he had first landed on the American shore.

The Right Rev. HENRY WILLIAM MARESDEN, D. D. bishop of Bangor, departed this life on the 9th of July last, at the age of 76 years.

### *The Christian Sentinel.*

At page 288 of our last number we expressed our gratification at the receipt of the first impression of the *Warder*, a religious paper, issued weekly at Kingston, in Upper-Canada. We have since been further gratified in receiving the first number of another auxiliary to the cause of Christ and of the Church—*The Christian Sentinel*, edited by the Rev. A. H. Burwell, and published weekly at Three-Rivers, in Lower-Canada. This paper is a revival of a monthly journal under the same title, for some time published in that province, but discontinued a twelve-month since. The following extract from

the introductory address will show its objects and its intentions. We commend it to the patronage of Episcopalians in the States, and most heartily give it our warmest wishes. The annual subscription, including the Canadian postage, is three dollars and a half. Specimens of *The Sentinel* may be seen at the office of the *Christian Journal*.

"It will be taken for granted, that since the *Christian Sentinel* is announced as being under the special patronage of the lord bishop of Quebec, that it is to be considered in a manner as the accredited organ of the Anglo-Canadian Episcopal Church, and of course it will be expected to speak, on all occasions, in unison with the language used by the Church in her various offices and formularies. We therefore at once profess ourselves to be zealously, from the fullest conviction of their unrivalled excellence, and their perfect agreement with the word of God, conscientiously attached to her doctrines and worship, from which, we trust, nothing in this world has power to separate our hearty affection. It shall be our decided aim, occasionally to illustrate, explain, and recommend them to our readers, both as the most efficient helps to rational worship, sober and serious devotion, and that 'reasonable service' which we owe to God; and no less as the most salutary safeguard to the maintenance of a pure and scriptural belief, equally removed, on the one hand, from the slavery of implicit faith and unquestioning credulity; and on the other, from that lawless spirit which will bend to no authority but its own; two singular blessings, for which we cannot be sufficiently thankful to Almighty God."

Since preparing the foregoing article, we have learned with much regret, that the publication of *The Warder* has been suspended or abandoned, to give place to the wider circulation of *The Sentinel*.

### *Calendar for November, 1830.*

1. All Saints.
4. Thanksgiving.
7. Twenty-second Sunday after Trinity.
10. Pinckney Lectures, Charleston, S. C.
14. Twenty-third Sunday after Trinity.
21. Twenty-fourth Sunday after Trinity.  
[On this day the Collect, Epistle, and Gospel, for the twenty-fifth Sunday, are to be used.]
28. Advent Sunday.
30. St. Andrew.

The sermon by Dr. Berrian, on the death of Bishop Hobart, and the great length of the documents respecting that much lamented event, have precluded from this number several articles that were prepared for it. The remainder of the documents will be given in the *Journal* for November, together with as many of the deferred articles as our pages will admit of.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

No. 11.]

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**Documents respecting Bishop Hobart.**

(Continued from page 316.)

**Protestant Episcopal Clergy of Baltimore.**

AT a meeting of the clergy of the Protestant Episcopal Church, residing in Baltimore, held at the parsonage of St. Paul's church, on the 17th Sept. 1880, the Rev. Dr. Wyatt was appointed chairman, and the Rev. Dr. Henshaw, secretary. The afflicting intelligence of the decease of the Right Rev. Bishop Hobart, of the diocese of New-York, having been communicated to the meeting by the chairman, the following resolutions were adopted:—

*Resolved*, That the clergy of the Protestant Episcopal Church, residing in Baltimore, Maryland, have heard, with the deepest sensibility, of the removal, by death, of the Right Rev. John Henry Hobart, D. D., bishop of the diocese of New-York, from a field of usefulness irradiated by his virtues and labours: and that they esteem the event as a calamity to be deeply deplored by the Church in the United States.

*Resolved*, That they entertain a grateful and respectful sense of his eminent talents, his fervent piety, his devotion to the cause of the Church, and his untiring and conscientious zeal to promote her interests.

*Resolved*, That this body respectfully present to the family of the deceased right reverend prelate, to the vestry of Trinity church, New-York, of which he was rector, and to the convention of the diocese over which he presided, the assurance of their affectionate condolence; and that they humbly pray the Great Head of the Church so to overrule the mysterious and afflictive dispensation that it may "yield the peaceful fruit of righteousness to them that are exercised thereby."

*Resolved*, That the members of this body will wear badges of mourning, crape scarfs and bands, customary with the clergy, for 30 days.

*Resolved*, That copies of these resolutions be forwarded to the eldest son, to the vestry of Trinity Church, and to the secretary of the convention of the diocese of the deceased bishop, and that they be also inserted in the public papers.

**St. Paul's Parish, Baltimore.**

At a meeting of the vestry of St. Paul's parish, Baltimore, held in the vestry-room, Sept. 17th, 1880:

*Resolved*, That the vestry of St. Paul's parish, Baltimore, deeply lament the bereavement.

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ment which the Protestant Episcopal Church in the United States, and in the diocese of New-York particularly, have sustained in the death of the Right Rev. John Henry Hobart, D. D. His ardent piety and eminent talents, his zeal in the cause of the Church, and his manly and masterly defence of her principles, his learned writings, his eloquent discourses, his consistent and unwearied devotion to the best interests of Christianity, entitle him to the gratitude and respect of the Church, in whose service he has so long and successfully laboured.

*Resolved*, That the reading-desk, pulpit, and communion-table of St. Paul's church, be shrouded in crape during 30 days, as a manifestation of the esteem in which the parish held this distinguished and venerated prelate.

*Resolved*, That the rector be requested to forward copies of the above to the family of Bishop Hobart, to the vestry of Trinity church, of which he was rector, and to the secretary of the convention of the diocese of the deceased bishop.

W. E. WYATT, Rector.

Henry Hall, Reg.

*From the New-York Courier and Enquirer of September 16.*

The death of Bishop Hobart has cast a gloom upon a large and extensive circle in this state. Cut off in the midst of usefulness—in the height of his reputation—in the very middle of his labours—few men have left behind so high a character for intelligence, piety, and pure religion. He was the very model of the Christian, blending with the dignity of the patriot the learning of the scholar, and that amenity of manners which characterizes the finished man. Through the whole course of his life he has been conspicuous for the most unsullied virtues and highest order of talents.

We were preparing a brief summary of his useful and eventful life, but found our materials deficient, and at a late hour last evening called upon a friend, who was intimately acquainted with his virtues, for assistance. He cheerfully complied, and immediately furnished us with the following hasty, but eloquent sketch. Many of our readers will recognise in it the language of one who is highly appreciated by his fellow-citizens.

**RIGHT REV. JOHN HENRY HOBART, D. D.**

The name of this distinguished prelate is now consecrated by the hand which has removed him from our sight. He rests from his labours. We see his crozier broken; we see his mitre fallen from his brow. After a short illness, he has suddenly disappeared from our

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midst of a wide field of influence and usefulness, which it is the lot of very few to occupy. He was a burning and a shining light. And while we are arrested by the solemn thought—he is no more—we may appropriately take a retrospective glance at the history of his eventful life.

He was born in the city of Philadelphia, in the year 1775. From his earliest youth he was distinguished for great activity of mind and great energy of character: so that, when a lad, he particularly arrested the attention of the Right Rev. Dr. White, bishop of Pennsylvania, now at the advanced age of four-score years, and presiding bishop of the American Episcopal Church. Young Hobart then awakened in the mind and heart of that right reverend worthy, a strong feeling of admiration and attachment, which was cherished and perpetuated for the long term of fifty years. And the precocity of his early youth by no means disappointed the anticipations of his most ardent friends. His literary and scientific studies were pursued at Princeton College; in his eighteenth year, (A. D. 1793,) he received there the highest honours of his class; and in the same venerable seat of science he then occupied the place of tutor. When twenty-four years of age, (A. D. 1799,) he was admitted to holy orders in the Protestant Episcopal Church; and by a long and consistent attachment to its forms and creed, he evinced that he was among the Church's most devoted sons. With a prompt memory and ready pen, he was ever prepared to "prove all things," and with a glowing fervour he thought it right to "hold fast that which is good."

Dr. Hobart was pre-eminently a ready man. With him, thought was almost intuition. Both in his private intercourse and in the performance of his public functions, he evinced the greatest promptness at all times. There are not a few of the most happy efforts of his mind, that are the results of unexpected calls on his resources, and the glowing efforts of no more than a few hours.

The first congregation of which he had the pastoral charge, was that at Hempstead, Long-Island. But in the year 1800, he was called to occupy the place of an assistant minister of Trinity church, in this city. His friends at that period well remember his successful efforts as an eloquent divine and able preacher. His rare talents, in the prominent situation which he occupied, were soon known and valued. He was chosen, in the year 1811, assistant bishop of the diocese of New-York, to succeed the Right Rev. Dr. Moore, on his demise; and in Trinity church, in this city, he was consecrated to the Episcopal office by the Right Rev. Dr. White—Bishop Provoost, of New-York, and Bishop Jarvis, of Connecticut, being present and assisting. For more than nineteen years he occupied the chair of the Episcopate in this extensive diocese. Through good report and through evil report, he maintained a course of policy which he thought most conformable to Scripture and ancient usage. And the success of his indefatigable labours testify that he did not toil in vain. It will be the pleasing task of his biographer to portray his varied and effective labours in the Church.

In all his views he was devoted to the form of ecclesiastical government, which he sincerely believed to be the most venerable and truly

apostolic. It was the deep conviction of his own mind, and the undeviating tenor of his exhortations to his clergy.

*Antiquam exquirite matrem.*

Bishop Hobart was an American in all his feelings. In the year 1823, for the benefit of his declining health, he visited Europe. But in the palaces of European prelates he learned to be attached, more than ever, to the institutions of his native land. Abroad, he saw the dignitaries of the Church, not unfrequently, sustained by the mere pomp and circumstance of office; but he rejoiced that our maces, and ecclesiastical titles of honour, are the esteem and attachment of an independent and enlightened people.

In his peculiar station, and for the time in which he acted, he was endowed with qualifications to be eminently useful. He was raised up by God, to accomplish what could not have been accomplished by any but a mind and frame like his. He never tired; he knew not fear. In the conflicts which dismay less vigorous minds, he rose aloft upon the troubled billows. Where others would despond, he triumphed. And by a rare knowledge of men as they are, he swayed at will the hearts of thousands.

With his usual zeal and deep interest in the promotion of his good work, he projected an extensive plan of visitation to the remote parts of his diocese; but he had scarcely entered on the labour of its execution, when a bilious fever arrested him in his career. He lay upon his bed of sickness at Auburn for ten days, until the morning of Sunday, September 12th. An account of his emotions, at his last trying hour, yet remains to be disclosed, by those who were near to him at that solemn crisis. But whatever it may be, there is a pleasing pensiveness in the thought that he was released from pain at that hallowed season which is the appropriate emblem of the rest which remaineth for the people of the Lord. At the age of fifty-five years, he died on the field of duty. And when the turmoil of selfish interests shall have been stilled, posterity will pronounce impartially upon his character, and place his name among those of the illustrious dead!

The remains of our universally beloved fellow-citizen will probably arrive in town at an early hour this morning, by the steam-boat, which left Albany yesterday afternoon. It was supposed that they would have arrived last evening, and a large number of clergy and laity went in procession to the steam-boat, for the purpose of accompanying them to his late residence. We have no doubt but a similar procession will be formed this morning.

The clergy met at the residence of Dr. Lyell in the evening, but in order to give more of their number an opportunity of uniting with them in expressing their opinions on this melancholy occasion, adjourned, to meet again after the funeral rites shall have been performed. Should the remains arrive this morning, these rites will be performed in St. John's chapel; after which the procession will move to Trinity church, and the body be deposited beneath the chancel of that venerable edifice, in which his voice was so often heard pointing out the road to that mansion in the heavens, to which, we doubt not, his pure spirit has already taken its flight.

From the New-York Mirror.

RIGHT REV. JOHN HENRY HOBART, D. D.

Pro Ecclesia Dei.—Hooker's last words.

As if in the illusion of a dream, we find that this illustrious prelate has suddenly disappeared. His absence sheds a general gloom over the city. Thousands lament that the cherished light of their holy star is unexpectedly extinguished. As with deep reverence we turn toward the high priest, we are called to mourn that he is moved from the ministration of the Lord's sanctuary. He has been withdrawn from earth; and now only can we discover how faithfully he kept alive the hallowed flame, and how emphatically he was a great man in Israel.

His first dawning boyhood promised a bright day; and this promise was most splendidly realized. Born in the city of Philadelphia, on the 14th day of September, in the year 1775, he spent there the interesting period of his youth. In him were happily associated, even in his early life, those intellectual and moral traits of character which are the germs of all true greatness. He had a mind that never wearied; he had a nerve that never was relaxed.

His rare qualities attracted the attention and conciliated the esteem and love of many, who were his superiors in age. When he was yet a lad, great things were predicted of him. His intellectual and moral standing, both at school and in college, won the greatest meed of commendation for his talents, his deportment, and his untiring industry. At Princeton, when in his nineteenth year, he graduated with great reputation. He received the first honours of his class. He was then elected tutor, and was thus led to linger, for a time, on the same classic ground. But he had resolved to make a dedication of his soul and body to the sacred functions of the ministry of Jesus. He soon left his literary toils, to enter on this hallowed work. While in his college course, he had very often been induced by his young friends to make a declaration of his religious views. And so ardently did he espouse, even at that early period, before his nineteenth year, the cause of primitive Episcopacy, that his fellow-students frequently alleged he would *one day be a bishop*. He was, at the very heart, a Protestant Episcopalian. He approached the altar with a firm step, when, in his five-and-twentieth year, he was ordained; and so zealous, so laborious, so undeviating was his devotion to the distinguishing principles of Episcopacy, that in the American Church he became, at last, the very chief of the apostles.

As a preacher, he was devout, earnest, and solemn. His enunciation was peculiarly dignified; and his expositions, his expostulations, his entreaties, and his appeals, were framed after the best models of those great men who have declared, in our own tongue, the wonderful works of God. He had a peculiar delight in the works of Hooker, Barrow, Hall, Horsley, Waterland, and kindred spirits. He breathed much of their devotion in the exercises of the pulpit; and in his polemical controversies, from the same quiver which supplied them with shafts he drew his powerful weapons. "Evangelical piety and apostolic order" was his motto.

For the Church of God.

The first field of his ministerial efforts was the church at Hempstead, Long-Island. Both there, and when first called to be an assistant minister of Trinity church, in this city, his sermons were committed to memory with great care. His increasing duties and engagements soon rendered it impracticable for him to pursue this course, and he abandoned it. But, by the change, he lost little of his power to arrest and to engage his hearers. It often happens that an intellect, by no means transcendent, may light up, by the fires of youth, a fitful, evanescent popularity. But to maintain a splendid reputation in the pulpit, for a long term of time, demands the effort of no ordinary genius. Dr. Hobart was a popular preacher in our city for the space of nine-and-twenty years. He was not a blazing meteor, but a burning and a shining light, that continually increased in splendour. His last efforts were among the very best that he produced.

His numerous unexpected calls to write, would often not admit of careful and deliberate composition. But he was ever prompt, on the most sudden and extreme emergencies. His pen was always ready; and it was always able.

When the infirmities of the late Bishop Moore, of New-York, required that an assistant bishop should be elected in the diocese, Dr. Hobart was the choice of the convention; and in the year 1811 he was duly consecrated. He forthwith entered on the duties of his high office with a distinguished earnestness and energy. The diocese numbered in its convention, at that time, *less than thirty* clergymen; and in the whole region west of Utica, there was but a *single* missionary crying in the wilderness. At the last convention, (A. D. 1830,) the number of the clergy had increased to *a hundred and thirty-four*; and in the western counties there were *more than thirty* missionary heralds, lifting up their voices in the name of Christ and of his Church. For nineteen years, the heart that has now ceased to palpitate was glowing with a warm interest in that holy cause, which it espoused as the great cause of the divine Redeemer. Among the prelates that adorn the Church in our land, the late mitred worthy was

"The greatest champion of the cause."

Over the largest of the American dioceses he has left memorials of his Episcopate, which will never be forgotten. He was a valiant spiritual veteran. "The Church," said he, in one of his most popular discourses now in print, "the Church, in her faith, her ministry, her order, her worship, in all her great distinctive principles—maintain her at all hazards. For, amidst the agitations and tumults of error and enthusiasm, she is the asylum of the great and good; amidst the conflicts of heresy and schism, she is the safeguard of the truth as it is in Jesus—of all that he and his apostles ordained—to advance the salvation of a lost world."

With an untiring hand, for almost twenty years, he bore the ark of God into the remotest corners of his vast diocese, an extent of forty-six thousand square miles. And wherever the ark rested, there was a blessing from the Lord. But his intense efforts could not be longer borne—his frame sunk under his extreme exhaustion; and it might be truly said, he lived and died for the Church of God.



the last words of the immortal Hooker, "*Pro Ecclesia Dei.*"

In his private intercourse he combined many of the most admirable qualities. He was embarrassed in no circle where he appeared. He was polite, conciliating, affable; with a retentive memory and lively mind, he could at once identify, in social interviews, the countenances of all those whom he had ever seen. Abroad, he was a cheerful guest; at home, he entertained with an unbounded hospitality. The rich and poor have lost in him a noble, generous friend.

The wide influence which he secured by his great talents and attainments, seemed like a magic charm. His voice was the prompt voice of thousands; and for this they had high sanction. "I have known," says the venerable Bishop White, of Pennsylvania, in a letter to a friend, just published in a daily paper of this city, "and have had occasion to remark the character of my now deceased friend, from his very early boyhood; and can truly say, that I have never known any man on whose integrity and conscientiousness of conduct I have had more full reliance than on his."

When such a man, such a prelate, has moved before the public eye, engaged their understandings, warmed their hearts for thirty years, his sudden exit from the world must cause a deep sensation in all ranks. And it was so. In the full possession of his faculties, in the fifty-fifth year of his age, the dying prelate, amid the most hallowed and triumphant sentiments of our faith, was called to resign his soul into the hands of his Redeemer. He was at Auburn, on his annual tour of duty; but a bilious fever there arrested him in his career. For ten days he lay upon his bed of sickness; and with two of his devoted clergy and one of his affectionate sons at his bedside, he departed at the early dawn of the sweet day of rest!

Soon the melancholy tidings reached the city. Like an electric flash, it instantaneously startled all. All felt the shock; and by its suddenness and its severity they were bewildered, they were pained. The remains were brought to the metropolis. Amid the most general, solemn, touching sympathies, they were conveyed to the ancient church of Trinity parish, and with impressive funeral rites they were there reposed beneath the holy sacramental altar. All the churches in the city are now veiled in solemn weeds; all the clergy and vestrymen, the religious and benevolent societies, and a great number of the leading members of our community, attest their sorrow by some funeral badge. The diocese cannot repress her grief; her sister dioceses sigh responsive. The beacon is extinguished; there is an awful gloom!

It will be the work of his biographer to give the full testimony of this great apostle with so bright a name—to tell of his distinguishing characteristics, and his writing, and his extensive influence, and his triumphant death. But when this towering son of our soil, that so lately stood among us, has been just felled; and standing by the newly prostrate trunk, as we now view its branching honours, and contemplate its rich foliage and its precious fruits, that were for the healing of the nations, as they lie scattered in profusion at our feet; we are irresistibly impelled to gather at least a small memento of what so lately stood in majesty and pointed to the skies.—S.

From the *New-York Evening Post* of September 15.

*Death of Bishop Hobart.*—Yesterday we stated that nearly all expectation of Bishop Hobart's recovery had been given up, but we did not so soon expect to receive the melancholy intelligence of his decease. The news was brought to the city by last evening's steamboat. He expired at Auburn, on Sunday morning last, September 12th, in the 55th year of his age.

The death of Bishop Hobart has left in the Church to which he belonged, a void which will not soon be filled. He was settled in this city, as a minister of the Protestant Episcopal Church, in the year 1800. In the year 1811, he was consecrated as a bishop in the diocese of New-York, and for the space of nineteen years exercised the duties of his distinguished station in a manner to which all denominations gave the praise of fidelity, zeal, and ability. Few prelates ever possessed in so remarkable a degree the love and esteem of those over whom they were placed. In private life, his manners were amiable and engaging, at the same time that they were marked with great openness and frankness.

The cause of his death was a bilious attack. He had left New-York on the 5th of August, on his visitations to the churches in the western part of his diocese. While at Auburn, he was seized with the disorder which finally terminated his life. At the house of the Rev. J. C. Rudd, in that village, he received every attention which kindness and affection could procure, or skill bestow. On the 6th instant he had partially recovered, and was pronounced to be out of danger. On the 9th a relapse took place; and although the best medical aid was procured, he continued sinking until the morning of the 12th, when he expired. His son, Dr. William Hobart, had arrived to witness his last moments; and he earnestly desired to see his wife before he died, but his wish was not granted. She had arrived at Albany, on her way to Auburn, when she received the afflicting news of his death.

From the (*New-York*) *Commercial Advertiser* of September 15.

*Death of Bishop Hobart.*—We have the painful duty of announcing the death of the Right Rev. John Henry Hobart, bishop of the Protestant Episcopal Church of this state. He died on the last Sunday morning, at Auburn, which place he was visiting in the tour of his diocese. He was in the 55th year of his age, and for more than eighteen years had discharged, with honour and fidelity, the important duties of the Episcopal office. In 1823, he visited Europe, for the restoration of his shattered health; he returned to prosecute his labours with his wonted assiduity, and is now suddenly taken, in the maturity of his energies, from the scene of earthly toil to the heavenly reward of a faithful servant. With him the dignity of his station was no sinecure. Unwearied in his activity, and unwavering in his principles, he gave his life and soul to the promotion of the interests of the Church over which he presided. To her he dedicated the native strength of his mind, the treasures of his learning, and the power of his eloquence. She has lost a persevering friend and advocate, as well

as an honoured prelate. In the loss of Bishop Hobart, society has much to lament. The light that was set in the golden candlestick of the Church, diffused its enlivening beams over the circle of an extensive acquaintance. Others may succeed to his ministry, and emulate the zeal of this distinguished divine at the altar of religion, but friendship must still weep over the ardour and the benevolence which death has extinguished.

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*From the New-York Daily Advertiser of September 15.*

The Protestant Episcopal Church in the diocese of New-York have met with a severe loss in the death of Bishop Hobart; the account of which reached this city last evening. Indeed, it is difficult to see how it will be supplied. The energy of character which he has displayed since his elevation to the highest office in that Church, has rarely been equalled; and his exertions in promoting its interests have been unexampled.

—  
*From the New-York Standard of Sept. 15.*

We learnt by last evening's steam-boat from Albany, with deep and solemn emotions, that the Right Rev. John Henry Hobart, Protestant Episcopal Bishop of this diocese, died at Auburn, Cayuga county, on Sunday last. We have not received particulars, and if they were at hand, words would fail us to express our sense of the heavy bereavement to the Church over which he has long presided, with eminent piety, unceasing watchfulness, and indefatigable industry, in the discharge of his varied, extensive, and arduous duties; or of the vacuum such a man leaves in the social circle, in the family groupe, and, indeed, in the entire moral sphere of which he was the bright centre wherever he appeared. As a divine, a scholar, a Christian—in short, as an active and useful citizen, few in our country have equalled this lamented prelate.

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*From the New-York Evening Journal of September 15.*

**Death of Bishop Hobart.**—Intelligence was received last evening, of the demise of this distinguished and much respected prelate. He died at Auburn, on Sunday morning, after a severe illness, brought on during his visitation of the churches in the western counties. The anxiety manifested during his illness was great, and his death will occasion much grief, not only to the Church and his very numerous personal friends, but to the community generally. For although there may be a difference of opinion, even in his own Church as well as among others, as to the High Church claims which the bishop uniformly maintained, yet all will unite in awarding to him the high praise of being an honest man, and a fearless and faithful defender of what he deemed the truth. His frank and unassuming manners, his unparalleled industry, and his uncommon tact in the despatch of business, made him the pride and admiration of his diocese, and elevated him to a rank which few diocesans in this or any other country have ever attained. His remains were brought to this city for interment.

*From the Family Visitor, (issued Sept. 18.)*

#### BISHOP HOBART IS NO MORE!

In the course of a visitation of his diocese, he was taken ill of bilious fever, at Auburn, Cayuga county, New-York, and remained there under the solicitous and affectionate care of the Rev. Dr. Rudd. On the 9th a relapse came on; and on the morning of the 12th, the day of Christian rest, he entered into the "rest eternal."

Thus in the midst of his career of duty, discharged with the unshaken constancy and unwearied zeal so eminently his own, he has been called to attend his Lord. We cannot yet estimate our loss. His clergy are bereft of a friend who loved them and watched over them with more than a father's care—a guide, to whom they could at all times look up with confidence for aid and counsel. His diocese is deprived of half its strength. The Church is left destitute of her firmest pillar. The *Sunday School Union*, from its beginning, has had no faster friend—no supporter of half his efficiency. In all the institutions by which our branch of the Church of Christ is to be supported and enlarged, he was the head to connect and regulate, the heart to send life and vigour through every member. Let who would stumble at their posts, his eye was ever wakeful, his hand was ever ready. He was himself, emphatically, "instant in season and out of season," ready on all occasions "to preach the word, to reprove, to rebuke, to exhort with all long suffering," where need was. And his personal activity was the least trait in his usefulness—his almost unlimited, but fully deserved influence over all connected with him, was unceasingly exerted in his Master's cause. To him all looked for direction, from him all received spirit, zeal, and energy.

He has died as he lived—strong in the faith of a crucified Redeemer—devoted to the Church which He purchased with his blood. The "night" has overtaken him, but he "worked while it was day."

For us who remain, though God has "smitten the shepherd," He will not suffer "the sheep to be scattered." That "the Lord will provide," is our consolation and support, under a bereavement which no other consideration could render tolerable.

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*From the New-York American of Sept. 17.*

**Funeral of Bishop Hobart.**—The remains of the lamented bishop of this diocese reached this city yesterday morning, in the steam-boat Constellation, from Albany, and were interred with the appropriate ceremonies last evening, beneath the chancel of Trinity church.

The procession formed at his late residence in Varick-street, in the following order:—

The Clergy.

Pall Bearers—CORPSE—Pall Bearers.

Mourners.

The Assistant Ministers of Trinity Church.  
 The Church Wardens and Vestrymen of Trinity Church, as mourners.

Physician to the Family.

Acting Governor of the State.

The Mayor of the City.

The Faculty and Students of the General Theological Seminary.

The Faculty and Trustees of Columbia College.  
The President of the Senate, and the Court for  
the Correction of Errors.

The Judges of the several Courts.  
The Vestries of the several Episcopal Churches.  
Society for Promoting Religion and Learning  
in the State of New-York.

The New-York Bible and Common Prayer  
Book Society.

The Auxiliary New-York Bible and Common  
Prayer Book Society.

The New-York Protestant Episcopal Missionary  
Society.

The New-York Protestant Episcopal Tract  
Society.

The New-York Protestant Episcopal Sunday  
School Society.

The Trustees of the New-York Protestant  
Episcopal Public School.

The Trustees of the New-York Protestant  
Episcopal Press.

The Literary and Philosophical Society.

The New-York Historical Society.

Trustees of the City Library.

Citizens.

The procession moved at a quarter before  
five, and arrived at Trinity church about half-  
past six. It was preceded by nearly eighty  
clergymen, and extended about a mile in length  
—the number of persons belonging to the vari-  
ous societies to whom places were assigned,  
being about 700. The church, and the streets  
through which the procession passed, were  
thronged to excess. The burial service was  
read by bishop Moore, of Virginia, assisted by  
the Rev. Dr. Llewellyn and the Rev. Mr. Schroeder.  
After the service, an impressive and affecting  
discourse was pronounced by the Rev. Dr. On-  
derdonk, from the 35th verse of the fifth chap-  
ter of John :—

“He was a burning and a shining light; and  
we were willing for a season to rejoice in his  
light.”

The earth which closed over the remains of  
this venerated individual, has seldom held one  
more deeply deplored within its bosom. Be-  
side the irreparable loss to the religious society  
of which he was the head, and the bitter be-  
reavement to the circle of his immediate friends,  
the public at large have sustained a lamentable  
deprivation in the withdrawal of so active a  
character from the scene of his usefulness.

“Be ye wise as serpents, yet harmless as  
doves,” is the precept which seems to have  
guided the conduct of Bishop Hobart through-  
out his arduous career. Bland, frank, and  
affable, he mingled with the world like one  
who knew that the cure of souls is not incom-  
patible with the courtesies of society; and the  
amenity of his manners conciliated as many as  
the candour of their avowed taught to respect  
his opinions. It was these features that gave  
an almost apostolic colouring to his character,  
and enabled him, when walking among men in  
the zealous and indefatigable promulgation of  
his religious tenets, to claim the reverence  
even of those opposed to them. But one of  
the most marked characteristics of Bishop  
Hobart—and it is one that cannot be too highly  
honoured—was the noble, the almost romantic  
spirit of patriotism that animated his bosom.  
His country, her institutions, and her national  
character, was ever with him a theme of the  
most glowing enthusiasm: nor was it a blind  
devotion, a mere instinctive fondness for the

land of his birth. His was a cast of mind, above  
all others, whose observation and research  
would lead the possessor to scrutinize the  
structure, and enable him to measure the value  
of such a political fabric as ours. He had  
studied the nature of this government in his  
closet; he had watched its influence upon the  
character of the people, while in the pursuance  
of his official duties; he had contrasted it as a  
whole with the establishments of Europe, and  
compared it in its details with that from whence  
it sprang. When to these he had added per-  
sonal observation, and had witnessed the opera-  
tions of other systems from the nearest vantage  
ground, need we remind the reader how ener-  
getically and feelingly he poured forth his con-  
victions on the subject?

We need not dwell upon the accomplish-  
ments of Bishop Hobart as a scholar and a di-  
vine, nor assert that, with his talents, they  
were such as became his eminent and respon-  
sible station. The ability and diligence with  
which he laboured in his vocation are too well  
known to need commemorating here. But, in  
addition to the official care and general interest  
in the welfare of his fellow-men, so unceasingly  
manifested by Bishop Hobart, there was in him  
a warmth of disposition, that, blending as it did  
with both his personal and professional charac-  
ter, and giving equal fervour to his friendships  
and his faith, added ardour to sanctity, and  
enforced piety with affection. The disappear-  
ance of such a man from the accustomed places  
where his friendly hand was ever stretched  
out to warn or to support, where his exhorta-  
tions were always near to admonish, his prayers  
ever ready to console, is a mournful and a so-  
lemn subject for reflection. We would not in-  
vade the holiness of sorrow by drawing from  
such a cause of grief the usual trite consolations;  
yet surely if men realize in the spirit a  
reward for deeds done in the body, he has now  
the recompense that all would attain. He died  
in the immediate exercise of his duties; and  
though called at so brief a warning—unlike the  
son of Aaron, who was struck from heaven for  
putting strange fire into his censer—the man-  
date that bade him thither, found him kindling  
the true flame upon the altar.

*Lines suggested by the Burial of Bishop  
Hobart.*

(From the same.)

Hark! from yon consecrated tower,  
At twilight's dim and cheerless hour,  
With mournful tone, the muffled bell  
Slowly tolls his solemn knell.

With measured step and streaming eye,  
And hearts which heave affection's sigh,  
Drooping and sad, the mourning throng  
In pensive silence move along.

Their feet ascend the house of prayer,  
And Zion's sons assemble there,  
With budding youth and withering age,  
In holy rites their souls engage.

The sacred preacher's voice is heard  
Breathing the solace of the word;  
Praying for hope's celestial pow'r,  
To cheer them in affliction's hour.

Alas! their tears do faster flow—  
Loud moans attest their heartfelt woe:  
Their burning and their shining light,  
They feel, hath set in death's dark night.

But weep not, soldier of the cross—  
Thine, not thy *captain's*, is the loss:  
Clothed in the armour of the Son,  
He fought the fight—the conquest won!  
And with triumphant hosts on high,  
Now reaps the fruits of victory:  
His life approved—his labours done—  
*Salvation* crowns her faithful son.

C.

*From the New-York Evening Post of September 17.*

**Funeral of Bishop Hobart.**—The funeral of the Right Rev. John Henry Hobart, bishop of the diocese of New-York, took place yesterday afternoon. The procession was formed at his house in Varick-street, at a little before five o'clock. It was exceedingly numerous, and consisted not only of the members of the Episcopal Church, but of respectable individuals of every other denomination, who came to pay this last token of respect to the remains of this eminent divine. Nearly eighty clergymen, it is said, were in the procession, which included also about 700 persons belonging to different institutions and societies, and extended to the distance of a mile. As it proceeded through Broadway, some independent companies, which had been called out that day for military exercise, halted and divided to allow it a passage. The men were ordered to place their arms in the usual position for doing military honours, and stood with their faces bowed on their pieces in a natural and expressive attitude of respect and sorrow.\* The procession reached Trinity church about half-past six. So large was the crowd of citizens who attended, that but a small proportion of them could gain entrance into the building. The funeral service was read by Bishop Moore, of Virginia, assisted by Dr. Lyell and the Rev. Mr. Schroeder.

The Rev. Dr. Onderdonk delivered an interesting and pathetic discourse on the occasion, in which he dwelt at some length on the character of the deceased.

*From the Philadelphia Recorder of Sept. 18.*

The Auburn Messenger, of September 9, mentions the severe illness of Bishop Hobart, who has been detained in that village for some time, and of whose ultimate recovery some of the New-York papers speak in the most discouraging terms.

Since the above was put in type, we have received the deeply melancholy and afflictive intelligence of the death of the Right Rev. Bishop Hobart. This sudden and overwhelming event took place at Auburn, on the morning of the Lord's day, the 12th of September. The bishop was in his 55th year, in the perfect vigour of life, and still possessed of all the intense energy of his talent and character, for the prosecution of the arduous duties of his office. The Episcopal Church in these United States will experience, through all her borders, a powerful sensation at his sudden removal. There are feelings awakened by the news of his departure, to which every heart must yield response. The Church has unquestionably lost one of her most talented, most energetic, most influential pre-

lates. And notes of solemn warning and of excitement to duty come to us double-tongued, when they resound from the grave of such a man, so suddenly, so unexpectedly removed. May his place be abundantly supplied to the diocese, which will mourn his loss with irrepressible sorrow. And may the strongest consolations of divine grace be ministered to the desolate bosoms of a bereaved wife and family, who are left to mourn the loss of the most affectionate of fathers and of friends.

*From the Episcopate Watchman of Sept. 18.*

**Death of Bishop Hobart.**—Scarcely has our beloved Church recovered from the shock produced by the lamented death of Bishop Ravenscroft, ere she is again, in the mysterious providence of God, called on to shed bitter tears over the grave of another of her best and noblest sons:—Bishop Hobart is numbered with the dead!

We will not murmur; though we cannot but sorrow. So bright had been the past career of this distinguished prelate, so reasonable appeared the hope of his future and still increasing usefulness, that the blow which has thus crushed our fond anticipations, falls upon us with more than ordinary weight. For nineteen years has the diocese of New-York been favoured with his watchful care and untiring efforts; and by God's blessing upon those efforts, the Church within its limits has steadily advanced, until she has there attained a degree of prosperity unprecedented in the annals of her growth in this country.

Devoutly do we thank God that he has so long continued to the Church the services of this frank, strong-minded, and warm-hearted prelate; most readily do we pay to his memory our feeble tribute of respect: and whatever may have been the difference of opinion between Bishop Hobart and others on particular points, we presume there are none who will not acknowledge his devotedness to his views of divine truth, and his superior mental endowments.

To the clergy of our Church, the recent "doings of death" among their brethren speak in monitory tones. Within a few short weeks, not less than six have been taken from their ranks. This simple fact speaks in appealing language to their hearts—"What thy hand findeth to do, do it with all thy might"—"Be ye also ready, for ye know neither the day nor the hour"—"Pray ye therefore the Lord of the harvest that he would send forth labourers."

*From the Christian Intelligencer—published in the City of New-York, for an Association of Members of the Reformed Dutch Church*

**Bishop Hobart.**—This venerable prelate and active servant of the Lord has been arrested in his energetic labours by an attack of the bilious fever, at Auburn, New-York. We rejoice to learn that the fever has been rebuked and he is now convalescent. The community of which he is so distinguished a member, sympathizes with his flock and his anxious family in the dispensation, and pray for his complete restoration to health, and for his return to his own in the fulness of the blessing of the Gospel of Christ.  
—[September 14.]

\* The company by whom this striking and most fit tribute of the soldier of earth to the remains of the higher soldier of the cross, was the corps of Scott's Cadets, commanded by Capt. Jackson.

Since writing the [preceding] notice of Bishop Hobart's illness and convalescence, we have received the painful tidings of his demise, which took place in Auburn, on the morning of Sunday last. He has ended his laborious ministry on earth on the morning of the day which is a type of the Sabbath that will never end, when his labours will be resumed in an assembly that will never break up.

For Bishop Hobart we have for a long time past entertained the warmest friendship. His ministerial activity and the personal enterprise he has ever displayed in promoting the best interests of his Church and the community at large; his great decision of character; his uniform urbanity and agreeable sprightliness of manners, will enrol him among the mighty dead of his native country. We condole with his numerous and respectable flock, and with his bereaved family; and we most sincerely pray the great Head of the Church to direct his afflicted Church in the proper choice of a successor.—[September 15.]

*The following Remarks appeared in the same Paper, prefaced to the Account of the last Illness of Bishop Hobart, given in the Gospel Messenger.*

As a cheerful but mournful tribute to the memory of a departed friend, who, though not of our communion, was yet a man the like of whom we shall not again soon see serving the Church here below, we publish the following circular entire. He adorned the venerable place he occupied. He was cut down with his armour on him. He fell while on a tour of unceasing labour, and toil, and fatigue. He died as every heroic servant of Christ could wish to be found, fighting and keeping his post; and although a majority of our readers do not belong to the Episcopal family of Christ, yet they will rejoice in witnessing the testimonies of the high esteem in which this excellent and amiable bishop was held by all who knew him.—[September 25.]

*From the Albany Argus.*

**Death of Bishop Hobart.**—It is with no common sensations of regret that we announce the death of the Right Rev. John Henry Hobart, bishop of the Protestant Episcopal Church of the state of New-York. This great and venerated prelate expired at Auburn, on Sunday morning the 12th instant, of a bilious fever, and after an illness of seven [ten] days. The hopes that were at first entertained of his recovery, were momentary. He continued to sink under the fatal severity of the attack, until his dissolution, which took place at the residence of the Rev. Dr. Rudd. Dr. Hobart, son of the bishop, was with him during the latter stages of his illness.

Well may the Episcopal Church of New-York, and of the Union, deplore this event. Well may the numerous congregations that have been formed and have flourished under the ministrations of this their gifted spiritual head—and the Church, the interest and prosperity of which were so near his heart—sit down in sorrow and desolation. Indeed, all who venerate worth, high intellectual attainments, sound learning, and an ardent, elevated, and rational piety, will feel and mourn the bereavement.

The remains of the lamented Bishop Hobart arrived in New-York on Thursday morning. The evening papers of that city contain the order of the funeral, which was to have taken place at half-past four o'clock P. M. of that day.

Every where we hear the voice of sorrow and condolence at an event which has filled the churches with mourning.

*From the Ontario Repository of September 15, —published at Canandaigua.*

**Obituary.**—On a warm morning, the 12th instant, at the village of Canandaigua, the house of his friend, the late Bishop Hobart, short and severe illness, departed this life the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the state of New-York, in the 59th [55th] year of his age. —The character of Bishop Hobart was held in universal esteem, and well merited all the esteem it received. With the most affectionate disposition, and the most affable and engaging manners, he united a steadiness of purpose which never compromised the interests of truth. Singular facility of expression, a correct judgment, a memory remarkably retentive and ready on all occasions, the affectionate earnestness and most sincere benevolence portrayed in his countenance and manners, gave charms to his conversation which could be duly appreciated by those only who enjoyed the privilege of his acquaintance. In the domestic circle he was truly amiable—a condescending master, an affectionate husband, and a tender father. Although in the pulpit he was every way qualified to shine, yet his grand aim was to be useful. Clear statements of Christian doctrine and practice, sound arguments addressed to the understanding, exhortations and reproofs pressed upon the conscience, urgent persuasion and kind remonstrance, tones and gestures animated and perfectly natural, pathos produced by the overflowings of a pious heart—all these conspired to place him among the first preachers of our country. Not more faithful as the pastor of a flock than as bishop of the diocese, in counsels and admonitions, “in labours and fatigues,” to advance the interests of Christ's religion and Church throughout his diocese, he was not surpassed by any of the worthy and excellent prelates of these states. Under the expectation that the memoirs of this excellent man will be forthcoming at no distant day, we close this short sketch of his truly estimable character.

“To change thy mitre for a heavenly crown,  
The gain how great!—Can lips of mortal tell  
His bliss, who this dull load of flesh laid down,  
Among the patriots and the saints to dwell,  
Where the full tide of praise through deathless years  
shall swell?” [Communicated.]

☞ The foregoing documents, together with those inserted in our last number, from page 297 to page 316, are copied from the appendix to the Rev. Dr. Onderdonk's sermon preached at the bishop's funeral, and are inserted pretty much in the order there observed. What follows have been received since the publication of that sermon: but there are doubtless many warm expressions of the heart from other sources which have not met our eye. Should such be received, they will be given in a future publication.

*St. Paul's Church, Brownville.*

a meeting of the vestry of St. Paul's h, Brownville, held at the church, on t of October, 1830, the following resolu- were unanimously adopted:—

*Resolved*, That we feel called upon to ex- the deep sense we entertain of the loss ed by the American Church, and by the an world, in the death of our Right Rev. r in God *John Henry Hobart*, the late d bishop of this diocese:

ut, in submitting, as we would hope and our to do, with our murmuring resigna- on, we are impelled by irresist- our hearts in the ex- on of the most profound respect, grati- and affection—respect for exalted talents itude for the most persevering and faith- ertions for the welfare of the Church— on excited by surpassing loveliness of per- character.

*Resolved*, That we deeply sympathize with lieted widow and family of the deceased: as a tribute to departed excellence, we ut our church in mourning, and wear ves the usual badge of mourning for sixty

*Resolved*, That a copy of the foregoing res- ns be sent to Mrs. Hobart.

In behalf of the vestry,  
THOMAS Y. HOW, } Wardens.  
SAM. BROWN, }  
t. E. KIRBY, Secretary.

*St. George's Church, New-York.*

a meeting of the vestry, held in the ves- om; September 29th, 1830: Present— s. Walton and Van Wagenen, wardens, lessars. Wardell, Taylor, Woolley, Burtis, al, and Bloodgood, vestrymen: ereas it hath pleased Almighty God to e from this world our highly respected eply lamented diocesan; and that as, on ation of that afflictive dispensation, a ity of this vestry informally determined, a view of manifesting in some small de- heir regard for his memory, to clothe the , desk, &c. in mourning, and to attend his it:

*Resolved* unanimously, That the same is pproved and confirmed.

THOMAS BLOODGOOD,  
k of the Vestry of St. George's Church,  
New-York.

*Church of the Ascension.*

a meeting of the vestry of the Church of ascension, New-York, held October 25th, the following preamble and resolutions unanimously adopted:—

e vestry of this church, having been ubly prevented, in consequence of the ab- or indisposition of several of the mem- from holding a meeting since the 12th of umber last, take this opportunity of re- ing their feelings and sorrow, occasioned e death of the Right Rev. Bishop *Hobart*: e vestry, not being controlled by the in- ve of feelings, arising from the sudden in- ence of the bereavement this diocese has

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sustained in the dispensation of God's wise pro- vidence, but after mature reflection, declare, that, by the death of this distinguished prelate, the Church has been deprived of a divine of exalted piety, a scholar of pre-eminent attain- ments, a bishop entirely devoted to the exten- sion and advancement of her interests:

*Resolved*, That the vestry approve of the course pursued by the rector, in causing the Church of the Ascension to be hung in black; on the receipt of the Intelligence of the death of Bishop *Hobart*.

*Resolved*, That the mourning drapery in the church be continued for the usual time.

*Resolved*, That a copy of the above resolu- tions be transmitted to Mrs. Hobart by the rector.

*Standing Committee of Maryland.*

Whereas the standing committee of Mary- land have heard with deep regret of the re- moval of the Right Rev. *John Henry Hobart*, D. D. from his sphere of splendid usefulness:

*Resolved* unanimously, That the standing committee feelingly sympathize with the diocese of New-York, Trinity parish, in the city of New-York, and the family of Bishop *Hobart*, in their severe bereavement; and are sensibly penetrated with the magnitude of the loss sustained by religion and the Church, in the death of one of their brightest ornaments, most eloquent advocates, and most successful cham- pions.

*Resolved*, That the secretary of the standing committee be directed to furnish a copy of this resolution to the chairman of the standing committee of the diocese of New-York, the vestry of Trinity parish, and the widow of the de- ceased prelate.

GEORGE M'ELHINEY,  
Sec. Stand. Com. Md.

Parish Church, Queen Anne's Parish,  
Prince George's County, Sept. 30th,  
1830.

*General Theological Seminary.*

At a meeting of the students of the General Theological Seminary of the Protestant Epis- copal Church, held in the Library, Monday, October 4, 1830, Mr. Lewis Thibou, jun., of the first class, was called to the chair, and Mr. William H. Walter, of the second, appointed secretary. The following resolutions were un- animously adopted:—

*Resolved*, That we embrace the first occa- sion, on the re-opening of this seminary for the ensuing session, to express our unfeigned sor- row at the death of the Right Rev. *John Henry Hobart*.

*Resolved*, That, as Professor of Pastoral Theology and Pulpit Eloquence in this institu- tion, we feel grateful to the departed prelate for his able instruction and fatherly counsel, and do sincerely mourn that we are to hear his voice and see his face no more.

*Resolved*, That we deem it becoming, as members of an institution under the patronage and care of the whole American Church, to present to the same our warmest sympathies; that one of the fairest pillars of her temple has fallen; that the cross of Christ has lost a va- liant soldier, sacred literature a points scholar, and sound doctrine, eloquence an accomplished

orator, and the world at large a gentleman and an honest man.

*Resolved*, That we present to the presiding bishop of our Church, the eminently pious and truly patriarchal *William White*, our unaffected grief, that he is called to lament the death of one who had been his favourite pupil in youth, his pride in manhood, and his glory and staff in maturer age: and that we implore the Father of Mercies that he may so sanctify this dispensation to him, that, in the end, as with holy Jacob of old, his grey hairs may not be brought down in sorrow to the grave.

*Resolved*, That we tender to the trustees and faculty of this seminary, our deep regret for the bereavement they have sustained, under Divine Providence, of a valuable associate and brother.

*Resolved*, That it becomes us, as members of a seminary situated in this diocese, to mourn the grievous loss of a prelate and shepherd of the flock of Christ, under whose auspices, by the blessing of Almighty God, churches without number in this state have been planted, and by whose surpassing zeal and self-devotion in the cause of his heavenly Lord, the wilderness and solitary place have been made glad, and the desert has rejoiced and blossomed like the rose.

*Resolved*, That we respectfully present to the afflicted consort and bereaved children of the deceased, our heartfelt condolence for the loss of a devoted husband and an affectionate father.

*Resolved*, lastly, That as a testimony of respect for the memory of our departed instructor and friend, we will wear crape upon the arm until Christmas.

LEWIS THIBOU, Jun. Chairman.  
WILLIAM H. WALTER, Secretary.

#### *Columbian Peithologian Society, New-York.*

At the first regular meeting of the Columbian Peithologian Society, after the college vacation, held October 8th, 1830, the following resolutions were unanimously adopted:—

This society having heard, with feelings of unfeigned regret, of the demise of the Right Rev. *John Henry Hobart*, D. D., the senior warden, and a member of the board of trustees of the institution with which we are connected; and being anxious, upon the earliest opportunity that has been offered us, to express our opinion of the talents and exalted worth of this illustrious prelate—do, therefore,

*Resolve*, That the melancholy event that has removed from the sphere of his labours, in the height of all his splendour, and in the midst of his extensive usefulness, this eminent individual, has deprived society of one of its brightest ornaments, religion of one of its most devoted servants, the cause of literature and science of one of its most talented sons, and this college, with which he was long and usefully connected, of one of her most zealous and efficient friends and supporters.

*Resolved*, That this society will ever hold in grateful remembrance and veneration the memory of this esteemed prelate, for the warm and generous feeling he has ever manifested in its behalf.

*Resolved*, That a copy of these resolutions be communicated to the eldest son of the de-

ceased, by a committee to be appointed for that purpose; and the same be published in two of the daily papers.

JOHN L. VANDERVOORT, *President*,  
WILLIAM C. RUSSEL, *Secretary*.

#### *Convention of the Eastern Diocese.*

Lowell, Oct. 2, 1830.

To the Rev. Benjamin T. Onderdonk, *Secretary of the Convention of the Diocese of New-York.*

REV. AND DEAR SIR,

At the annual meeting of the convention of the Protestant Episcopal Church of the Eastern Diocese, held in Trinity church, Boston, Wednesday, September 29, the following preamble and resolutions, offered by the Rev. Alonzo Potter, and seconded by the Rev. George W. Doane, were passed by unanimous vote of the convention:—

Whereas, by a sudden and most afflictive dispensation of Almighty God, the Right Rev. *John Henry Hobart*, bishop of the diocese of New-York, has been removed from the scene of his earthly labours: and,

Whereas, by his death, the cause of Christianity has been deprived of an able and fearless advocate, the interests of the Protestant Episcopal Church of an enlightened and zealous champion, the institutions of learning of a liberal and unwearied patron, and our sister diocese of New-York of a most indefatigable, self-denying, and successful shepherd: therefore,

*Resolved*, That this convention entertains a lively and grateful sense of the services which have been rendered by this distinguished individual to the cause of our common Church and Christianity.

*Resolved*, That they deeply sympathize with their brethren the clergy and laity of the Protestant Episcopal Church in the diocese of New-York, with the churches with which Bishop *Hobart* was more immediately connected as rector, and particularly with the afflicted family in the melancholy bereavement which they have been called to sustain.

*Resolved*, That they earnestly pray that the Great Shepherd and Bishop of souls may in his good time direct this bereaved portion of his flock to the choice of a successor, who shall be apt and meet duly to execute the work of a bishop, to the edifying of the Church and the glory of God's holy name.

*Resolved*, That a copy of these resolutions be transmitted to the widow of Bishop *Hobart*, and to the secretary of the convention of the diocese of New-York.

In transmitting to you, reverend Brother, the above resolutions, allow me to express my own deep sympathy in the afflicting bereavement to which they relate.

Very respectfully your friend and brother,

THEODORE EDSON,  
Sec. of Conv. of Eastern Diocese.

#### *Convention of New-York.*

The Rev. Dr. Rudd, from the committee appointed to prepare resolutions in relation to the decease of the late bishop of the diocese.

reported the following preamble and resolutions, which were unanimously adopted:—

Whereas Almighty God, in the dispensation of his most wise and holy Providence, has seen fit to remove, by death, from the scene of his labours in the Church on earth, the Right Rev. *John Henry Hobart*, D. D., the bishop of this diocese: therefore,

*Resolved*, That while this convention recognize, with deep humility, the duty of unmurmuring submission to this bereaving visitation, as the act of infinite wisdom, they cannot but deplore it as a loss no less deep and afflicting in its influence upon the hearts of those who are now mourning the removal of their spiritual father, than it is extensive in its effect upon the whole Church, from which has been taken a wise and faithful overseer, who, in addition to extraordinary reach and vigour of intellectual powers, possessed those noble, amiable, and engaging qualities of the heart, which made him the delight of every circle in which he moved.

*Resolved*, That this convention, while bowing with resignation under this sore bereavement, regard it as their duty to record their most unequivocal demonstrations of gratitude to the great Head of the Church, for the example of that exalted and ardent piety which was exhibited through the whole life of their deceased diocesan; for the untiring zeal and assiduity with which he prosecuted his duties as a Christian minister and bishop; for the extension and prosperity of the Church, which, under the divine blessing, are to be ascribed to the timely efforts and judicious arrangements into which he entered; for the tender, persuasive, commanding, and eloquent manner in which he set forth and vindicated the momentous truths of the Christian faith, while with equal power and efficacy he urged the importance of constancy and fidelity in all the exercises of Christian practice; for the sound and unvarying policy which he adopted and carried out in every department of duty, and which, disregarding all minor considerations, looked only to the glory of God and the advancement of his Church; being guided by his own deep conviction of her apostolic origin, of her ability to furnish to all her members the best means of their edification in the Gospel of Christ, and of their growth in all holiness of heart and temper.

*Resolved*, That this convention most respectfully and affectionately offer their condolence and sympathy to the bereaved relict and children of their departed bishop, with the assurance of their admiration of his character as a husband and father.

*Resolved*, That this convention will cherish a grateful recollection of the many expressions of veneration and affectionate regard for their lamented diocesan, which have been given by other dioceses; and while they derive consolation from the sympathy of their brethren abroad, they cannot but express their approbation of the demonstrations of humble and pious sorrow exhibited by numerous parishes and other bodies throughout this diocese.

*Resolved*, That this convention, devoutly regarding this afflicting visitation in the light of a most impressive call upon the clergy and people of the diocese for renewed exertion in all the duties of a holy life, and as an admonition to every one to hold himself in readiness

to render an account of his stewardship—would most earnestly call upon all their brethren to make it a subject of their continual prayers, that it may be so sanctified to all the members of this diocese, and to the Church at large, through the mighty power of divine grace, as to produce in every one that state of holy preparation which shall result in that peace which attends the death of the righteous.

*Resolved*, That copies of these resolutions be sent to the family of the deceased bishop, and to all those bodies in which notice has been taken of this most painful visitation.

#### *From the Herald, of Upper-Canada.*

In another part of our paper will be found the details of the last moments of Bishop *Hobart*, the late pious and highly gifted pastor of the diocese of New-York—who, in the actual discharge of his important duties, expired at Auburn, on Sunday morning, the 12th of September; having for nineteen years, with the most watchful care and indefatigable industry, presided over a Church that has advanced to a higher degree of prosperity than could have been expected from the infancy of the country. Whether we consider the devotion of this great man's mind to the cause he so warmly and successfully espoused, or the superior mental endowments with which Providence so bountifully furnished him, we cannot avoid assimilating his talents and his piety to those of the great Heber, who, like him, fell at a moment when the hope of future usefulness appeared (humanly speaking) so triumphant and just.

#### *From the Charleston Gospel Messenger for October.*

The Right Rev. *John Henry Hobart*, bishop of the Protestant Episcopal Church in the diocese of New-York, Professor of Pastoral Theology and Pulpit Eloquence in the Theological Seminary of the said Church, and rector of Trinity church, in the city of New-York, died at Auburn, New-York, on Sunday morning, 12th of September, 1830, *Æt.* 55.

"Death loves a lofty mark," for how can he illustrate his power and inculcate his lessons in a wide circle, and in the most impressive manner, but by striking the elevated and the good? The distressing, altogether unlooked-for intelligence reached us a few days before the fast day appointed by the civil authority, and they who humbled themselves and prayed earnestly in memory of physical and political evils, sympathized at least as deeply with a bereaved and anxious Church.

On the Sunday following, a sermon, adapted to the melancholy occasion, was preached in one of our city churches.

Of the genius of Bishop *Hobart* it is sufficient to say, that he has stamped his theological sentiments on thousands of hearts, and given a character to his whole extensive diocese. As to his great virtues, the appeal is fearlessly made to all who differed from him in their views of Christian truth. Of his services to the common cause of Christianity and the Church, the witnesses are his flourishing diocese, his valuable publications, the predominance of sound Churchmanship throughout our ecclesiastical confederacy, and the admiration in which he is held by distinguished theologians, as well as



the evangelical as of the orthodox order in Great-Britain.

"Truly a prince and a great man hath fallen in Israel."

*From the Christian Intelligencer of Oct. 23.*

Although we have already said enough to convince the public of our esteem and affection for the late Bishop Hobart, we are constrained to insert the following beautiful and affecting sketch, as it is well calculated to produce that union of rich pathos and sincere piety which gives religion all its interest and all its power:

*A Sketch.*—There is something inexpressibly painful in the ideas of dying away from our family and kindred—of having our eyes closed in death by a stranger hand—and of being denied the privilege, when the pulse grows more weak, and our hold upon existence is constantly wearing away, of breathing our last thoughts into the ear of one who has been our friend or guardian for years, and has become acquainted with all the peculiarities of our disposition. Every attention may be paid to our little wants and desires—every exertion made to minister to our necessities; yet if the wife or mother be not near, to watch by our side, to place the pillow softly beneath our head, and with her soothing voice to calm the troubled mind, all is in vain. Although some gentle spirit essay to perform these kindnesses, yet where is a hand like that of a wife, where is a voice that soothes like that of a mother?

It was on a Sabbath, early in September, that a group of citizens was seen gathering in front of the dwelling occupied by the rector of the village; gloom was upon every countenance; and as the villagers stood, now gazing upon the beautiful church adjoining, surrounded by its neat white fence, its shade trees, and green sward; and now casting a momentary glance upon each other, as if to read the thoughts of those around them, or bending their eyes in mournfulness upon the earth, it was easy to discover that something had occurred which had fastened a deep and settled gloom on their hearts. There they stood, and although a half mist, half rain caused them occasionally to raise their umbrellas, yet the movement of doing so was made rather from instinct than from reflection, for the melancholy event which had called them together, seemed to have driven every other thought from their minds. They spoke of the virtues, the talents, the uprightness, the piety, and the benevolence of the deceased—of his unwavering integrity—his firmness in the cause of truth and of religion; and recounted, with feeling and tenderness, the little incidents attending his last illness. He had died while in the discharge of his official duty—he was from home, and although letters had been sent to his wife, time had scarcely yet elapsed for her arrival, and he was dead! Often had he expressed a desire, during his indisposition, that the companion of his bosom might be near him—that he might be permitted to breathe his last words into her ear who had been his partner in the varied scenes of life—and that she might be near, to watch beside his bed, when his disencumbered spirit should take its long and homeward flight to that world prepared for the meek and humble followers of the Lamb.

The door of the mansion was opened, and

with downcast eyes, and melancholy steps, the villagers passed in to take a last, a final look of the lifeless corpse. It was in the coffin, dressed in the robe of death: and when the pure white linen was thrown back carefully from off the face of the dead, each was enabled, as he passed slowly onward, to catch a momentary glance of its general outlines, which will not be speedily erased from the imagination. The countenance was of such a mild, placid, and yet dignified appearance, as to give only the impression to the beholder, of its possessor having fallen into a sweet and gentle slumber. It gave full evidence that, for the true Christian, death possessed no terrors; and that, although worldly anxieties and cares might for a moment disturb the tranquil spirit, or unavailing hopes be indulged of again beholding those who were held most dear, yet that spirit of resignation and compliance to the divine will which is so exquisitely inculcated by our holy religion, was capable of overcoming all, and rendering the last moments of its possessor peaceful and happy. All had taken a last look of the deceased; and tear-drops, pure and sparkling as the virgin dew, were observable in the eyes of many. The coffin was closed—was borne to the door, and placed upon the hearse. The bell in the neighbouring steeple was heard to toll—the hearse moved onward at a slow and measured pace, followed by carriages, with citizens who sought thus to manifest their high respect for the character of the departed; and as the procession gained the rising ground north of the village, many were seen to look, with feelings of regret, upon the train of carriages which were thus following to his former home, the remains of the beloved and venerated Right Rev. Bishop Hobart.—*Auburn Free Press.*

For the information of the gentlemen concerned, we have deemed it proper to insert the following official letter from the vestry of Trinity church:—

*New-York, Oct. 13, 1830.*

Sir—On behalf of the vestry of Trinity church in this city, regularly assembled yesterday, for the first time since the vacancy in the rectory, I have the honour to acknowledge the receipt of a copy of the resolutions adopted at a meeting of the lay members of various religious societies of this city, held at St. Paul's chapel, Sept. 18th, 1830, and, through you, to express the gratification of the vestry in receiving this manifestation of respect, on the part of the gentlemen composing that meeting, for the memory of our beloved rector.—I am very respectfully, Sir, your obedient servant,

T. L. OGDEN, *Clerk of the Vestry.*  
To JAMES SWONNS, Esq. *Chairman, &c.*

*St. John's Church, Ogdensburgh, New-York.*

[This article, and the first one following it, did not reach us in time for insertion in their appropriate places. The extract from Mr. Cuming's sermon was accidentally omitted in the place assigned for it.]

On the arrival of the melancholy news of the death of Bishop Hobart at Ogdensburgh, on the 16th September, in the evening, the wardens and vestry of St. John's church immediately ordered the church bell to be tolled from twelve to one o'clock the next day; and also ordered the church to be put in full mourning, which was done before the next Sunday: and

requested the Rev. Mr. Huse to deliver an appropriate discourse on Sunday morning, which he did to a large and afflicted audience, in a very affecting manner. No part of his diocese feels more than this the loss of the bishop—but in humble submission they bow to the will of the Almighty.

#### *Christ Church Sunday School.*

At a meeting of the board of directors and the teachers of Christ Church Sunday School, held at the lecture-room of said church, on Monday evening, September 21st, 1830, for the purpose of expressing their sense of the bereavement the Church has sustained in the death of our beloved bishop:

The following preamble and resolutions were proposed, and unanimously adopted:—

It having pleased the All-wise Disposer of events to take from us our beloved Father in God the Right Rev. Bishop Hobart:

*Resolved*, That this afflictive dispensation of Providence fills our hearts with the deepest sorrow for the great loss the Church has sustained in the death of one who has been at once a most faithful and able defender of her integrity and order, and her unwearied and diligent servant in the sacred functions of his office.

*Resolved*, That in the death of our lamented bishop, the cause of Sunday schools has been deprived of a most able, zealous, and efficient promoter, and one to whom our General Union, and all the members of the Church, are greatly indebted, for the numerous productions with which they have been favoured from his highly gifted pen, for promoting the piety and forming the religious characters of the young.

*Resolved*, That our hearts have been soothed and comforted in contemplation of this, another instance of the triumph of the Christian in death, and of the opportunity afforded him, during his illness, of showing us another "good example among those who, having finished their course in faith, do now rest from their labours," and of expressing his entire dependence for salvation on the merits and atonement of Christ our Redeemer.

*Resolved*, That the present crisis in the concerns of the Church demands our earnest prayers that her affairs may be so ordered and governed by the great Head of the Church, that her unity and peace, her integrity and prosperity, her piety and zeal, may be universally promoted.

*Resolved*, That a copy of these resolutions be forwarded to the Christian Journal, for publication.

D. WELLS, Secretary.

New-York, Sept. 21, 1830.

*Some Particulars in the last Illness of Bishop Hobart, extracted from a Sermon on the Transfiguration of Christ, delivered in Grace Church, New-York, Sunday P. M. Sept. 19, 1830. By the Rev. F. H. Cuming.*

—I paused, my brethren; not because I intend here to bring my remarks to a close, but that our spirits, bowed under the weight of affliction, which a righteous Providence has recently brought upon us, may find some relief from the oppression which rests upon them, by applying the view we have been taking of our subject to him whose loss the whole Episcopal population of our country is now mourning, with whose bereaved family a whole peo-

ple do sympathize, and whose memory and worth will live in our hearts till "flesh and heart fail us," and ourselves have followed him into the world of spirits, where he will once more "be known by us even as he here was known."

I attempt not to portray his character, or to pronounce his eulogy; that belongs to other and abler pens; and I trust it has already been done in a manner which will not disappoint the public expectation, or be considered altogether unworthy of him who, in the place where he was consecrated to his high and divine commission, now waits the hour when he and they who assisted in the holy solemnity, shall be called forth, we hope, to be "transfigured, and to appear in glory."

He, however, who addresses you, will not, he thinks, be charged with presumption, if he state some reasons why we may indulge this blessed hope of our father in God, our brother in the ministry, our friend in all social intercourse. No; what he shall say will not, he is assured, be thus construed, when it is considered a particular account of the death-bed scene of our beloved bishop has been solicited of him by the family and the friends of the deceased. By the presbyter were those touching expressions furnished which have been so happily introduced into those discourses under which so many of you have already been melted into tears. But there are other sayings of this "man of God" which the public have not yet had, sayings, many of them heard by no one save by him whose enviable and blessed, but mournful privilege it was to be with him by night and by day during the whole time of his sickness, (except a few of the first days,) to smooth his last pillow, to turn him for the last time on his bed, to pray with him in his expiring moments, to write his last will and testament, to bear his last messages to those he loved, to be permitted, by his own request, to press his unworthy lips to his, and to receive in his dying hours expressions of his confidence and affection. Have we then no reasons why we should assign to him a place with the spirits of just men made perfect? Listen to what he said when suffering pain which himself compared with that which would be caused by having burning lava filling his very bowels—"O this pain is dreadfully, inconceivably distressing; it is agony, agony. Yet what is it, compared with what my Saviour endured! I will not complain. God's will be done."

There was a declaration of the psalmist which he loved to repeat; and O how often did he, in his own peculiar, affectionate, and impressive manner, utter it!—"Like as a father pitieth his own children, even so is the Lord merciful to them that fear him, to them that love him." "O I do—do I not love that gracious Being? Will he not then pity me—me, his child? God be praised for this precious promise." Elevated, distinguished, honoured as he had been, he nevertheless realized what he was in the sight of God; and his unceasing prayer was—"God be merciful to me a sinner! What can I say more? *I am a sinner*; I need God's mercy; I can only throw myself on his mercy. God be merciful to me a sinner!—yes, a great sinner!—But I have

\* He was interred beneath the chancel of Trinity church.

† Bishops Provost and Jerns.

been redeemed by the blood of my Saviour; I have been sanctified, I trust, by the Divine Spirit; I will therefore hope I shall not be denied the lowest seat in the kingdom of heaven."

And how strong, to the very last, was his faith in the Holy Trinity! When that moving litany\* which himself had copied into one of his invaluable works, was used by his friend† in his sick room, he observed, "O in what endearing relations does this doctrine exhibit to us the blessed Godhead!" And how solicitous was he that the great truths of the Gospel should be continually brought before the public! "Be sure," he once said, "that in all your preaching the doctrines of the Cross be introduced: no preaching is good for any thing without these."

There were times, when, under an humble sense of his sinfulness, he was peculiarly oppressed. The promises of the Gospel, however, would revive him. At one of those times he said to me with most remarkable emphasis, "Comfort me." The reply was—"Bishop, it is written, the blood of Christ cleanseth from all sin."—"So it is, so it is," he added; "God be praised for that; God be praised for all his mercies; God be merciful to me a sinner!"—"Pray for me," said the dying bishop, "that my own prayers may be heard: O not, however, because of my importunities, or because there is any worthiness in me or them; but because of the infinite merits of Jesus, the divine Intercessor."—"You must all," he said, "commend me in your prayers to God's mercy. You are attending to my body—forget not that I have a soul to be saved. Pray for my soul."

It will not be supposed that one who had stood forth so fearlessly in defence of the Church, of which he was such a singular ornament, and such an able champion, forgot her now that he perceived he was so soon to be taken from her visible fold. To his principles he adhered to the very last. Measures which he had disapproved of in the early days of his ministry, and in the maturity of his more advanced years, he disapproved of now. Upon this subject, however, he said but little; but what he did say was peculiar and emphatic, and full-fraught with meaning. His language was, "I well—disapprove of them! note that." And in reference to his approaching dissolution, and to the future condition of the Church, he remarked, "Her affairs will be managed by other hands; God, however, will be with her; God will defend her." I observed to him—The promise, bishop, is, The gates of hell shall not prevail against her. "Yes," he replied, "that promise is sure. God be praised for his mercies. God's will be done."

What delight did he seem to take in prayer! How often was this sacred exercise performed in his sick room! Once having called upon me to use a short prayer, (his pains were so severe he could not give his mind to them unless they were short,) and when I had invoked our heavenly Father to continue to be gracious to his suffering servant, and that whereas he had studied to approve himself to God upon earth, he might be permitted to stand approved by his Master in heaven, he interrupted me by saying, "Amen; O yes, God grant it! but with all humility I ask it."

\* The litany drawn up by Bishop Andrews.  
† Rev. Dr. Rudd.

One morning he said he wanted a part of a hymn repeated to him; it was the following stanza in the 164th:—

"Direct, control, suggest this day,  
All I design, or do, or say;  
That all my pow'rs, with all their might,  
In thy sole glory may unite."

And then he immediately commenced singing it in a style so affecting, so heavenly, that we could almost fancy he had caught the air from those who day and night encompass the eternal throne with songs of praise.

The communion scene has already been most happily and pathetically described by him whose privilege it was to administer to him the holy ordinance, his steadfast, untiring bosom friend, the Rev. Dr. Rudd.

On Friday, September 10th, just before the going down of the sun, and as its last rays had forced themselves through the blinds, and were playing upon the wall not far from the bed, he said, "Open the shutters, that I may see more of the light; O how pleasant is it! how cheering is the sun!—But there is a Sun of Righteousness, in whose light we shall see light." He delighted to speak of heaven. Once, however, when the blasphemous theme employed his thoughts, he remarked, "He that would be most exalted in that world, must now most humble himself, and bend lowest before the cross."

O how often did he exclaim, "I wish to talk of God and salvation—I wish to die with the name of God in my mouth; but then," he added, "not God without the Saviour—Christ is all—God over all."

His sun was now fast declining. He perceived it, and he exclaimed, "I die at peace with all men, for I am sure I forgive all."

Brethren, let us believe that thus he did enter the dark valley. Let us remember his humility, his entire dependence upon the merits of Christ, his sense of extreme unworthiness, his implicit belief in the doctrines of the cross, his faith in God's promises, and in the efficacy of the atonement; his confession of his need of sanctification by God's Spirit; his perfect submission to the appointment of heaven, expressed by his frequent exclamation, "God's will be done;" his declaration that he said so, not because he must, but because he felt it, because he was indeed content that God's will should be done; and let us humbly trust he ascended that holy mount, where his body hereafter, fashioned like unto his Saviour's glorious body, he shall have his perfect consummation of bliss both in body and soul, and participate with Moses and Elias in those good things which eye hath not seen nor ear heard, and which the heart of man hath not conceived.

#### Dr. Milnor's Letter to Bishop Hobart.

To the Editors of the Commercial Advertiser.

Messrs. Editors—It is deemed an act of justice to the Rev. Dr. Milnor, in the propriety of which several of the most intimate friends of the late lamented Bishop Hobart cordially concur, to publish the following letter, recently transmitted from Dr. Milnor to that prelate on a subject on which public interest has been not a little excited, and which, it is to be hoped, will never again be presented to public notice.

Yours, &c.

H. V.

*Sheffield, (Eng.) Aug. 27, 1830.*

Right Reverend and Dear Sir,

I have but recently seen, in the Commercial Advertiser of the 25th of June last, the letter which I exceedingly regret you felt yourself under the necessity of addressing to me in so unusual a way. If the topic to which it refers could have been made a matter of personal explanation, or its notice been delayed until it was ascertained whether the report of my address before the Prayer Book and Homily Society of England, at its late anniversary, which you have used as the basis of your animadversions, was correct, I think you would have been satisfied, that I neither intended you the slightest injury or disrespect, nor made any remarks on the occasion referred to, having a tendency to produce such an effect. To arraign your attachment to the liturgy, would be to assail you in a point where you are invulnerable, and the folly of such an act would, in the present instance, only have been exceeded, if done by me, by its ingratitude; for I have no hesitation to acknowledge in this public manner, what I have done repeatedly in private since my arrival in England, the singular acts of attention and kindness on your part, which distinguished our last hours of intercourse in New-York.

I confess I consider myself as having reason to complain that the miserable report of my address, from which you have quoted, with such manifest evidences of incorrectness as are apparent on its face, should have been so far credited as to be made the foundation of your letter, or to have occasioned you a moment's uneasiness. One would have thought, were there no disposition to put a harsh construction on my conduct, and this I am unwilling to suppose, that, without giving me any credit either for the possession of very accurate information in Church affairs, or a desire to report truly in relation to them, it would not have been believed that I could have forgotten the name of our highest ecclesiastical legislature, or the character of the proposed alterations in the liturgy, so as to have expressed myself in the bungling manner attributed to me by the reporter. In the remarks actually made by me, I am perfectly confident not a word dropped from me that was either intended or calculated to make any unfavourable impression in regard to your attachment to the Church and its liturgy, of which neither I nor any other person ever entertained a doubt. My single object in referring to the subject of the proposed alterations at all, was to do honour to the American Episcopal Church, in the matter of its attachment to the Book of Common Prayer, by exhibiting the unanimity of the disinclination of its bishops, ministers, and people, to any change in the order of the public services which it prescribes. In doing this, I am persuaded I did not impress an individual present with the idea that you formed an exception in this respect to the whole body, and much less could any one have supposed me to intend the disrespect and vulgarity, as well as the obvious falsehood and injustice of representing you as a "daring innovator," who would "with a rude hand have marred the beauty of the liturgy," or of arrogating to myself any agency whatever in the prevention of such an attempt.

I thank you for acknowledging your own unwillingness to believe that it was my "deli-

berate design to produce these impressions." I add to this concession the assurance, on my part, that it was as little my design at the moment.

It is to be regretted that the haste with which the newspaper reports of the addresses delivered at the religious anniversaries in London are published, should render them such imperfect representations of what is actually said. I have, however, no more reason to complain of this than others, for scarcely an address heard by me was reported with any creditable measure of fidelity. In part, undoubtedly, this arises from the necessity of condensation, but more frequently from the incapacity or inattention of the editorial reporters, or the hurry with which they are obliged to write out their notes for the press.

I have, I believe, a pretty exact recollection of the terms in which I expressed myself, but I wish not to incur even the suspicion of making a too favourable report of them by any statement of my own. I therefore subjoin an extract from "the Christian Register," a miscellany which gives a more correct, though very condensed, report of the addresses made at the principal anniversaries. This report of my address is defective, in its want of fulness. My remarks were still more guarded against the possibility of conveying such an impression as I regret to find has been produced on your mind. I copy *verbatim* all that the Register reports me to have said in relation to the subject of your letter.

"The Rev. Dr. Milnor, of New-York, after some preliminary remarks, observed that the Protestant Episcopal Church of the United States of America, of which he was a minister, was sincerely attached to the liturgy and services which they derived from the Church of England; and in which they had made few alterations, except such as were requisite to adapt them to the varied circumstances in which they were placed. An evidence of the attachment of both clergy and laity to their Book of Common Prayer had recently occurred. At a General Convention held four years ago, it proposed to allow certain discretionary powers to the clergy, in the abridgment of particular parts of the service. The proposition was laid over for consideration at the next triennial convention, which was held in August last. But so general was the disapprobation of any intrenchment on our venerable forms of devotion, that the proposition was withdrawn by the highly respectable prelate who was its author. The proposition had no doubt been made from the purest motives, and from an impression arising out of certain differences of opinion, that it was desired by a part of the clergy. But even those for whose accommodation the measure was supposed to be intended, were adverse to any change, and the American Book of Common Prayer remains as it was established a few years after the declaration of independence."

With this extract I leave the matter before you and the public, with an earnest hope of standing acquitted both by them and you, as I do by my own conscience, of having said any thing in the speech referred to, designed, or calculated to offend.

On the subject of any approbation expressed by me of the proposed alterations, which you

have taken occasion to mention, I will say but a word.

I am sure, Right Rev. Sir, you will do me the justice to admit, that whatever passed between us was of a very cursory character, and at a time when but little opportunity had been afforded for their consideration; and when certainly I had not understood their entire bearing and relations.

Fuller reflection led me, in common with many others much more intimately associated with your general opinions and views than myself, to think them, on the whole, inexpedient; but from that hour to this, the idea never crossed my mind that they originated in any want of attachment, on your part, to the liturgy, of which your ministerial and Episcopal course has afforded such uniform and abundant proof.

With respect to my own attachment to it, I repeat what in substance I said before the Prayer Book and Honiely Society in London, that a persuasion of its excellence had no little influence in leading me to unite myself with the Episcopal Church, and that, in my own estimation, no part of my subsequent conduct has been inconsistent with this profession; but at no time has my regard to the prescribed public service led me to suppose the use of extemporaneous prayer to be either unlawful or inexpedient on many occasions where a liturgical form is not enjoined, and I made this express qualification of my eulogy in the address referred to. It is used by many clergy: men of great respectability and piety, both in England and America, even after their public sermons in church. This is not my practice. "In what is called my Lecture-room," I do use a prayer of this description, not *before*, (as might be inferred to be the fact, from the statement given in your letter,) but *after* lecture—a practice in which I do not differ from a large body of those whom I esteem as amongst the most devoted and useful ministers of the Church. Neither am I more singular in the use of a selection from the liturgy *before* lecture, on the occasion just mentioned, instead of reading the whole evening service—a practice in which I have had the example of many of the brethren of my order in the ministry, and some of yours; but which they and I will, no doubt, be willing to discontinue, whenever we are convinced that it is inconsistent with a rational attachment to the Book of Common Prayer, or to our duty and obligations as ministers of the Church.

In conclusion, Right Reverend and Dear Sir, I have only to repeat my great regret that the incorrect report of my remarks should, in your view, have made it necessary to bring me in so painful a manner before the public; and it will be much increased, if your unfavourable impressions are not removed by the explanation now given. For your kind expressions towards me personally, I return you my unaffected acknowledgments, and sincerely reciprocate them. However we may differ in matters of policy, (I would hope, not of principle,) I retain a pleasing recollection of our early friendship, and a lively sense of the evidences which you gave me of its continuance when I was about leaving home. If I cannot with sincerity express my confidence with all your views, I can admire the talents which have raised you to your present elevated situation; and if a

witness were wanting to your consistent and undeviating attachment to the Church and her liturgy, my testimony in your favour would be prompt and unqualified.

I remain, Right Reverend and Dear Sir,  
With great respect and regard,  
Your faithful presbyter and  
obedient servant,  
JAMES MILNOR.

From the Gambier Observer, September 10.

*Bishop Chase's Address to the Convention of the Protestant Episcopal Church in Ohio, September 8th, 1830.*

MY DEAR BRETHREN,

The goodness and mercy of Almighty God in preserving and prospering us, notwithstanding our great unworthiness, amidst all our dangers and troubles during the past year, form a subject of most unfeigned gratitude.

When recurring to particulars in order to exemplify this remark, they are overwhelming in number and magnitude. While so many of our fellow-creatures and dear relations have been called to the eternal world, we have been left yet in a state of trial. While the enemy of all goodness has been calling into action so much of his power and malice to destroy our college, the object of our hopes, God, in the midst of judgment, remembers mercy—still upholds and blesses, though for our good he most severely chastises us. Glory be to his great name, we will confess his goodness and bless him in the face of all his people.

Since we last met, four graves have been opened in our college burial-ground adjoining Roscoe chapel. The first closed upon the earthly remains of a person much esteemed and beloved among us as an exemplary Christian and an amiable lady. She was the wife of the Rev. Chauncy Fitch, professor of the Latin and Greek languages in this institution. The second contains the body of a young man, member of the senior class in this college, and of his tombstone is written, "Robert Gray, son of John and Lucy Gray, of Traveller's Rest, near Fredericksburg, Virginia." His memorial, however, is more indelibly inscribed on the hearts of all who knew his many virtues: and the tears of his classmates is his best eulogy. The third grave is that of young Lawrence St. Clair Keene, of Philadelphia. The nature of my present address forbids a full delineation of his character in this place. I cannot, however, in justice forbear saying that he evinced great presence of mind; when, prompted by benevolence, he saved, in an unexampled manner, from instant death, a favourite youth, at the risk of his own life: and yet he thought nothing of it, and seemed pained whenever the ennobling deed was mentioned to him. There he lies, just under those youthful oaken trees, emblem of himself, as he lately was, the object of our fondest hopes, and of his future strength of mind and eminence of character. The trees were left purposely to overhang his modest grave, and suggest their similitude. I would gladly speak of his religious character, for the example of others; but cannot here fulfil my wishes. He died in the full exercise of the Christian faith, and, we trust, sleeps in Jesus. Few youths, at his age, seemed to have a

clearer perception of the duty of using the means of grace, and at the same time of the *sin* of supposing that in their outward use consists the essence of religion. He was baptized outwardly, for the sole object of receiving, through faith, the inward washing away of the sin on his immortal soul. He received the laying on of hands and the holy eucharist, for the inward and spiritual benefits which to the faithful only God grants, according to his promises.

The fourth and last grave which you see in the college burying-ground, is that which covers the body of the Rev. John Herbert, late of the diocese of St. David's, in Wales, where he was ordained to the Christian ministry by the Right Rev. Dr. Burgess, now lord bishop of Sarum. He came to us in great simplicity and godly sincerity, with full intention of doing good to the Christian cause. He was appointed tutor in our college, and so far as his feeble health would allow, discharged his duty well. As a Christian, he lived exemplarily; and, although his death was unexpected even by himself, yet we have great consolation in believing him now among the faithful in paradise.

These are the instances of mortality among us since we last met. They have affected us deeply; although no one acquainted with the facts has any thought of their being connected with the nature of the climate. In the number of one hundred and thirty students, and more than twice as many more of inhabitants in our immediate vicinity, and among whom there has been comparative good health, and not one at this time on the sick list, these instances of mortality but remind us of the duty of continued and habitual preparation to die, even in the most salutary of places. If in this pure atmosphere, where health sits on every cheek, we find death will enter and take from us the young and most beloved, can any of us go on unconcerned about the eternal welfare of our immortal souls?

It may be recollected, that, when we last met, the centre building of our college was but partially finished, and the accommodations for the members of our convention but poor. The president of the college then lived in a log-house. You see now how it is. The basement story of the college is now completed, and in it are not only rooms for the dwelling of the president and his family, but for the dining (could we otherwise accommodate them) of 150, besides convenient apartments for laundries and for dormitories. A large stone building in the rear of the college has been erected, forty feet by thirty. This is a part of our original plan, and is intended for a bakery, kitchen, and for dormitories and lodgings for the managers in the culinary departments. A bell has been furnished, the weight of which is 525 pounds. As soon as the ceiling immediately over it in the steeple is completed, we hope it will answer our expectations.

Besides these alterations since we last met, you behold a decent and a comfortable well furnished house for strangers, near which is a large building, including a stable, granary, and coach-house, of peculiar strength and convenience. There has also been an addition of great usefulness to our store-house, containing our shop of goods. Three of the village houses also, each eight apartments, to supply the want of room in the college for 50 students, have been finished and filled. Still the demand of

students for places increase, so that we are justified in believing, that, were our wings now erected, they would soon be occupied.

Had we the dwelling-house at our mill finished when we last met? It is well built on a stone foundation, embracing a convenient cellar, and is a valuable addition to our comforts. The mill-dam and the mills have undergone great repairs and addition to their means of usefulness.

As it respects our agricultural interests, I cannot stay to speak particularly; although, to the real and permanent benefit of our institution, it is by far the most important. Our great object has been to convert our fine lands into a great *stock farm*, which, after being duly prepared, should afford us an abundance of milk, butter, and cheese, and viands.

My tour to the south of our diocese was inevitably delayed till the month of November. This season, usually inclement, was, the last year, terribly so. The very night I left home, I had well nigh perished with cold. I left the coach at Sunbury, and rode on horseback, over a rough and frozen path, to Delaware, where I preached. I did the same at Worthington and Columbus. At the latter place I confirmed persons. At Chillicothe I also held a confirmation, and administered the holy communion. The rains, which before had descended in great abundance, here became overwhelming, falling in such quantities as to preclude the possibility of passing by land any farther down the Scioto valley. The tributary streams of that river were swollen to such a degree as to forbid the attempt. I was therefore obliged to procure a skiff and float with the rapid current to the Ohio River. This would have been more tolerable, had not the cold been so intense, and the danger of the sawyers at times, and that of being lost in the wide spread of the overflowing waters amid the extensive bottom forests, been so imminent. We were two days in descending from Chillicothe to Portsmouth. The night was spent on shore at Piketon.

At Portsmouth I performed divine service and preached, but regret to state that the inclemency of the weather and the fall of deep snow made it difficult for the usual congregation to attend. This parish is destitute of a clergyman; and yet the rapidly growing country—the town being situated at the outlet of the Erie Canal, connecting the waters of the St. Lawrence with those of the Gulf of Mexico—renders the situation very important. Were a faithful minister of our Church fixed here, where his services are so much wanted, and where the Episcopalians yet remaining would receive and treat him with so much kindness, his success in the salvation of souls would, to all human view, be great, and his situation pleasant. But, alas! such is the demand for clergymen in our communion, as almost to preclude the pleasing hope of such an happy event. All-Saints' parish, at Portsmouth, like many of our little churches formed under better hopes, unless something is immediately done for its relief, must be as if it had never been. From Portsmouth I passed in a steam-boat to Cincinnati. Here I officiated frequently and confirmed, both in the parish of Christ church and that of St. Paul's. The vestry of the former church had, much to their praise, enlarged their church; but I am sorry to state, they did not see fit to request its consecration.

—a solemn service so evidently tending to pious effects, ought not to be laid aside but for reasons of necessity. The parish of St. Paul's was destitute of a church when I visited them; but I was happy to observe their unanimity and zeal, which, since my visit, I hear has led to good results, as undoubtedly will be stated in the parish report of its rector, the Rev. S. Johnston. It is with great pleasure I add, that the ladies of this parish maintain a beneficiary at Kenyon College.

From Cincinnati I proceeded up the river Ohio to Wheeling, and thence over the mountains to Washington city. Here, and in the delightful places in the vicinity, I spent the winter, preaching and breaking bread almost every Lord's day. My home was at the house of my dear relative, the Hon. Judge Cranch, of Washington. In these duties, and in this society, I enjoyed great pleasure, in some degree counterbalancing the ill success which attended the chief object which brought me to Congress, viz. the renewal of our petition for a grant of land, to enable us to erect the wings of our college. Our able, constant, and most affectionate friend, Judge Ruggles, member of the senate from this state, and Col. Kane, from Illinois, again brought forward the bill, which they had so successfully advocated before, in that body of our national legislature. But, by reason of a most unfortunate motion to amend, made by one other member of the senate from this state, the bill went back to the committee who had agreed to report in its favour. The delay thus necessarily occasioned threw the bill back in the order of advancement, till that stormy time in the councils of our national legislature had arrived, when the voice of few questions unconnected with the politics of the day could be heard. I saw the fate, and heard the sad sighs of our expiring cause, with inexpressible anguish, and submissively retired from congress, to visit it no more.

The business of our seminary called me to Philadelphia, from which most hospitable and munificent city, as your agent, I received, as heretofore, many instances of kindness. Having before I left Washington, obtained liberty to run a daily mail between our college and Mount Vernon, I applied for advice and assistance to that worthy and patriotic gentleman, Mr. Reesides, to whom the nation is indebted for so many of her stage-coach facilities and comforts. In this application, I am most happy to report to you, I was successful: that worthy person presented to the college, and for the above purpose, a coach and harness in good repair. For this act of munificence, from which the many conveniences of a daily mail to our overflowing college, and a constant intercourse between us and the town of Mount Vernon, I tender him, in your name, the most grateful acknowledgments.

Mr. Reesides added to his kindness of giving us the favour of sending the coach by water, free of expense, to Baltimore, where I purchased, with money sent as a present to my dear wife, from Thomas Bates, esq., of old England, a pair of horses to convey me to Ohio. These are now in constant use for the college benefit.

In journeying home, I found my progress was not sufficiently speedy to enable me to fulfil some appointments, which I had made by letter a few weeks before, to perform official duty at

Steubenville and other places in Ohio. The speed of the stage-coach I found, by calculation, would not allow this. Accordingly, at Cumberland, Maryland, I left my private conveyance to follow on leisurely, and took my seat in the public coach. This was in the commencement of a very dark night—the carriage was full of passengers. A dreadful storm commenced. Some accidents befel us, so that we were obliged to descend from the coach in the rain. The night came on darker. The deficiencies were supplied. We again ascended the coach—the storm and darkness increased—the coachman was bewildered, and directed his eye to a light at right angles with the road, and supposed it to be the object to which he should steer his course. Being on a precipice of several feet, the horses went down, and in an instant the coach was crushed to atoms. I will not speak of the injuries which I received, nor of the sufferings which followed, any farther than to express my gratitude for the many instances of kindness I received, during the long and tedious days and nights of distress that followed that dreadful accident—an accident, the painful consequences of which will probably never leave me but with death. Never shall I forget the blessings of being in a Christian neighbourhood, when afflicted, helpless, and alone—never shall I cease to pour forth my thanksgivings for the blessings I received while an invalid in Cumberland, and to pray our heavenly Father to remember, when he maketh up his jewels, those who, with such disinterested Christian affection, ministered to my distresses there.

My journey home being premature, was beyond expression painful; but God in mercy enabled me to bear it. But when at home, whether sick or well, whether in pain or at ease, it was all the same. Surrounded with care, as if wrapped in a garment, all the mental and physical powers of the human frame are called into action. Pain and fatigue, hunger and thirst, are forgotten, under the pressure of care for the success of the one great object we have in view, the benefiting of our country by bringing learning within the reach of others beside the rich.

As soon as I was enabled to ride so far, I visited the parishes of St. Peter's church, Delaware, and Grace church, Berkshire. In the former I preached, and administered the rite of confirmation to — persons; in the latter I confirmed — persons. Happy am I to witness the growing state of these two interesting parishes. Under the superintending care of the Rev. Mr. Stem, blessed by Divine Providence, I have little doubt of their future increase in number and godliness. Other parishes I should have visited, but was prevented by care and bodily weakness.

At our last convention, the result of the mission of the Rev. G. M. West to England, to obtain funds to assist us in our arduous undertaking, was so little known, that I was precluded the pleasure of making any communications on the subject. I am now enabled to speak more definitely. It is a matter which, I will grant, belongs more properly to the trustees of our institution; but inasmuch as there have appeared in our public prints, extracts, purporting to be taken from an address delivered, or intended to have been delivered, to you, gentlemen of this body, I cannot but think I am in the line of my duty, when I am bringing the

whole subject before you, that, by a careful investigation of facts, by committee or otherwise, the public mind, now, in my opinion, erroneously impressed, may be satisfied and set at ease by the truth.

It is stated in the prints above alluded to, that, since Mr. West's mission to Europe, there has been sent to the Ohio authorities of Kenyon College a great deal of money; and that there are outstanding debts, free of expense, in the hands of the English trustees, a great deal more. The sums vary in different prints, but all agree they are great. And this is done as if it were all new matter—a statement of monies sent from Europe and received by me, never before published nor accounted for. By this mode of bringing the subject into view, clothed as the statement is, in language purporting to be spoken to the Ohio convention in the year of our Lord 1830, the public mind is led astray, and an erroneous judgment is formed, not only injurious, but fatal, it is feared, to the interests of our college.

From the plain statement of facts which have taken place, in relation to money concerns, since the Rev. Mr. West went to England, if I recollect right, is this:—

I received from the legacy of Lord Kenyon's daughter, the late Hon. Margaret Langham, 500*l.*; also in a draft from Thomas Bates, esq. 100*l.*; also from G. W. Marriot, esq., of London, as the avails of Mr. West's collection, 400*l.*—making, in all, 1,000*l.*

Now be it remembered that Mr. West was in England and Ireland, as solicitor for the Ohio cause, above three years, and in that period his mission was blessed to the amount of 400*l.*, which sum was accounted for by me to the convention of this diocese a year ago; also bear in mind that the noble gift of Lord Kenyon's daughter, of 500*l.*, was announced in the public papers throughout the United States, and accounted for by me to the trustees of this college, now a year ago; and that the gift of 100*l.* by Mr. Bates, passed the rounds wherever a newspaper is read throughout our extended country; and, last of all, remember that these are the self-same sums which, as if they had been new gifts, have raised the hopes and excited the wonder of the people of our land, as if some new light had burst upon their view: be all this remembered, and who will feel unmoved by surprise?

Had Mr. West stated these sums in his own way, and in the order for the American public, and according to the time and the names of persons who contributed, as the same long since came before the public eye of the good people of the United States, no man would have thought of republishing them: the printers would have waited for some new matter, before endeavouring to awake anew the public gratitude.

It is somewhere mentioned, I think in the address of Mr. West, purporting to be spoken, or which was intended to be spoken, before the Ohio convention, published first in England, and then sent to this country, and extracts given from it, "after a personal interview with Mr. West"—it is stated in that address, there was sent from England, "in actual British money," 1,100*l.*, free of expense.

I have, as above, accounted for 1000*l.* of this sum, viz. in the legacy of Lord Kenyon's daughter, 500*l.*, Mr. Bates' draft of 100*l.*, and Mr.

West's collections of 400*l.* But where is the remaining hundred pounds? In reconciling this statement with those made in the above instrument, there are but two ways conceivable by me; the one is, that I must have made the mistake, and drawn for more than I now recollect, (in which case I stand ready to be corrected, and duly to account for the same); or it must allude to a circumstantial fact which I never before have formally reported, and perhaps never should have made known, but for reasons of so imperative a necessity.

There were two subscriptions when I was in England—the one for the Ohio fund, the other for the New-York and Connecticut institutions. Such was the harmony with which these collections proceeded after Bishop Hobart had withdrawn his opposition to the others, that the same trustees held the purse-strings of all; and it came to pass in the course of sending monies by those who collected charities for these objects respectively, there was (so it was stated to me) a mistake made; one hundred pounds actually contributed to Bishop Hobart, was put into the treasury of Bishop Chase. When this came to light, an immediate correction of the error was required. But instead of sending to Bishop Chase to refund it, (for in the meantime the avails of the subscription had been sent to the trustees in America,) the friends of the Ohio cause most generously raised the money themselves, and paid it over to the New-York treasury. Thus was the Ohio fund virtually the recipient of 100*l.*, which otherwise we should have been called on to pay, to rectify the aforesaid mistake. If this were the hundred pounds alluded to, which I am inclined to believe, from its having formed lately an item in the enumeration of favours received from that generous people, then are all things right. In justice to our benefactors, I should have made this publicly known before: my apology is, that the names of my benefactors were not given me. Yet, had I published this circumstance, the accounts of the college, as they now stand, would not have been altered; for this 100*l.* formed a part of the monies which were sent with the first donations by the English trustees, to the Hon. Henry Clay and others appointed to receive it in this country, and with which our lands were purchased. But what this has to do with a statement of monies collected by the Rev. Mr. West in England and Ireland, for Ohio, I cannot tell.

There is another matter in the address of the Rev. Mr. West purporting to have been delivered to this venerable body, published in England, and to a considerable extent circulated in this country. That matter is said to be contained in the following words. On the first page, alluding to his leaving me when going to England, and when speaking to me personally, he says, "Those circumstances, connected with that *valedictory moment*, which you, Right Rev. Sir, fully understand, but which I may not more particularly explain," &c.

To what these words alluded, except that we prayed together, I did not understand when first I read this address as it came from the English press; and the same ignorance of his meaning would have continued through life, had not this gentleman, on his return to Gambier a few weeks ago, condescended to tell me what he meant. He said he expected I would use my influence to make him bishop of the



Church in Ohio. When asked on what word or deed of mine was founded such an expectation, he referred me to the time when I prayed with him, and gave him the Episcopal blessing at parting. I told him that this was the first time a thought of the kind ever entered my mind;—that the right of electing a bishop being vested in the convention of the diocese, any interference on my part, either directly or indirectly, with which object, would be an offence unpardonable, and any expectation which he might have formed to that effect, would be sure to defeat itself. I must therefore have been an enemy to myself, as well as to him, by harbouring such a thought. Great must have been his mistake of my meaning in any expression I might have used in "*that valedictory moment.*"

Mr. West then desired to be continued in his office abroad, as solicitor for donations to the college. The propriety of such continuation he founded on the acquaintances he had formed, and the facilities he had opened for success. His exhibition of this part of the subject was able and enticing; but the development of the motives which, by his own acknowledgment, had hitherto guided him in advocating our cause, inclined me to forbear re-appointing him. Soon after this, he requested me to pay out of the 400*l.* he had collected for the college in Europe, his expenses to and from England, amounting to about 70*l.* Being out of funds, except what I had promised to others, I could not comply with this request—of the equity of which I could not judge, having received no statements of what he had received from the trustees in England, nor any other communication from them, neither by Mr. West nor through any other channel. I expressed to Mr. West my grateful acknowledgments for his services, but would wait till I should have heard from the trustees in England, before making him any payment from the money they had sent me. This determination gave me pain, but its correctness seems to be strengthened by the fact, that his drafts on Mr. Marriott of late have been sufficient to cover the expenses alluded to. The letter of that worthy gentleman contains the following:—

"If the outstanding subscriptions do not equal his [Mr. West's] last draft on me, (for 100*l.*, to which 15*l.* has been added as a rider,) I must beg to be indemnified from the first 100*l.* of Mr. Bates' annual bounty." These words are under date of June 10th, 1830. The same letter has also this expression: "Mr. West will have reached you, I trust, before this does," &c.

Mr. West left me for New-York, whence I received a blank draft for me to sign on Mr. Marriott, requesting to pay, if in first funds, if not, in any to be hereafter paid in, 33*l.* Putting these two last expressions together, it seems clear that there are no outstanding debts which are not already absorbed but the subscription of good Mr. Bates, and even his annual bounty is forestalled.

Besides this, I have been drawn on by Mr. West, through Mr. Taylor, of New-York, who, it seems, gave him the money for which he drew on me, under date of August 18, 1830, for 109 dollars and 22 cents. I make no comment on these facts—they speak for themselves.

One thing, however, is true—my situation

at present is widely different from that which it is thought to be by most of our friends, and the public in general. Instead of that abundance in means which the publications alluded to would fain persuade the world we possess, to bring our improvements to perfection, the pecuniary resources of the college were never more straitened. Encouraged (and who, knowing the character of the English and Irish for benevolence, would not be encouraged?) by the prospects held out by publications, of the frequent and overflowing contributions, both of a public and private nature, in those countries, I went on with our plans of extended usefulness, as stated in this address. But where have I found means to bear up under the expense necessarily incurred? Where but from having recourse to loans from private friends! Had these been denied me at this juncture, where now would be the heart-sick person who addresses you? God's holy name be blessed and praised that he has been allowed to live and make this true statement of our affairs. It may be that the fountain of public benevolence, now closed upon us, may yet be opened, and pour forth its genial streams, to make glad the parched fields of our Zion. Who can tell but God may bring good out of evil, as he always hath done, and cause our drooping hearts yet to sing for joy?

P. CHASE.

#### The Rev. Dr. Gardiner.

THE death of Dr. Gardiner was announced at page 287 of our number for September. A friend has since favoured us with the Boston Daily Advertiser of the 8th of September, from which we copy the following biographical sketch of this estimable divine and accomplished gentleman.

For the Boston Daily Advertiser.

#### THE REV. DR. GARDINER.

Died at Harrowgate, England, on the 29th of July, aged 65 years, the Rev. JOHN SILVESTER JOHN GARDINER, D. D., rector of Trinity church, Boston.—This distinguished and venerable divine, who has thus breathed his last in a distant land, "by strangers honoured, and by strangers mourned," was a native of Haverford-West, in South Wales. His father, a prominent member of the English bar, having received a highly honourable appointment from the government, connected with the colonial dependencies in the West-Indies, removed, soon after the birth of his son, to the Island of St. Christopher's, and, subsequently, to Massachusetts. The subject of this notice was sent, at an early age, to England, to receive his education; and was, for a considerable period, the pupil—and, we believe, a favourite pupil—of the celebrated Dr. Samuel Parr; under whose auspices he acquired that thorough acquaintance with the ancient languages, and that deep, comprehensive, and graceful mastery of his own, which rendered him one of the

ripest scholars and most accomplished writers of his day. Returning to this country, he entered, at a suitable age, upon the studies preparatory to the sacred office, and was admitted to holy orders by the Right Rev. Dr. Provoost, bishop of New-York. His first pastoral charge was in connexion with St. Helena's church, Beaufort, South-Carolina; whence he removed to Boston in 1792, on his appointment as assistant minister in Trinity church, on the Greene foundation; the late Right Rev. (then Rev.) Dr. Samuel Parker being the rector. On the death of Bishop Parker, the Rev. Mr. Gardiner was chosen to succeed him in the charge of the parish, and was inducted, as rector of Trinity church, on the 15th of April, 1805.

When Mr. Gardiner was settled as assistant minister, the income of the Greene foundation was by no means adequate to the support of a family. He was therefore induced, as well by this circumstance, as by the consideration that, at that time, opportunities for thorough classical instruction were few, to turn his eminent skill in the languages to the public account, as well as his own, by opening a school. His success in this most useful and honourable employment was great. The scholars offered by him for admission at Cambridge, were confessedly better fitted than those from any other quarter; and several of those whose learning and literary labours are most honourable to themselves and the community, are proud to remember that they were his pupils. The honorary degrees of A. M. from Harvard University, and of D. D. from the University of Pennsylvania, were spontaneous public tributes to his talents and erudition. As the duties of his parish increased, Dr. Gardiner found it necessary to withdraw himself in part from the labours of education, and, having discontinued his public school, received for many years a few private pupils at his own house. A circumstance should here be mentioned, which, while it illustrates the noble generosity of his nature, will long be remembered to his honour. The Greene foundation for the support of an assistant minister remained vacant from the death of Bishop Parker, in 1804, until 1828, during all which time Dr. Gardiner continued, single-handed, to discharge the duties of an extensive parish, and, for a considerable portion of it, in connexion with the labours of an instructor—uniformly replying to those who urged upon him the appointment of an assistant, that he had himself experienced the evils of a straitened income, and that, as he was in the full enjoyment of health and strength, he was resolved that no successor should be appointed, until the proceeds of the fund were fully adequate to his support.

Endowed by nature with a constitution singularly firm and vigorous, which his youthful fondness for athletic sports had consolidated, and habits of regular exercise, preserved with scrupulous strictness through his whole life, had served to confirm and perpetuate, there was no man in the community who better exemplified, until he had passed his threescore years, the elastic spring and conscious pride of health, and none on whom more sanguine hopes could have been founded of a life that should far outreach the allotted human span. But the wisdom of God allows to man no reasonable inducement to build upon the present life. The dealings of his providence are every day reminding us, that the race is not to the swift, nor the battle to the strong. Within three years there was a visible failure in the reverend doctor's health; and the anxious observer could easily perceive that his step was not so firm, nor his voice so full, nor the complexion of his cheek so clear, as it had lately been. A temporary suspension of his duties was resorted to. The best skill of the profession was called in. Still the hidden canker urged its ravages in secret. As a last resort, a voyage to Europe, on the recommendation of the ablest physicians, was undertaken; and he sailed from New-York for Liverpool, in April last, accompanied by his affectionate and devoted wife, and eldest daughter, entertaining himself the most sanguine hopes of benefit. A long and boisterous voyage severely tried the remnant of his strength, and he arrived at Liverpool still more exhausted. He repaired thence to London for the best medical advice, and having remained there several weeks, was directed to go to Harrowgate for the benefit of the waters. He had made but a brief trial of them, though with promise of advantage, when, having rode out as usual, and retired to rest early on the 28th of July, he awoke in the night, and complaining of faintness, said but little more, and at nine, on the morning of the 29th, died, without a struggle or apparent pain.

Thus departed from this mortal life, the respected and beloved rector of Trinity church, and for many years the oldest officiating clergyman in the city of Boston. He has left behind him no more accurate and accomplished scholar, no purer writer of "English undefiled," no more eloquent and acceptable teacher, no friend more kind and faithful, no man more exemplary for the discharge of all relative and social duties, no more sincere and unostentatious practical Christian; and, it may be added, he has left none who ever knew him, that does not lament his loss and honour his memory. His accurate scholarship, his extensive attainments, his eminent talent for reading, especially as exemplified in the admirable liturgical

services of the Church, and his eloquence as a preacher, sustained him for many years in the front rank of American clergy. The large, intelligent, and influential parish in which, for nearly forty years, he ministered acceptably, bear witness, by their uniform attachment to him, their prompt and liberal attentions to him in his sickness, and their deep and unfeigned sorrow for his loss, to the fidelity with which his relations towards them have been fulfilled. The whole community, all parties, all denominations, respecting him while living, and lamenting him when dead, bear witness to the excellence of his character and the integrity of his life. His afflicted family, part of them left strangers in a strange land, part of them deprived of the melancholy pleasure of solacing his dying moments, bear witness how kindly, how faithfully he had discharged the duties of a husband and of a father. To them his loss can never be repaired. To us, with them, the remembrance of his public usefulness, and of his private worth, will long remain a hoarded treasure in our secret hearts.

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*For the Christian Journal.*

SERMONS OF THE LATE REV. ORIN CLARK, D. D., RECTOR OF TRINITY CHURCH, GENEVA.

*Sermon V.—The Vanity of a dead Faith.*

1 Cor. xv. 2.—“Unless ye have believed in vain.”

IT is matter of astonishment, that a concern so important as that of religion confessedly is, should excite so little interest and attention as we find it generally does. Every man, we might reasonably suppose, who admits its importance and owns its sanctions, every one who believes he has a soul to lose or save, would feel the deepest anxiety to ascertain what prospects it opened to him in a future life, and what he must know, believe, and do, to secure a comfortable hope of happiness beyond the grave. That the infidel, who looks upon a future life as a dream, and scoffs at discoveries of revelation, should turn a deaf ear to its call, should neglect its obligations, and treat its sanctions with indifference and contempt, is what we might expect; and he may with reason, and to the shame of many who are professedly believers, boast of his consistency. But what can any but he, any who avow belief in the

discoveries of the Gospel, say to excuse such conduct? To suffer ourselves to remain in doubt with regard to the divine origin of the Gospel, or to neglect its precepts because we may not feel absolutely certain that it came from God, and that we shall experience the reality of its sanctions in eternity, evinces a degree of stupidity and folly of which every man of common prudence and reflection ought to be ashamed. Yet this is wisdom, compared with the folly and stupidity of those who, while they firmly believe all the Scriptures reveal, give themselves little or no concern to inquire whether they so believe as to entitle them to an interest in its promises, and who live, in most respects, as if they knew nothing of religious duty, nothing of a future world.

There are few, or none, who do not reject the truth of the Gospel altogether, who have a belief in it of any sort, that do not presume that their faith is sufficient, and that they may safely rest upon it a confident hope of heaven and eternal happiness.

In opposition to this absurd and dangerous notion, which has peopled the regions of perdition, the apostle intimates in the text, that we may believe and still perish, that we may believe in vain; and it may be worth our while to inquire what sort of faith it is, or who they are whose faith is vain—who, though they believe, are without hope, and without any title to the favour of God. In the first place, then, those who have only a mere speculative faith, believe in vain. Thousands there are who yield an unreserved assent to the truths of the Gospel, they know not why; others there are who dare not deny them, yet have no faith except such as they inherit from their parents, and who believe for no other reason than because they believed; and all these are perfectly satisfied with themselves, and never entertain an apprehension that they have not true Christian faith, though theirs is perfectly dead and fruitless. It is nothing but a vain notion which floats in the understanding, and in no degree affects the heart, add in no case directs and controls the conduct. The life and con-

versation, the temper and affections, are in all respects the same that they would be if it had no existence—are, notwithstanding it, entirely influenced and governed by temporal worldly considerations and views. It answers, in short, no purpose except to deceive the possessor, to keep him at ease in his sins, and at length conduct him, unconscious of his condition and his danger, to the gates of perdition. More, then, surely, than in vain is it that we believe, if such be our faith. My brethren, let us inquire if we believe to any better effect—if, while we profess to be Christians, and allow ourselves to entertain a hope that our eternal peace is secured, we are not resting in a vain, fruitless, worthless faith, which will, ere long, land us in the regions of hopeless woe.

Again: Those believe *in vain*, whose faith does not produce the fruit of universal obedience. No error is more generally prevalent than the opinion, that if we admit the doctrine and entertain a reverence for the institutions of the Gospel, and cultivate some of the virtues, and practise some of the duties it enjoins, we are safe; our faith is sufficiently active and fruitful, though we disregard many of its most important injunctions, and presume to offend in every point, whenever interest or inclination demands it of us. But surely, would those who embrace and act upon this opinion seriously consider the subject, they must be immediately convinced that they are deceiving themselves to their own ruin; that, in fact, their faith is as worthless, that they are really as destitute of any principle of religion, as the class just noticed. They think that their partial attention to moral and religious duties is the result of faith, of regard to Christian obligation, and a proof that they do not believe in vain. But is it really so? Unquestionably not. Faith, true, sincere, lively faith, which alone can avail to save us, assists and maintains dominion over the whole man, and yields predominance to no other principle; subduing or rooting out every evil and corrupt affection, it plants in the heart the fear and love of God, and causes these to become the governing principles of life;

and these principles, if they act at all, will act universally, not in this or that particular instance, but in all instances, and indeed all circumstances; if they really inhabit our bosoms and animate our hearts, they will suffer us to live in the commission of no known sin, or in the omission of any known duty. If you are deceived, therefore, upon this point, you must be so voluntarily. The principle is plain, and level to every understanding. If you do one thing from a sense of duty and the fear and love of God, you will do every thing from the same motive, and will leave nothing undone which he requires of you. If you are sober and honest, kind and merciful, because he has commanded you to be so, you will, for the same reason, endeavour to live godly, and devote your entire life to his service. If you study to learn his holy will in his word, if you call upon him and give him thanks in the secrecy of your retirement, and honour him in the worship of his holy temple—if you do this from a sense of his goodness to you and a desire to please him, the same principle will constrain you to draw near to him in all the institutions of his Gospel, will bring you with penitence and gratitude to the holy altar, and call forth your most assiduous endeavours to adorn the doctrine of God your Saviour in all things. Be not, therefore, deceived: if you have faith, show it by your works, by universal obedience to the laws of your Redeemer; otherwise, be assured, you believe in vain, and have nothing that deserves the name of religious principle.

Again: Those believe in vain, who endeavour to perform the duties and secure the advantages of religion, while their hearts are engrossed by the cares and pleasures, and their affections wedded to the interests and vanities of the world. Our Saviour himself has declared, "No man can serve two masters—Ye cannot serve God and mammon;" and the opposite nature of the service which they respectively require, clearly shows that it is an impracticable undertaking. Yet, how common is the attempt! How many are there, who, though desirous of an interest in a bel-

ter life, will not renounce the world to attain it; and who, while with one hand they cling to the latter, endeavour to grasp heaven with the other! And how often do they flatter themselves that they are successful in the attempt! My brethren, than this, no delusion can be more absurd and inexcusable. Were the Scripture silent upon the subject, reason and experience might teach us that we could not at the same time live to the world and to God, and that we can have no right to look for reward only from the Master we serve. The soul of all acceptable service is the heart and affections; and if these are engrossed by the interests, gayeties, and vanities of the world, all that we can render to God is utterly worthless—nay, it is but mockery to pretend to serve him, and cannot fail to provoke his indignation. This is the language of reason, and still clearer is that of Scripture upon the subject; upon no point is its language more explicit. Its first commandment we are told is, “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength.”—“My son, give me thine heart”—“Whosoever loveth the world, is the enemy of God.”—“If any man love the world, the love of the Father,” of God, “is not in him.”—Whosoever is born of God, or becomes a true Christian, overcometh the world; “and this is the victory that overcometh the world, even our faith.”—“Love not the world, nor the things that are in the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world.” Now, my brethren, I repeat, it is worse than useless to attempt, in the face of these declarations, to persuade ourselves that we have any true Christian faith, any faith that can avail to eternal salvation, while our hearts and lives are devoted entirely or supremely to worldly pursuits and enjoyments. No matter how punctual we are in our observance of the forms of religion, the substance, the soul is wanting, and our professions of faith and godliness are but gross hypocrisy, and our hopes criminal delusion—we believe in vain.

Yet let us not longer deceive ourselves; let us not amuse ourselves with ideas and expectations of heaven, while we are rapidly sinking into the dread abyss of perdition; let us believe to some purpose, or else abandon our hopes. If we cannot bring ourselves to renounce the world, renounce its corruptions and vanities, to abstract our minds from its busy cares and pursuits, so far as they would interfere with our higher duties, and to dispossess our hearts of a love for its corrupting pleasures, gayeties, follies, and dissipating amusements—if we determine still, let what may be the consequence, that these shall occupy our time, our thoughts, and affections, then let us look only to them for happiness both here and hereafter, nor longer strive to flatter ourselves that God will be our friend and our portion when these fail us. This we have no right to expect, and shall be disappointed if we do. All the reward we deserve, we receive here. Let us then make the best of it—enjoy it while we may—nor amuse ourselves with thoughts of a better, for which we will not labour.

Sensible beyond expression will be the disappointment of the persons now in view at a future day. They may still fancy that they do not believe altogether in vain; that they have, notwithstanding all we can urge to the contrary, quite religion enough to secure their peace and comfort now and for ever; and at present they may find it sufficient for this purpose. Doubtless, during the days of health and prosperity, when no evil comes nigh their dwellings, and no cloud overshadows their prospects, it may avail to allay their fears, and keep their minds at rest: but this scene, let them remember, must ere long change; the days of sorrow, of sickness, of death, and of judgment, must come—and then where shall they go for support and comfort? The world, which they have served, can afford them none; and, alas! they shall now find that they have no faith that can stand and sustain them in the trial; that they cannot claim God as their chosen friend and protector, and lay all their cares and sorrows upon him. That faith is

surely of little worth, and vain as to any valuable purpose, which cannot raise us above the world, and sustain us under all its sorrows; and that the several classes described have such faith, is attested by daily experience. Trouble, sickness, and death, which are appointed to us all, and none of us can long escape, dissipate the delusion in which they rested, and leave them to the bitter consciousness that they have lived in a vain shadow, and have no right to hope for the kind regard and merciful protection of God. For when the fascinations of the world are withdrawn, and all the splendid visions of worldly bliss disappear, and they are left to see their condition as it is—when nature yields under the weight of corruption, and they behold death aiming his dart at their bosoms, and see the throne of judgment rising to their view, it is impossible that they should not feel that they have believed to little purpose; that they have, in fact, neglected their highest interests, made the world their hope, and lies their refuge, and have nothing to expect but the angry sentence, "Depart from me, I know you not." My brethren, do we believe to any better purpose? Do we desire so to believe, that our faith may sustain us in hope and comfort in these seasons of trial, be our support in all the troubles of life, guide us securely through the dark valley and shadow of death, and procure our acceptance at the bar of eternal judgment? Let us then be convinced without delay of the folly of resting in any belief short of that which overcometh the world, conquers sin and corruption, and manifests itself in the fruit of universal obedience. This alone will stand the trial of the last day; this alone will enable us to triumph over death, and secure us the crown of righteousness, which fadeth not away.

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*Convention of Delaware.*

IN conformity with the constitution of the Church in the diocese of Delaware, the annual convention of the same was held in St. Peter's church, Smyrna, on Saturday, the 12th of June, 1830: present, the Right Rev. Henry U. Onderdonk, D.D., officiating as assistant bishop of the Pre-

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testant Episcopal Church in Delaware, under the 20th canon, and president of the convention, and several clergymen and laymen. Morning prayer was read by the Rev. Isaac Pardee, rector of Trinity church, Wilmington, and a sermon preached by the bishop. Mr. Evan H. Thomas was elected secretary, and Mr. John Cloak treasurer of the convention. The secretary presented and read the following communication:—

*"To Evan H. Thomas, esq. Secretary of the Convention of the Protestant Episcopal Church in the State of Delaware.*

Philadelphia, June 7th, 1830.

DEAR SIR,

"I have duly received your notification of the convention of the Church in the state of Delaware, intended to be held on the 5th instant, but postponed, as I understand, to the 12th. If it should be recollected that during a course of forty-three years I have complied with every desire made known to me for the performance of any Episcopal service in your state, I trust I shall not be charged with the want of regard for the Church in Delaware, when I suggest, that for any present or future duties of this sort, as for the like in Pennsylvania beyond the vicinity of this city, it will not be unreasonable for me to devolve them on my right reverend brother, the assistant bishop of this diocese, who contemplates presiding in your ensuing convention, and for whom provision has been made with a severance from parochial connexion. My late time of life, and the parochial duties still lying on me, will, I trust, be my excuse for my thus limiting of my discharge of Episcopal duties in future. With my best wishes and my prayers for the prosperity of the Church in Delaware, and for your own health and happiness.—I am, dear Sir,

"Your very humble servant,  
WM. WHITE.

"P. S. Although the circumstances above detailed have prevented the exercise of my Episcopacy, except in a single act, yet it is a satisfaction to me to notice that, on the 1st of October last, I consecrated to the service of God, St. Andrew's church, in the borough of Wilmington."

The following address was delivered by the Right Rev. Bishop Onderdonk:—

*"Brethren, the Clerical and the Lay Members of this Convention,*

"My former visitations of the parishes in this state were made at the request of my venerable diocesan, Bishop White, who, by a vote of your standing committee, had charge of this diocese under the 20th canon of the General Convention. But your respectable body having, by a vote passed at its last annual meeting,

requested me to act under him as the assistant bishop of the diocese, it affords me pleasure to appear among you, and take my seat as a member of the convention of this branch of our Church. The kindness with which I have been received throughout your state, renders it a gratification to me to add the few services it requires to those of a large and laborious field of the duty with which I am permanently connected.

"Agreeably to the 45th canon of the General Convention, I make to you the following report of my proceedings during the past year, in and for this diocese:

"On Sunday, August 9, 1829, I admitted the Rev. Isaac Pardee, deacon, duly recommended by your standing committee, to the holy order of priests. The ordination was held in Christ church, Philadelphia, and the Rev. Dr. Abercrombie, and the Rev. Dr. Beasley, of the diocese of Pennsylvania, united in the imposition of hands.

"On Sunday, January 10, 1830, I officiated, morning and afternoon, in Emmanuel church, Newcastle.

"On Tuesday, April 6th, I consecrated to the service of Almighty God, Trinity chapel, in the borough of Wilmington. This beautiful and commodious edifice was erected by the ancient corporation and the congregation of Trinity church, in order to have a place of worship within the limits of the town. On Easter Sunday, April 11th, I visited Emmanuel church, Newcastle, where I preached twice, and administered the holy communion. On Easter Monday, April 12th, I visited St. James's church, Stanton, preached, and administered the holy communion.

"On Whitsunday, May 30th, I visited Wilmington, and performed services in the several churches, as follows:—In the morning, I preached in Trinity church, and administered the holy communion. In the afternoon I preached in Trinity chapel, and confirmed eight persons. In the evening I preached in St. Andrew's church, and confirmed fourteen persons.

"Yesterday, June 11th, I officiated in St. Ann's church, Middletown, and baptized three children. This is an interesting congregation, and I indulge the hope that measures will be pursued to restore to it the regular services of a clergyman.

"I shall include in this report the services appointed for to-morrow, with which I intend finishing my visitation of this diocese for the present season.

"On Sunday, June 13th, I preached in St. Peter's church, Smyrna, in the morning, and administered the holy communion. In the afternoon and evening I preached in Christ church, Dover, and confirmed seven persons in the afternoon. *His building, which, at my visit in 1826, was unfit for use, has been*

very substantially repaired, and made commodious and comfortable. The congregation is on the increase, and its prospects are every way encouraging; and there needs no fuller proof than is now exhibited in this parish, that our Church can be resuscitated where it has decayed in Delaware. It has pleased Providence, however, to deprive this parish and the diocese of their most distinguished member, the Hon. Nicholas Ridgely—an event which mingled deep sorrow with the gratification I enjoyed in my visit to this place. On Monday, June, 14th, I officiated in Emmanuel church, Newcastle, in the evening, and baptized one child.]

"Before concluding this address, I deem it proper to draw your attention, as I have formerly, to the subject of diocesan missions.

"There is much necessity for missionary effort in parts of this diocese, and measures of this sort will be best conducted by either an active committee appointed by the convention, or by a vigorously conducted society formed independently of it. The missionaries, in either case, to be employed only under the direction of the diocesan ecclesiastical authority. The committee, or the acting members of the society, should reside sufficiently in one neighbourhood to hold meetings without difficulty. This plan has, indeed, no glare, and presents none of the plausible attractions not unusual in attempts of the kind; but I am confident you will find it more effectual than any other, as I have never known the diocesan system of missionary operations fail, when pursued exclusively and perseveringly, or as much so as circumstances would permit. My desire to have missionaries of our Church in this diocese, will, I trust, be accepted as a sufficient reason for my repeated and urgent earnestness in bringing this subject before you. There certainly are materials and resources in Delaware for a greater extension and prosperity of our Church than she now enjoys.

"H. U. ONDERDONK."

The following persons were elected delegates to the General Convention:—The Rev. Stephen W. Presstman, the Rev. Isaac Pardee, the Rev. Daniel Higbee, and Messrs. John Cummins, William T. Head, and Samuel Paynter.

The Rev. Stephen W. Presstman, the Rev. Daniel Higbee, and Messrs. John Cummins and Henry M. Ridgely, were elected the standing committee.

The parochial reports, which were received from but six churches, afford the following aggregate:—Baptisms (adults 17, children 39, not specified 5) 61—Marriages 30—Communicants 165—Funerals 30. In almost every instance these reports give gratifying accounts of the state of

Sunday schools, which appear to be well attended, and conducted by diligent and pious teachers.

There are sixteen churches and chapels in this limited diocese, and six presbyters, the whole under the superintending care of the right reverend the bishop and assistant bishop of Pennsylvania, officiating by invitation of the convention, under the 20th canon of 1808.

The next annual convention will be held in St. Peter's church, Smyrna, on the Saturday next preceding the second Monday in June, 1831.

*For the Christian Journal.*

THE REV. SMITH MILES.

MESSRS. EDITORS,

ON looking over some of the back numbers of the *Christian Journal* for the present year, I found a notice of the death of the Rev. SMITH MILES, of Chatham, Connecticut, unaccompanied with any remark concerning his character and usefulness. The writer of this article was intimately acquainted with him, and feels it due to the memory of an unassuming, but faithful clergyman, who, during a ministry of more than thirty years, had done much to promote the interest of the Church, to put upon record, in your valuable paper, a brief account of his life.

The subject of this notice was a native of Derby, in Connecticut. He prepared for college under the instruction of the late Dr. Mansfield, one of the fathers of the Episcopal Church in that state. He graduated at Yale College, where his attainments in Greek literature, moral science, and metaphysics, procured the favourable opinions of the president and faculty. His theological studies were chiefly pursued under the direction of his former preceptor, but finished with that able divine, the Right Rev. Dr. Seabury, then bishop of Connecticut, whose favour and confidence he enjoyed till his death.

Mr. Miles was early settled in the parishes of Chatham, Middle-Haddam, and Hebron. These churches flourished under his ministrations; and the churches in Chatham and Middle-Haddam having increased in numbers and ability, so as to require the whole of his labours, his attention was soon confined to them. In the year 1812 it became expedient to form new arrangements for the parish at Middle-Haddam, and he accordingly relinquished the charge of it. Previous to this, however, he had organized a church at Glastenbury, and he now engaged to officiate there every fourth Sunday, the parish at Chatham having become able to stipulate for his services the other three. Great success attended his labours at Glastenbury. About fifty families joined the Church, and erected a house for public

worship, which in size and beauty is surpassed by few country churches in Connecticut. He continued to officiate in this church one fourth of the time, until about 1820, when the church in Chatham, which had been gradually increasing during the whole period of his ministrations, required the whole of his services. Through the remaining years of his life, Chatham continued the only scene of his labours. He had seen this church, for more than thirty years, rising in importance under his pastoral care. From a very few families, it had increased to more than one hundred, whom it was natural that he should regard almost with paternal, as well as pastoral affection, and who, with a few exceptions as ever falls to the lot of a pastor, looked up to him with affectionate and filial reverence. Indeed few clergymen have been, through a long ministry, more successful, or more happy.

In the last years of his life, he had the satisfaction of being rector of a parish raised by his own exertions, sustaining a high character for zeal and liberality, respectable in point of numbers, and the best endowed in Connecticut. At different periods, through his instrumentality, two legacies were made and secured to the church, one of \$4000, and the other of \$8000.

Under these prosperous circumstances, the question of building a new church was decided upon, and a suitable site obtained, about three years before his death; but, in consequence of some opposition to the new location, the measure was deferred, chiefly from a desire, on his part, that his people should be united in the only undertaking which now seemed necessary to their temporal prosperity.

Few men have pursued a more quiet and peaceful course, and few clergymen have left behind them evidences of more successful ministrations. He was not ambitious of distinction—all his interests were concentrated within the limits of his own cure. Though he was among the most humble and unpretending, yet he was among the most successful, but he was indifferent about the reputation which success might give him.

Clouds sometimes passed over him. He was subject to great depressions, and sometimes a deep gloom would for a time seem to deprive him of all enjoyment; but his disposition was kind and amiable, his liberality amounted almost to a fault, his friendships were sincere and lasting, and his principles were sound and orthodox. It deserves to be mentioned, that his labours, which were so much blessed, were performed amidst incessant bodily suffering, and a large share of domestic trial. A dark cloud rose upon his personal prospects the last year which was removed only a



*Bishop Chase and the Rev. Mr. West.*

In a preceding part of the present number we have inserted the address of Bishop Chase to the convention of the diocese of Ohio. In connexion with that document, we copy from the Gambier Observer of the 17th of September, which has been handed to us since the address was printed off, the following article:

"As the Right Rev. Bishop Chase was commencing his address to the convention, the Rev. Mr. West, who had not for some weeks past been at Gambier, came in, and at the conclusion of the address arose and requested a copy, that he might reply to it the next day, with the permission of the convention, when he would remove any unfavourable impression which might have been made respecting himself. The next day a committee, after hearing Mr. West at some length in public, made the following report, which was unanimously accepted:—

"The committee appointed to consider and report upon such parts of the bishop's address as relate to the Rev. Mr. West, beg leave respectfully to state—

"That there appeared to them to be two points in the aforesaid document, demanding their attention. First, the pecuniary collections in England; and secondly, that which relates to the Episcopal succession in this diocese.

"1st. In respect to the first point, there seems, after the most careful examination which your committee could give to the subject, a mistake with regard to 100*l.*, of which error, the explanation suggested in the bishop's address is, perhaps, the true one. It is at least perfectly satisfactory to the minds of the committee.

"In the absence of all documentary evidence on the subject of the collections made in England by Mr. West, your committee are not able to state with precision the actual amount obtained by him in that country. From the solemn declarations of Mr. West, however, corroborated in some degree by the testimony of Lord Kenyon and Mr. Marriott, we have reason to believe that none of the funds passed through Mr. West's hands. It may further be stated, that Mr. West explicitly declared that he had no agency whatever in the publications made in the newspapers on the subject of his collections, except only in that originally inserted in the Philadelphia Recorder; and that he expressed his regret at the unfavourable effect which the exaggerated statements alluded to are calculated to produce.

"2d. With regard to the second point—the succession to the Episcopal chair of this diocese—your committee have no doubt but that an entirely erroneous impression existed in the mind of Mr. West. No sufficient evidence has been submitted to the committee, that the right reverend bishop ever held out to Mr. West the hope of succeeding him in his Episcopal office. And your committee are pained to add, that, between the defence publicly delivered before the committee by Mr. West, and his answers to them in private upon this point, there was a manifest inconsistency. Your committee understood Mr. West to say, on the first occasion, partly from a written declaration, and partly extemporaneously, that the bishop had privately invested him with the spiritual character of a bishop, or at least that he solemnly promised to leave on record, in

case of his [the bishop's] decease, a recommendation of him [Mr. West] as his successor. Afterward, when Mr. West was asked by the committee, "Will you give your written statement concerning the Episcopacy to the committee?" he declined a compliance, after repeated and earnest solicitations. And when the inquiry was made of him by the committee, "How could you suppose that Bishop Chase intended to exert his influence to make you his successor?" Mr. West replied, "My impression is, that the bishop said he would recommend me." Your committee doubt not that such an impression existed on the mind of Mr. West; but it appears to them that there is material difference between the *positive assertion* that Bishop Chase had invested him with the spiritual character of a bishop, or would leave on record a recommendation of him to the Episcopal office, and the above reply, "My impression is, the bishop said he would recommend me." All which is respectfully submitted.

B. P. AYDELOTT,  
INTREPID MORSE,  
BEZALEEL WELLS,  
PLATT BENEDICT,  
JOHN BAILHACHE.

*Consecration of Bishop Stone.*

We extract the following from a letter published in the Philadelphia Recorder of October 30th:—

"On Thursday morning, the imposing and deeply interesting ceremony of consecration took place. The bishop-elect, Dr. Stone, took his seat in the middle aisle, accompanied by two presbyters of the diocese, Rev. J. P. K. Henshaw, D. D., and Rev. William Blanchard. I counted no less than forty Episcopal clergymen present. The morning prayer was read by the Rev. Dr. Wyatt, rector of the church. The ante-communion service by Bishop Meade. The sermon, by the venerable Bishop Moore, is beyond my description: his text was, 'Now then we are ambassadors for Christ,' &c., and was a most faithful and animated description of the apostle Paul's view of pastoral fidelity. The discourse gained, as far as I could learn, unhesitating approbation. With great judgment the bishop avoided even the least allusion to the subjects which had caused distress and agitation in the diocese, and he confined himself to the great duty of presenting the truth of the Gospel of Jesus Christ. The elocution of Bishop Moore is of the most attractive character, and an audience, certainly of not less than 3000 persons, were held in almost breathless satisfaction. After the sermon, the candidate was presented to the presiding bishop, by Bishops Moore and Onderdonk; the testimonials from the diocese were read by the Rev. Mr. Blanchard; those from the various standing committees, by the Rev. Dr. Henshaw; and those from the bishops, by the Rev. John Johns.

"It was delightful thus to see those who

had been brought forward by their brethren, for two successive years, as candidates for the vacant Episcopate, and others who had been parted in the convention, uniting in the solemn exercises which secured to the diocese of Maryland a bishop, in whose election all parties had united.

“Dr. Stone is in person tall and thin. He appears to have suffered much by the sickness usually so much prevailing in certain portions of the Eastern Shore of Maryland. His appearance, however, is very interesting, and I have no doubt that he will be enabled to discharge his duties in a manner satisfactory to his diocese, and useful to the cause of Christ in general.

“On Thursday evening the Episcopal churches in Baltimore were opened for divine service. Bishop Moore preached in Trinity church; Bishop Meade in Christ church; Bishop Onderdonk in St. Paul's, and in St. Peter's church. The Rev. Mr. Tyng preached a most interesting and useful discourse on the manual labour system, connected with mental instruction.”

#### EPISCOPAL ACTS.

##### *In the Eastern Diocese.*

On Wednesday, the 20th October, the Right Rev. Bishop Griswold visited St. James' church, Greenfield, Massachusetts, and preached both afternoon and evening. The holy rite of confirmation was administered to twenty-five persons. The services were peculiarly solemn and impressive, and an increased interest was added to the occasion, from the number of young persons who, in a full conviction of their obligations, and, as we have reason to believe, under the most serious impressions, presented themselves to confirm and ratify their baptismal vows and engagements, and to receive the blessing of the highest officer in the Church militant. To three of those the ordinance of baptism was administered on the day of confirmation and the Sunday previous.

On Sunday, the 24th, the bishop commenced his visitation of the churches in the county of Berkshire, and in the morning preached at St. Luke's church, Lanesborough; and in the afternoon and evening, at the lecture-room, now hired as a temporary place of worship for the new Episcopal society in Pittsfield, which was legally organized a few months since, under the name of St. Stephen's church. A large number of respectable worshippers were assembled, who gave promise of forming a very efficient and important auxiliary to our churches on the western side of Connecticut River, in Massachusetts, and afford very encouraging indications of the future prosperity and increase of our communion in this place.

On Monday, the 25th, the bishop preached at Trinity church, Lenox. During his visitation in this town, much interest was manifested, and doubtless much good resulted, from a personal interview which took place between almost every individual member of this church and society and their respected and beloved diocesan, with whom they had the pleasure of passing the evening in social conversation, at the house of their minister.

On Tuesday, the 26th, accompanied by one of his presbyters, the bishop visited St. James's church, Great-Barrington, where he preached in the afternoon, and administered to seventeen persons, under associations of the most impressive solemnity and religious feeling, the holy rite of confirmation.

On Thursday, the 28th, the chapel of St. James's church was consecrated. This building was recently erected at Vandusenville, a small flourishing manufacturing village, a mile and a half or two miles from the centre of the town of Great-Barrington, and is finished in a style of neatness and simplicity well worthy of the worship of God, and creditable to the taste of the people. The number of communicants who attended on this occasion was much larger, perhaps, than was ever before assembled in any one of our churches at the same time, in this part of the Eastern Diocese; and the imposing solemnity of the different services on this day have seldom been more deeply felt, or more strikingly manifested. The deed of donation and request to the bishop, for the consecration of this chapel, was read by the Rev. Aaron Humphreys, late rector of St. Luke's church, Lanesborough, and the deed of consecration by the Rev. B. C. C. Parker, minister of Trinity church, Lenox, and St. Paul's church, Otis. Morning service was performed by the Rev. Stephen Beach, rector of St. Stephen's church, Salisbury, in the diocese of Connecticut. The communion was administered by the bishop, assisted by one of the attending clergy.

The next visitation of the bishop was to St. Paul's church, Otis, where, for want of a more suitable place of meeting, divine service was held in the newly erected edifice, at present in an unfinished state. The sermon of the bishop was here listened to with deep interest by an attentive and respectable congregation, for whom such accommodations only could be made as the condition of the building afforded.

On Friday, the 29th, the bishop, attended by the Rev. Mr. Humphreys, the Rev. Mr. Beach, and the Rev. Mr. Parker, proceeded to Blandford, when St. Mark's church was consecrated. The morning service was read by the Rev. Mr. Humphreys, and the bishop was assisted in the administration of the communion by the

Rev. Mr. Parker. During a confirmation which the bishop held in this church on the present occasion, a most impressive incident occurred, which could not fail universally and deeply to affect the very large assemblage of worshippers, which, from a distance of many miles, the services of this day had called together. It was the sight of a venerable and respectable old man, who, tottering under the infirmities of more than *four score years*, presented himself among the number of those who were around the altar for the reception of this sacred rite. Those who had often been present at this solemn and interesting ceremony of our Church in other places, here found their feelings entirely overpowered. Many, very many, to whom the service was new, gave the most natural and significant signs of uncontrollable sympathy. The distinct, and, we doubt not, heartfelt responses that this old man made, with a voice choked by emotion, sent a thrilling sensation through the congregation; and the gushing tears which for a moment stood in his eyes, and then fell fast on the altar-rail, finding their way from his face by the easy channels which time had made for them, could not but affect every beholder. It was with much gratification that he was again observed by the worshippers, a short time afterwards, among the number of those to whom the bishop distributed the sacred symbols of that Saviour's dying love, whose grace and Spirit may reach even to some of the last of the followers who join in his service.—St. Mark's church is a neat and convenient edifice, of suitable dimensions for the accommodation of the worshippers, and has been erected by the liberality and commendable exertions of a few individuals who are much interested in the support of religious worship.

*In the Diocese of Connecticut.*

A special ordination was held on the 8th of October, in Christ church, Hartford, when Mr. John Morgan was admitted to the holy order of priests by the Right Rev. Bishop Brownell. Morning prayer was read, and the candidate presented by the Rev. Professor Potter, of Washington College, and an appropriate address delivered by the bishop.

Bishop Brownell, in his recent visitation, administered the holy rite of confirmation in the following parishes, viz. in New-Haven to 12 persons, Stamford 11, Norwalk 17, Wilton 8, Fairfield 24, Bridgeport 23, Stratford 13, Guilford 3, North-Guilford 10; in all 121.

*In the Diocese of New-York.*

On Wednesday, October 13th, in St. Paul's church, New York, the Rev. Augustus Fitch, and the Rev. Alva Bennett, deacons, were admitted to the holy order

of priests by the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese of Pennsylvania, to whom canonical application had been made by the standing committee. Morning prayer was conducted by the Rev. Dr. Lyell and the Rev. Lewis P. Bayard, and an address delivered by the bishop. The candidates were presented by the Rev. Dr. Lyell, who, together with the Rev. Mr. Bayard and the Rev. Dr. Onderdonk, the bishop-elect, united with the bishop in the imposition of hands.

*In the Diocese of Ohio.*

At a special ordination, held on the 15th of September last, at Kenyon College, the Right Rev. Bishop Chase admitted to the holy order of priests, the Rev. James M'Elroy, and to the holy order of deacons, Mr. John O'Brien.

*In the Diocese of Quebec.*

At page 285 of our present volume, we noticed the consecration, on the 8th of August last, by the lord bishop of Quebec, of Christ church, Montreal. The Christian Sentinel furnishes the following account of subsequent duties discharged by this active and diligent prelate:—

"On Friday morning, August 13th, the bishop left Montreal for Upper-Canada, taking his route by the Ottawa, and having previously notified the clergy in that part of the diocese of his intention. He reached Bytown the following afternoon, and proceeded the same evening to the township of March, accompanied by the Rev. Mr. Ansley, as he had appointed Sunday, the 15th, for holding a confirmation in the church there. The weather, unfortunately, was so unfavourable on the appointed day, that most of the candidates from a distance were prevented from attending. Only six were present, to whom, after confirmation, the bishop delivered an impressive charge concerning their responsibility generally as the covenant-children of God, and of the indispensable duty of attending to all their religious duties as the means of grace, and of obtaining the assistance of God's Holy Spirit.—On Monday he returned to Bytown, and on Tuesday, the 17th, consecrated St. James's church, at Hull, in Lower-Canada; and in the afternoon confirmed eight persons more, who had been prevented from attending for that purpose on the Sunday preceding.—On Wednesday he proceeded on to Richmond, accompanied by the Rev. B. Short, who came over the previous evening, for the purpose of meeting him; and on Thursday morning, twenty-seven persons received the rite of confirmation in the church at Richmond.—On Friday the Bishop continued his route to Beckwith, a distance of sixteen miles, but through a road almost impassable, the

which carried his baggage was the that ever passed entirely through. with is settled chiefly by Irish Prots. A small stone church has been ed, in which the bishop confirmed, aturday, the 21st August, 106 per-

There was a very large congrega- and the Rev. Mr. Harte, who has been appointed to that mission, has tensive field on which he bestows bours.—Sunday, the 22d, being the xed on for the consecration of the h, as well as for holding a confirma- at Perth, the bishop left Beckwith in fternoon of Saturday, and reached late that evening. Mr. Harris met about half way. On Sunday, the 22d, ceremony of consecrating St. James' h took place; and in the afternoon persons were confirmed—a strong of the strength of the Church in neighbourhood. On Monday he left for Brockville, where he arrived on day; and on Thursday, the 26th, crated St. James's church at Mait- distant from Brockville about six , and attached to the mission at ott. In the afternoon, thirty per- approved of by the Rev. Mr. Blakey, confirmed. The bishop returned to ville the same evening, and embark- e following morning for Kingston.— onday, the 29th, sixty-eight persons, ding eighteen soldiers of the royal ery, were confirmed in St. George's h, in that town—making a total of ersons confirmed after leaving Mon-

The following account of the move- and Episcopal acts of the bishop een politely furnished for the Senti- y his chaplain, dated York, 29th mber:—

We left Kingston on the evening of st September, and on the 2d the p administered the apostolic rite of mation to eleven persons in the h at Bath.—On the 3d, he preached small congregation at the church of ricksburg. Through some mistake ring notice, the majority of the peo- ere not aware of his intention.—On th, St. Paul's church at Adolphus- was consecrated, and at the same twelve persons were confirmed. We eded on the same evening to the shing village of Hallowell; and on ay, the 5th, the consecration of the odious new brick church at Picton place. There was a large congrega- and it is due to the Rev. William uly to say, that the church has been principally at his own expense, and ongregation formed chiefly through ertions. The church is called St. Magdalene's. The same afternoon ite of confirmation was administered yenty-one individuals.—On the 6th we

left Hallowell in a heavy shower of rain, for the Mohawk church, having left word for the steam-boat to call for us. On our arrival at the church, we found many of the Indians assembled, and a corpse for interment. After the funeral, twenty-one persons were confirmed, nineteen of whom were Indians. The evening se vice was partly performed, and a short exhortation given, through the interpreter. The steam-boat was delayed much beyond its usual hour, but we got a fire made in the stove, and the Indians brought us some bread, and milk, and butter, so that we managed very well. At eleven o'clock the steam-boat passed, and notwithstanding all our hailing, would not stop, the captain being asleep at the time; we of course made up our minds to pass the night in the church; but fortunately the captain of the boat discovered the mistake that had been made, and was so very obliging as to return for us about two in the morning. We therefore reached Belleville at seven o'clock on the morning of the 7th.—On the 8th, the burial ground adjacent to St. Thomas's church, Belleville, was consecrated, and at the same time forty-four persons were presented for confirmation by the Rev. Mr. Campbell.—On the 9th, we left for the township of Murray, where the Rev. J. Grier is stationed. The same day, St. John's church was consecrated by the bishop, and the rite of confirmation administered to forty-four persons. Mr. Grier had examined and approved of sixty, but sixteen were prevented from attending.—On the 10th we left the carrying-place for Cobourg, where we arrived the same afternoon.—On Sunday, the 12th, a collection was made in aid of the Newcastle district committee of S. P. C. K., and in the afternoon forty-five persons were confirmed. The church, which has lately been very considerably enlarged, is now one of the most commodious in the diocese.—On Monday, the bishop presided at the annual meeting of the committee of S. P. C. K., when a most satisfactory report was read by the Rev. A. N. Bethune, one of the secretaries. We left Cobourg the same evening for Port Hope, where the Rev. James Coghlan has lately gone. On the following day, after the regular morning service, and a sermon from the bishop, the burial ground around the church was consecrated. Mr. Coghlan having but lately arrived, and a confirmation having been held at Port Hope about two years previous, this rite was not administered on the present occasion. We arrived here on the 18th inst.—Confirmations, 198."

"On Sunday, Sept. 26th, the bishop of Québec held an ordination in St. James's church, York, Upper-Canada, when the Rev. William Boulton, B. A. Queen's College, Oxford, the Rev. Abraham Selles,

and the Rev. Henry Patton, were admitted to the order of priesthood; on which occasion the bishop delivered an appropriate sermon, setting forth the duties of the Christian ministry."

"To the Editor of the *Christian Sentinel*.

\* Ancaster, October 11th, 1830.

"REV. SIR—In a late communication I gave you a short account of his lordship's visit to Fort-Erie, Niagara, &c.

"On Friday last, the 8th instant, the apostolic rite of confirmation was administered in the church at St. Catharine's, to thirty-five persons. Yesterday, being Sunday, St. John's church in this village was consecrated, and thirty-four persons confirmed. The day being remarkably fine, the church was crowded in every part by persons from the surrounding neighbourhood, assembled to witness these solemn services of our Church. St. John's church is a commodious building, capable of accommodating a large congregation, and is very respectably finished in every essential part.

"The bishop holds a confirmation on Thursday next, (*Deo volente*), in the church at Woodhouse; and his lordship proposes consecrating the Mohawk church on the Grand River, and confirming there also before his return to York.

"I remain, Rev. Sir, yours, &c.

"R. D. CARTWRIGHT.

"Ancaster is a beautiful village, situated above the mountain, about seven miles from the head of Burlington Bay, and three from Dundas. It is a delightful spot, and commands an extensive view of the country round to the northward, and may be called the key of western travel. Several spirited individuals of the place deserve great praise for their exertions in regard to 'St. John's church.'—*Ed. Sent.*"

#### Obituary Notice.

DIED suddenly at the parsonage-house, Cornwall, Upper-Canada, on Saturday, the 18th of September last, in the sixtieth year of his age, the Rev. S. J. MOUNTAIN, A. B., rector of that place for the last thirteen years. He was a graduate of Caius College, Cambridge, and in the year 1793 accompanied his uncle, the late bishop of Quebec, to this country, to whom, as well as to the present bishop, he was chaplain. For more than twenty years he was rector of Quebec, and during the greater part of that period he acted also as chaplain to the forces.

Died at York, Upper-Canada, on the 5th of October, the Rev. ALLEN MACAULAY, curate of York and parts adjacent.

#### Monument to Bishop Hobart.

At the late convention of the Church in the diocese of New-York, a resolution was passed to erect a monument to the memory of Bishop Hobart in St. Peter's church, Auburn; and a committee was appointed to procure the same. The funds are expected to be raised by voluntary subscriptions, or by collections in the different parishes, previous to or during the approaching season of Advent.

#### Sermons on occasion of Bishop Hobart's Death.

"TWELVE Funeral Sermons, delivered in New-York and elsewhere, on occasion of the Death of the Right Rev. JOHN HENRY HOBART, D. D., Bishop of the Protestant Episcopal Church in the State of New-York," with a sketch of his life and character, and a portrait from a valuable original painting, comprised in a neat duodecimo volume, are now in press, and will be published with all speed.—Subscriptions for this volume, at one dollar in cloth, are received at the bookstore of T. & J. Swords, 127 Broadway, and by most of the clergy of the Protestant Episcopal Church in the United States.

#### Bishop Hobart's Works.

We are happy to be authorized to announce to the public the intention of the gentlemen to whose superintendence the late lamented Bishop HOBART intrusted his unpublished Works, that a selection of them, accompanied by his Memoirs, will be immediately prepared for publication. The intrinsic merit of these works, and the interest thrown around them by the splendour of the departed prelate from whose able pen they proceeded, will, we doubt not, give them a general welcome in the Church of Christ.

All communications upon the subject, addressed to the Messrs. Swords, 127 Broadway, New-York, or the Rev. L. S. Ives, will meet with the most prompt attention.

#### Calendar for December, 1830.

- 5. Second Sunday in Advent.
- 12. Third Sunday in Advent.
- 15. } Ember Days.
- 17. }
- 18. }
- 19. Fourth Sunday in Advent.
- 21. St. Thomas.
- 25. Christmas Day.
- 26. First Sunday after Christmas. St Stephen.
- 27. St. John the Evangelist.
- 28. Innocents.

THE  
**CHRISTIAN JOURNAL,**  
AND  
**LITERARY REGISTER.**

2.]

DECEMBER, 1830.

[Vol. XIV.]

*For the Christian Journal.*

**Convention of Vermont.**

The annual convention of the Protestant Episcopal Church in the state of Vermont, was held in St. Paul's church, Windsor, on the 26th and 27th of May, 1830. There were present nine clerical members, and twelve delegates representing eight parishes.

The Rev. Abraham Bronson was chosen president, and the Rev. Joel Clap secretary. Morning prayer was read by the Rev. Samuel B. Shaw, of Christ church, Guilford; and a sermon delivered by the Rev. Louis Caldwell, rector of Trinity church, Burlington.

The Rev. Carlton Chase, the Rev. Joel Clap, and Edward R. Campbell, were appointed a committee "to inquire into the canons of the General Convention, with a view to ascertain whether there are any matters left by the canons to be provided for by the convention, and as yet remaining to be provided for by this convention;" the committee subsequently made a report, when the subject was referred to the same committee, with directions to report to the next convention.

The prudential committee, by their report, the Rev. Carlton Chase, presented the following report, which was read and accepted:—

"Our committee report, that it is not in our power to lay before you any important facts relative to the Church lands in this state. Few settlements have been made, and few leases executed since the last report. Still the business seems to be moving gradually towards a conclusion. And perhaps it is not in the power of the agencies concerned to hasten it. Obstacles have occurred, of a very peculiar nature, which scarcely any thing but time and a slow progress of events could remove."

"A very important suit, which was pending, at the last convention, before the supreme court of the United States, has been decided in favour of the society. It became necessary, however, in consequence of certain papers not being seasonably communicated by that court to the circuit court recently held in Windsor, that both that suit and certain others should be continued, for final trial and judgment, to the October term of the circuit court."

"The committee, in compliance with a resolution of the last convention to that effect, have done what they could towards furthering the views of the convention with respect to a more prompt and efficient agency. They met at Middlebury in October last, with the bishop, standing committee, and general agents, to devise measures with that view. Sundry important papers were prepared to be laid before the society in England. Those papers, owing to causes not within the control of the present explaining power of your committee, were not finally executed. That matter lies, of course, nearly as it did a year since. We regret the delay exceedingly, and hope it can be satisfactorily explained."

C. CHASE,

"May 26, 1830. For the Committee."

The following resolution was passed:

"Resolved, That the prudential committee be and they are hereby directed to prosecute the measures heretofore intrusted to their management, in relation to the agency of the "society's lands," so called, in this state; and also that they be authorized to fill any vacancy which may occur in the board of trust heretofore nominated."

The following gentlemen were elected the standing committee for the year ensuing:—The Rev. Abraham Bronson, the Rev. Joel Clap, the Rev. Carlton Chase, the Rev. Sylvester Nash, the Rev. Samuel B. Shaw.

The prudential committee for the ensuing year was appointed, and is composed of the following persons:—The Rev. Carlton Chase, Edward R. Campbell, the Rev. Joel Clap, John A. Pratt.

The following persons were elected delegates to the General Convention:—The Rev. Abraham Bronson, the Rev. Carlton Chase, the Rev. Joel Clap, the Rev. Sylvester Nash, the Hon. Dudley Chase, George Cleaveland, Alexander Fleming, and Cyril Fuller.

From the parochial reports presented to this convention we collect the following aggregate:—Baptisms (adults 21, children 26, not specified 62) 109—Marriages 41—Communicants 614—Funerals 50.—The Church in this state is yet in its infancy, and though the prospect in one or two of the parishes is cloudy and disheartening, yet the reports show, on the whole, an improving and enlivening state. Sunday School, Missionary, Common Prayer, and Tract Societies are established, and are generally represented as prosperous. The following extract from the report of the state of St. James's church, Arlington, will be read with interest:—

"The temporal prospects of the parish were never more encouraging; to use the language of a member of the parish, 'every thing to which we put our hands, connected with the wellbeing of the Church, prospers.' The church is rapidly building, and though it is of stone and entirely Gothic, we anticipate finishing it in less than a year. For commodiousness and beauty it will not be exceeded by any in the state. We regret to say that the religious condition of the parish is not equally flattering. We are not, however, without some encouragement in this respect. A convenient lecture-room, in which we now assemble, is crowded every Sabbath. The congregation listen to the preaching of the word with apparent seriousness. Besides the regular services on the Sabbath, we have had a Bible class on Sabbath evenings, consisting of thirty-five members.—The minister has held meetings in different parts of the parish, and is encouraged to continue this practice by the serious attention of the people."

The next annual convention is to be held in St. James's church, Arlington.

For the Christian Journal.

### Convention of Rhode-Island.

We have not been favoured with a copy of the journal of the convention of this state, and are therefore unable to give an abstract from an authorized source. We learn, however, from an account published in the Philadelphia Recorder, and credited there to the *Microcosm*, some particulars from which we abstract the following:—

The convention was held in St. Michael's church, Bristol, on Tuesday, the 8th of June, and was attended by the Right Rev. Dr. Griswold, bishop of the Eastern Diocese, and eight clerical members, and twenty lay delegates, representing all the churches in the state. Divine service was performed by the Rev. Lemuel Burge, rector of St. Paul's church, North-Kington.—The Rev. Samuel Fuller, jun., minister of Grace church, Providence, was elected secretary.

With the view of rendering the sittings of the convention more useful and interesting, a resolution was passed, that, in addition to the convention sermon, a sermon on missions be preached the evening of the first day of the convention, and a sermon on Sunday schools, the morning of the second day; the design being to continue the convention two or more days, to give more time for disposing of the business, and to bring together a greater number of the friends of Episcopacy in the state.

The committee on Sunday schools reported that a state union, composed of six schools, had been formed; whereupon a resolution was passed, approving of the establishment of the Rhode-Island Protestant Episcopal Sunday School Union, auxiliary to the general society, and recommend to the several Episcopal Sunday schools in the state to become members of the union.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. Nathan B. Crocker, D. D., the Rev. Salmon Wheaton, the Rev. George Taft, the Rev. Samuel Burge, the Rev. John Bristed, the Rev. Lemuel Fuller, jun., the Rev. G. W. Hathaway; and Messrs. Stephen T. Northam, David Le-favour, Lemuel C. Richmond, Alexander Jones, George Pierce, George S. Wardwell, and William A. Shaw.

The following gentlemen were chosen delegates to the General Convention, viz. The Rev. Nathan B. Crocker, D. D., the Rev. Salmon Wheaton, the Rev. George Taft, the Rev. John Bristed; and Messrs. Stephen T. Northam, John De Wolfe, jun., Alexander Jones, and David Wilkinson.

The parochial reports, it is said, present "an encouraging account of the condition of the churches.—The whole number of communicants is about 700.—"

en a beautiful edifice has been erected and will soon be ready for use.—The of Episcopacy has at no time been flourishing in this state as at the present.—A depository of Sunday school has been established at Providence, in connexion with the state union; and ties for the use of the schools are in nearly every parish.—Most of parishes have established state missionary societies.—Many persons attached to the services of the Episcopal Church offering in different parts of the state, of regular or even occasional service. The convention considered it very important that a renewed zeal and energy should be infused into all the churches, in promoting the missionary work in the state.”

The next annual convention is to be held in Newport.

*For the Christian Journal.*

### Convention of New-Jersey.

The forty-seventh annual convention of the Protestant Episcopal Church in the State of New-Jersey was held in Trinity church, Swedesborough, on Wednesday, 6th of May, 1830. There were present the Right Rev. Bishop Croes, and clerical members, and thirty lay delegates, representing twelve parishes.—Opening service was read by the Rev. William R. Whittingham, rector of St. Mark's church, Orange, and a sermon preached by the Rev. Benjamin Holmes, rector of Peter's church, Morristown. The Rev. Bishop Croes, jun. was elected secretary; which the bishop delivered the following address:—

*Brethren of the Clergy,  
and of the Laity,*

I am with mingled emotions of gratitude and joy to meet you, assembled at this time and place; of gratitude to the Divine Being, who, in his infinite goodness, so prolonged my life, that I have been permitted to celebrate the fortieth year of my ministry; and assurance, that the sacred temple in which we now assembled, was the scene of my first, and noble efforts, in the holy work to which I was ordained, and where I still perceive, with grateful regard, the well-remembered counsels of a few of those who, at that remote period, were regular attendants on my ministrations—not, however, without the melancholy feelings which accompany the reflection that so many others have been deposited in those mansions of the dead.”

In making to you the annual statement required by the canons, of the condition of the church in the diocese, I shall begin with debt to you the several congregations which have been enabled, through the divine goodness, to visit during our last conventional year.

The burying-ground of the church at Swedesborough.

The congregation of St. James's church, at Piscataway, was the first I visited; then followed that of St. Mark's church, at Orange—St. Peter's, at Morristown—St. Matthew's, at Jersey-City—the Episcopalians at Bordentown—St. Mary's church, at Colestown—the Episcopalians at Camden—St. Michael's church, at Trenton—St. Mark's, at Orange, a second time—Christ church, at Newton—St. Luke's church, at Hope—St. James's, at Knowlton—St. Paul's, at Paterson—St. Mary's church, at Burlington—St. Andrew's, at Mount-Holly—Trinity church, at Newark—St. Thomas's church, at Alexandria—Christ chapel, at Belleville—St. John's, at Elizabeth-Town—St. Peter's, at Spottswood—St. James's church, at Piscataway, a second time—St. Mark's church, at Orange, a third time—St. Paul's church, at Camden—St. Stephen's church, at Mullica-Hill—St. Thomas's church, at Glassborough—St. John's church, Salem—and Trinity church, at Swedesborough.

“Of the condition of the first of the churches named, viz. St. James's church, Piscataway, it gives me great satisfaction to say that it never has been so favourable as at present. Though it has existed many years, at no time before this did it enjoy the services of a resident clergyman; and for the last forty years, with rare exceptions, it has been dependent for the services of the sanctuary, and the preaching of the divine word, on the occasional supplies of missionaries. Since the Rev. Mr. Douglass has taken up his residence among them, the congregation, by his zeal and diligence, has been re-organized, the church finished, thoroughly repaired, a gallery constructed, and the whole painted externally and internally. The congregation also has increased, and the services are performed with becoming order and solemnity. We hope, with the divine blessing, that its spiritual progress will likewise keep pace with its temporal prosperity. In my second visit to that church in November last, I administered confirmation to eight persons.

“Of the recently instituted church at Orange a similar commendation may be given, as it respects the zeal and diligence both of its rector and members. In one of my visits, besides the office of preaching, which I usually perform, I had the satisfaction of administering the holy rite of confirmation to eighteen persons in that new congregation. In the last one, which took place on the 17th of December, 1829, I admitted the Rev. William R. Whittingham, a deacon, and rector-elect of that church, to the holy order of priesthood, assisted by the Rev. John Croes, jun., the Rev. Benjamin Holmes, the Rev. Birdsey G. Noble, and the Rev. Henry P. Powers, of New-Jersey, and the Rev. J. F. Schroeder, of the diocese of New-York. On the following day, I instituted Mr. Whittingham into the rectorship of the same church.

“At my visit to St. Peter's church, at Morristown—the congregation of which, though not large, is very respectable and flourishing—I preached on Sunday, the 28th of June, and had the gratification of administering the rite of confirmation to eighteen persons in that recently constituted church. On the Tuesday following, I instituted the Rev. Benjamin Holmes into the rectorship of that church, and also preached on the occasion.

“St. Matthew's church, Jersey-City, I was happy to state, is constantly improving. Its



members increase. The building appropriated to divine service is rendered more convenient, and is suitably adorned. The Rev. Dr. Barry, their minister, now resides among them, and is zealous in the promotion of their spiritual welfare. The congregation have it in contemplation also, at no very distant day, to erect a church edifice of much larger dimensions, and in a style of architecture much superior to the present one.

"The church, denominated St. Mary's, at Colestown, it is much to be regretted, is now, and has been for some time, vacant, and of course is not making progress. From this discouraging condition, I have good ground to hope, it will shortly be in some degree relieved.

"The Episcopalians at Camden, with becoming zeal and energy, have, since I visited them the first time, organized themselves into a church, under the name of St. Paul's church at Camden, as you have already been informed, and have become incorporated. Through the kindness of several of the clergymen of Philadelphia, they have enjoyed the services of the sanctuary almost every Sunday afternoon, for several months.

"Since my visit to St. Michael's church, Trenton, in August last, the Rev. William L. Johnson has resigned the rectorship of that church, and removed to the diocese of New-York. The congregation have not yet procured a successor to him, and of course are vacant. This state of things, however, I hope, will not long continue.

"In my visitations to the churches at Newton, Hope, and Knowlton, in Sussex and Warren counties, I found the first of these, under the administration and through the exertion of its respectable rector, improved in its temporal and slowly advancing in its spiritual affairs.

"At Hope and Knowlton, although at that time entirely vacant, the circumstances of those churches had experienced no deterioration, through the zeal and exertions of a very respectable member, and occasional supplies of ministers. Since my visit, they have enjoyed for a few months the whole services of a resident missionary, the Rev. Richard Salmon, of the diocese of New-York, who occasionally officiates also at Christ church, Johnsonburgh, and to the Episcopalians at Belvidere.

"Of the condition of St. Paul's church at Paterson, I regret to remark that it has experienced some depression. The Rev. John Croes, jun. has resigned the rectorship of that church, and removed to Newark, where he has charge of the academy. In my visit to that church in September last, besides preaching twice and performing the office of baptism, I administered the rite of confirmation to sixteen persons.

"St. Mary's church at Burlington continues to prosper, and the exertions of the ladies for the increase of the missionary fund merit all praise.

"St. Andrew's church, Mount-Holly, under the uniform administration of its rector, keeps on in the even tenor of its way.

"Trinity church, Newark, has been destitute of a rector since December last, when the Rev. H. P. Powers resigned his charge of that church, and has now left the diocese. The Rev. John Croes, jun., at the request of the church wardens and vestrymen, officiates at

present at that church, under the character of a missionary.

"St. Thomas's church, at Alexandria, which I visited in October last, although it had been almost entirely destitute of the services of the sanctuary for some time, is at length partially supplied by the Rev. William Douglass, the minister of St. James's church at Pleasantway, who acts also as a missionary to that church, and to Trinity church, Woodbridge.

"The condition of Christ chapel at Belleville has not improved since the last convention.

"The appearance of St. John's church at Elizabeth-Town is much improved, and its conveniences increased, by the additions and repairs which have been made to it, especially by the construction of a new and very commodious vestry-room. The congregation continues flourishing. The Rev. Birdsey G. Noble, late of the diocese of Connecticut, presented to me, in July last, the testimonial from the Right Rev. Dr. Brownell, bishop of that diocese, necessary, by the 51st canon, to his admission into this diocese, and received from me a certificate of his admission into it. Since then, I have received a certificate from the church wardens, of his being elected rector of that church.

"St. Peter's church at Spotswood has undergone no material change since my last address. It preserves its standing, under the charge of its industrious rector, the Rev. Mr. Ward. That gentleman, however, has found it expedient to discontinue his services at St. Peter's church, Freehold.

"St. Stephen's church at Mullica-Hill, and St. Thomas's church at Glassborough, both continue vacant, and there is but little prospect at present of their being supplied.

"St. John's church at Salem I found flourishing under its new rector-elect, whom, on the 24th instant, I instituted into the rectorship of that church.

"The church in this place, which I last visited, presents no material change in its temporal or spiritual circumstances since the period when I last addressed you on the state of the churches generally, except as to the dissolution of the connexion which existed between them and their late rector, the Rev. Simon Wilmer.

"Christ church at New-Brunswick, under my particular care as rector, has made some advancement both in the number of its attendants and the frequency with which they attend at the regular periods of public worship. It is hoped also, that its spiritual condition is improved since the last convention. In the present month I administered the holy rite of confirmation in that church, at which twenty persons presented themselves, either to confirm or renew their baptismal covenant.

"Besides the change already mentioned in the removal of ministers from, and reception into the diocese, the following have taken place within the year:—

"The Rev. Christian F. Cruise has removed into the diocese of Connecticut.

"The Rev. Eli Wheeler has resigned the rectorship of Christ church, Shrewsbury, and his other charge at Middletown, and removed into the diocese of New-York.

"The Rev. Simon Wilmer has resigned the rectorship of Trinity church at Swedesborough, and removed into the diocese of Maryland.

"The Rev. William Chaderton, lately residing at Burlington, has removed into the diocese of Pennsylvania.

"The Rev. Harry Finch, late of the diocese of Connecticut, has removed to this diocese, produced the canonical certificate, and been admitted into it as a presbyter. Since his admission, he has been elected rector of Christ church at Shrewsbury.

"The Rev. James C. Ward, a coloured man, lately a deacon of the diocese of Pennsylvania, has, by a letter dimissory from the Right Rev. Dr. White, bishop of that diocese, been admitted into this.

"The Rev. Norman Nash, late a presbyter of the diocese of Pennsylvania, has, since the commencement of this session, presented to me, from the right reverend the bishop of that diocese, the canonical certificate required in cases of ministers removing from one diocese to another, and has in consequence been admitted into this diocese. He will also be considered, from this time, as the officiating minister of this church.

"The number of persons confirmed in this diocese, since the last address was delivered, is eighty.

"It affords me pleasure to say, that three persons have been admitted as candidates for holy orders, viz. Edward E. Ford, Peter L. Jaques, and Reuben H. Freeman.

"One person only has been admitted to holy orders, namely, the Rev. William R. Whittingham to the priesthood.

"There have been three institutions, that of the Rev. Benjamin Holmes, the Rev. William R. Whittingham, and the Rev. Henry M. Mason.

"From the preceding statement of the affairs of the Church in this diocese, although more congregations than is usual have become vacant since the last meeting of this body, some of which are still unsupplied; yet, in other respects, it does not appear to have suffered any declension; on the contrary, the congregations have increased in number, by the institution of St. Paul's church, at Camden. Besides, more churches enjoyed the stated services of the sanctuary now than there did two years since. There can be but little doubt also, that some of the churches that have become vacant within the last few months, will shortly be supplied.

"The fund constituted many years since, in this diocese, for the relief of the widows and children of those deceased clergymen who, during their lives, contributed to its increase, is continually augmenting, and now amounts to thirteen thousand dollars.

"The missionary fund, which has been long in operation, and has been the instrument, under the divine blessing, of preserving and increasing the Church in the diocese, has as yet experienced no diminution, and it is hoped will long continue to prosper.

"It is with regret that I cannot say that the same favourable conditions exist with respect to another fund belonging to the diocese—I mean the fund instituted about fourteen years since, for the purpose of enabling the bishop to visit the churches under his care. This fund commenced by donations solicited from the members of the most wealthy congregations; but it was found that a sufficient sum could not be obtained in this mode, the interest of which

would suffice to meet the amount annually appropriated to the bishop; the convention therefore resolved at its session, held in this church, in the year 1819—' That it shall be the duty of every minister of the Church in this state, to cause a collection to be made for the Episcopal fund, in the church or churches in which he regularly officiates, some time between the first of August and the first of November yearly; and if convenient, to preach a sermon suitable to the occasion. In case of the meeting of the convention in any church, the collection for that year shall be made there, at the time of such meeting. For vacant congregations, the collection for the above purpose shall be made, either by the missionary, or by some clergyman who may visit such congregations, at whatever time of the year it may be found convenient.'

"The collections directed by this resolution were, at first, pretty generally made; and the amount was sufficient not only to make up the deficiency in the avails of the fund, but to add to the fund itself. Latterly, however, the collections, in many instances, have been so much neglected, that not only the fund has received no additions, but the appropriations, yearly made by the convention, can scarcely be met by the income accruing from the fund and collections together.

"The convention, I hope, will take the subject into consideration, and recommend that more attention be paid at least to the duty of causing collections to be made, that the permanent fund, so important to the Church in the support of succeeding bishops, may in future continually make progress.

"In the performance of my various duties in the recess of the sittings of our convention, I have attended to those which arise from my office as a trustee of the General Theological Seminary of our Church. The annual meeting of the board took place in June last, which was followed by the examination of the students, and the commencement of those who had finished their course; during all which period I was present. The performances of the students gave general satisfaction. The institution promises to continue to be, as it already has been, of great advantage to the character and usefulness of our primitive and apostolic Church. Among the sources of gratification to its friends, and to the members of the Church generally, is the great improvement of its funds by the munificent bequest of the late Frederick Kohne, esq., of Philadelphia, at a time, too, when considerable anxiety existed in the minds of its friends for its future support.

"This donation, as it may not come into the possession of the trustees for several years, should not, however, cause us to forget the defective means of its present support, and the necessity of our exertions to supply the deficiency.

"It must be gratifying also to the members of the Church in this diocese, that the sum attempted to be raised, by a resolve of the convention, to establish a scholarship in that seminary, has succeeded, and that it is nearly all collected; the whole of which will be deposited in the treasury of the seminary in a few weeks, when a detailed report will be made of it.

"In August of last year, the triennial General Convention of our Church met in Philadel-

phia, at which I attended in my place in the house of bishops. The four clerical and three of the four lay deputies of this diocese attended, and took their seats in the house of clerical and lay deputies. Two new dioceses were admitted into union with the convention, viz. that of Kentucky and that of Tennessee, both lately organized. Eighteen dioceses were represented. Nine bishops, forty-seven clerical and thirty-seven lay deputies were present. Sixty-four other clergymen of our communion, from several dioceses, were also present, and were permitted to take seats in the house of clerical and lay deputies, during the hours of business. From the reports which were presented from the several dioceses, the condition of the Church appears to be continually improving, both as it respects increase of number, zeal, and piety.

"In the course of the session, the interesting circumstance of the consecration of an assistant bishop for the diocese of Virginia took place. The person consecrated to that sacred office was the Rev. William Meade, D. D., a presbyter of that diocese.

"The satisfaction produced by that event was, however, in a few months considerably damped by the distressing intelligence of the death of the Right Rev. Dr. Ravenscroft, bishop of the diocese of North-Carolina. The removal of this great and good man from the scene of his earthly pilgrimage will long be regretted by the ministers and people of our communion generally, but especially by those of his diocese, who had witnessed his distinguished usefulness in the Church, his energetic and impressive manner in the pulpit, and his great faithfulness in the discharge of all the duties of his eminent station.

"But, notwithstanding afflictions of this depressing character are permitted by Divine Providence to break in upon our otherwise prosperous course, and in some degree interrupt the pleasure and joy resulting from it; yet, since we continually experience so many other favours, so many sources of gratification and causes for thankfulness, the former ought to be submitted to, with patience and resignation to the will of our heavenly Father; and not be suffered to discourage or check our endeavours to promote, as far as depends upon us, the further prosperity and increase of the Church of our blessed Lord, of which, we humbly trust, our Church is a part.

"JOHN CROES.

"Swedesborough, May 26, 1830."

St. Paul's church, Camden, was admitted into union with the convention.

The following gentlemen were appointed the standing committee for the ensuing year, viz. The Rev. John Croes, jun., the Rev. James Chapman, the Rev. John M. Ward, the Rev. Benjamin Holmes, and Robert Boggs, Dr. Edward Carroll, James Parker, Joseph Marsh. And the following gentlemen were elected delegates to the General Convention, viz. The Rev. Dr. Wharton, the Rev. John Croes, jun., the Rev. Clarkson Dunn, the Rev. John M. Ward, and Messrs. Charles C. Stratton, Thomas Sinnickson, Mark W. Collet, George C. Thomas.

A resolution was passed, recommending to the congregations that are not yet incorporated, "to avail themselves, as soon as convenient, of the opportunity afforded them by an act of the legislature for that purpose, passed February 17, 1829."

The report of the proceedings of the standing committee was presented, and accepted.

The missionary fund was reported at \$3805 61, and the Episcopal fund at \$1930.

The missionary reports, altogether cheering to the good cause, present the following aggregate:—Baptisms (adults 50, children 119, not specified 51) 230—Marriages 68—Communicants 697—Funerals 99.

Sundry amendments to the constitution of the Diocesan Sunday School Society were reported as having been adopted by the society, which, on motion, were concurred in by the convention; as was also the expunging of the ninth article of the constitution of the same.

A resolution was passed, requiring of the clergy a more punctual performance of their duty in relation to the Episcopal fund, as alluded to in the bishop's address.

The church in this diocese consists of the bishop, fifteen presbyters, and two deacons, one of them, the Rev. James C. Ward, being a coloured man.

The next convention will be held in Spotswood, on the last Wednesday in May, 1831.

For the Christian Journal.

### Convention of Virginia.

THE annual convention of the Protestant Episcopal Church in the diocese of Virginia, was held in the church in the town of Winchester, on Thursday, Friday, and Saturday, the 20th, 21st, and 22d days of May, 1830. It was attended by the Right Rev. Dr. Meade, assistant bishop of the diocese, who, in the absence of the Right Rev. Bishop Moore, took his seat as president of the convention, and twenty-four clerical members, and thirty-seven lay delegates, representing thirty-three parishes. Morning prayer was read by the Rev. Edward C. McGuire, rector of St. George's parish, Fredericksburg, and a sermon preached by the Rev. Nicholas H. Cobbs, rector of Russel parish, Bedford county.

Christ church, in the city of Richmond, formerly a part of Henrico parish, was admitted into union with the convention, as a separate and distinct church.

A pastoral address from Bishop Moore was received and read, and is as follows:—

*"To the Convention of the Protestant Episcopal Church—Diocese of Virginia.*

**"DEAR BRETHREN,**

"In conformity with the canons of the Church, I hereby present you with an account of my labours during the last year.

"Immediately after my recovery from the illness with which I was confined the last spring, in the county of Orange, I repaired to Fredericksburg, at which place I preached, and admitted to the order of deacons Mr N. Osgood. I then continued my journey through the Northern Neck of Virginia, in company with the Rev. Mr. Peet and Mr. M'Guire; preaching in the churches in the county of King George, and at Mattox-Bridge, in Westmoreland—at the court-house, Richmond county—in White Chapel and Christ church, Lancaster county—at the church and court-house, Northumberland county—at Wiocomco church, in Westmoreland—and again passing through Richmond county, the Rev. Mr. Peet fulfilled an appointment which had been previously made for him. We then crossed the river to the town of Tappahannock, in the county of Essex, at which place I preached and administered the Lord's supper. From thence we passed on to Mr. James M. Garnett's, and the next day Mr. Edward M'Guire preached in Vauter's church, in that neighbourhood; after which I administered the Lord's supper, and admitted to the holy order of the priesthood the Rev. Caleb J. Good. Leaving Mr. Garnett's, I visited Mr. Waring's family, and lectured at his house. On this tour of May and June, I was much assisted by the labours of the Rev. Mr. Peet and Mr. John M'Guire. The congregations were, in general, large and attentive, and in some instances appeared to be deeply impressed. They are anxious to procure the services of clergymen, and I have no doubt would endeavour to yield them a comfortable support.

"In the month of October I visited the counties of Dinwiddie and Brunswick, in company with the Rev. Mr. Lee, Mr. Jones, Mr. Steele, Mr. Syme, and Mr. Grammer. I preached in Sapony church on a week day, after which we repaired to Brunswick court-house, where we passed several days, the clergy preaching in turn to very respectable and attentive congregations. On Sunday we held three services: in the morning I preached, consecrated the church, held a confirmation, and administered the Lord's supper; two of the brethren followed in the afternoon and evening: part of the day there were numbers who could not obtain seats, and the assemblies were solemn and attentive. I then visited Petersburg, and officiated in that place.

"In November I visited and preached in Prince George, Surry, Suffolk, Nansemond, and Isle of Wight counties. In the church in Surry county the congregation was very large, and in Suffolk and Isle of Wight also. The sacrament of the Lord's supper was administered in several of the above mentioned places, and the Rev. Mr. Grammer and Mr. Empe also preached. The Rev. Mr. Cole and Mr. Jones were also in company with us.

In December I preached and lectured in Hampton, consecrated the church, which had been very comfortably repaired, and administered the Lord's supper. The congregation was large and attentive.

"In January I visited Portsmouth, preached to a very large congregation, consecrated a handsome church lately erected, admitted the Rev. Mr. Goldsmith to the holy order of the priesthood, and administered the Lord's supper. In Norfolk I preached, and administered the rite of confirmation to 15 or 16 persons. In the present month I again visited Portsmouth, and instituted the Rev. Mr. Wingfield; and in Norfolk I also preached.

"In addition to the above duties, I ordained, in July, Mr. Henry B. Goodwin deacon. In November I also ordained Mr. Cleaveland a deacon; and in April I admitted to the same office Mr. Leonidas Polk. I have also preached in Gloucester and in Hanover counties.

"Seventeen counties visited, four deacons ordained, two admitted to the priesthood, three churches consecrated.

"With my sincere prayers that your association may be blessed with a sense of the divine presence, I remain, dear Brethren,

"Your friend and pastor,

**"RICHARD CHANNING MOORE.**

*"Norfolk, May 16, 1830."*

The report of the Right Rev. Bishop Meade was also read, as follows:—

"It becomes my duty, brethren and friends, to add to the report just read, an account of those Episcopal acts which I have performed, in compliance with the wishes of him to whose assistance you have been pleased to call me.—The first official act which it became my duty to discharge, was the consecration of the church in which we are now assembled, to the worship of Almighty God. This was done on the 30th of October, 1829, in the midst of a large and attentive congregation, and with the aid of seven of my brethren of the ministry, from our own and the neighbouring diocese of Maryland. It is hoped that the occasion, and all the holy exercises thereof, were not without some good effect. The sight of a building so happily adapted to all the purposes for which it was erected, and constructed according to a style of architecture so suitable to houses of public worship, and the setting apart the same, according to such solemn and impressive forms, from all worldly and common uses, to the sole purpose of honouring God and promoting the immortal interests of men, were well calculated to produce a salutary effect on the minds of all present. The services were continued for three days, and appeared still to interest the numerous attendants. On the morning of the Sabbath, we united in the Lord's supper; in the afternoon I baptized four infants, and in the evening the services were closed. In about five weeks afterwards I made a visit to Berkeley county, preaching three times in Martinsburg, and twice at Hedge's chapel; also once at Bunker's Hill, in the church which is under the care of the Rev. Mr. Jackson, of Winchester. While in this county, I administered the Lord's supper and the ordinance of baptism at Hedge's chapel. The Rev. Mr. James Tyng, from the diocese of New-England, has accepted a call from this parish, which has now for some time been destitute, and it is hoped, by the blessing of God, will be an instrument of good to it.

"On Monday, the 30th of November, I commenced a visit to some of the middle coun-

ties of the state. On the evening of that day I preached at Woodstock, where we have a few attached friends to our communion. I made an effort to reach Harrisonburg the next day, in order to preach in the evening, but failed in consequence of the state of the roads, which had been rendered heavy by the rains of the preceding day.

"On Wednesday evening I reached Staunton, and preached to a full house. The three following days were spent in performing religious services by myself, the Rev. Mr. Jackson, of Winchester, and Mr. Charles H. Page, of Amherst. During which, beside the various services in Staunton, we preached at a Lutheran church twelve miles distant, and at Waynesborough. On Saturday evening, after having preached on the subject in the morning, I administered the rite of confirmation to ten persons. On the next morning, after preaching an ordination sermon, I admitted to the order of priests the Rev. Ebenezer Boyden, and to the order of deacons Mr. Adams, two students from our Virginia seminary. It gives me pleasure to be able to state to the convention, that the prospects of our Church in Staunton appear to be truly encouraging. The services of their minister are highly acceptable, and by the blessing of Heaven we may expect the happiest results from them. It is contemplated during the present year to erect two new brick churches, one in Staunton, and one in the neighbourhood. Having performed the duties required at Staunton, I proceeded up the Valley to Botetourt, preaching once only by the way, at Greenville, about twelve miles from Staunton. On Wednesday I reached Fincastle, and preached there that evening and the following morning. I was here met by Mr. Cobbs, who remained to preach in Fincastle on Thursday evening, while I went to the neighbourhood of a church about twelve miles distant, where I preached on Friday and administered the rite of confirmation to two persons. The Rev. Mr. Stephens having left Fincastle, it is at present without an Episcopal minister. The Rev. Mr. Cobbs has, however, extended his labours to this county, and promises to continue them until a more regular supply can be obtained. We have some warm friends and a few interesting members in this county, whom it is our duty to cherish. On Friday evening, the Rev. Mr. Cobbs and myself were engaged in religious exercises at the house of Mr. Watts, and the next morning set out for Liberty, the county town of Bedford, which we reached in time for service in the evening. On the next day, which was the Sabbath, I preached to a large congregation in that place, and administered the rite of confirmation to seven persons. On Monday I preached to a large assembly at a private house some miles distant, and confirmed three; on Tuesday preached at Trinity church, and confirmed nineteen; on Wednesday preached at St. Stephen's, confirming thirteen; and on Thursday preached at New-London, near the residence of Mr. Cobbs. I cannot leave this parish without noticing how the rich blessing of Heaven has been poured out on the zealous exertions and affectionate preaching of Mr. Cobbs. But a few years since, and there were not more than two or three communicants in the county, and not a place of public worship belonging to the church; now there are more than seventy communi-

cants, and three places of public worship, where service is regularly performed, besides many private houses which are freely thrown open for religious exercises. But what is far more important is, that good evidence is afforded of the prevalence of real piety; and it is pleasing to perceive the animation and holy zeal with which the services of the Church are conducted. From this parish I passed into that of the Rev. Mr. Osgood, in Campbell county, preaching at the court-house on Friday to a small congregation, and on Saturday and Sunday at St. John's church, to large ones. On Saturday the church was consecrated, and on Sunday eight persons were confirmed. The congregation in Campbell has been collected, and the church built during the last two or three years, by the interested and laborious efforts of the Rev. Mr. Osgood, who, while supporting himself by the care of a school, has devoted all his spare time to the duties of the ministry. From Campbell I passed into Pittsylvania in company with Mr. Cobbs, who preached on Monday evening at Dr. Slaughter's, where we were met by the Rev. Mr. Dresser, from Halifax. On Tuesday I preached at Greenfield meeting-house, in the neighbourhood of Mrs. Coles, an aged and very attached member of our Church, who has, for the last thirty years, been deprived of the privilege of communing according to those edifying and venerable forms in which, during her earlier years, she had been accustomed to commemorate the dying love of her Redeemer. She lives surrounded by her children and descendants, who still are determined to adhere to the good old ways of their ancestors, and who, by the blessing of God, may prove the foundation of an Episcopal church in that county. In company with the brethren already mentioned, I spent the evening at the house of Mrs. Coles in religious services, first baptizing one of her grand-children, then confirming her youngest daughter, and afterwards administering the Lord's supper to herself, her daughter, and others present, taking care to show how, according to the structure and principles of our Church, these several services followed each other, and by regular gradation conducted the infant member of Christ's flock up to the stature of the fulness of the perfect man in Christ Jesus. The Rev. Messrs. Osgood and Dresser have promised to watch over and cherish our little hope in this region, and 'though our beginning be small, our latter end may greatly increase.' On the day following, I preached to a large congregation at Pittsylvania court-house, on my way to Halifax, which I reached on Thursday. The three following days were spent in religious services at Halifax court-house, at General Carrington's, and at the Brick Church. On Friday, which was Christmas day, I preached at the court-house to a full house, and administered confirmation to ten persons. I was peculiarly gratified at beholding the order and sobriety which prevailed in the village, on a day which, though originally set apart for the holiest of purposes, has too generally been perverted to licentiousness and crime. This, I was informed, is to be in a great measure ascribed to the exertions of some zealous advocates for the cause of temperance societies, who are labouring in that region with a devotion worthy of the subject. On the following Sabbath I preached at the Brick Church, and, assisted by the Rev. Messrs. Cobbs and

admitted Mr. Charles Dresser to the of priests. It will be gratifying to all the s of the Church to learn that, under the d and diligent ministry of Mr. Dresser, it ig in the general esteem in this region. A wick church is nearly completed at the house, and another of wood is in progress county, though the latter is not entirely operty of our denomination. From Ha- passed over into Mecklenburg, where I ed at St. James's church, on Tuesday, to ll congregation, administered the rite of nation to seven persons, and spending ening at old Mrs. Nelson's, preached and istered the holy communion. Our assem- th morning and evening, was rendered r than usual by heavy falls of rain, which the roads and watercourses difficult of e. I returned through Charlotte into ell, calling at Mr John Henry's, who t the ancient seat of his father, Mr. Pa- Henry, the well known friend of his y, of religion, and our Church. His wi- d children still retain their attachment Church, and some of them are worthy ers of the same. On the evening of the y of the year I reached the house of Mr. ood Henry in Campbell, and preached ame to a considerable collection of the ours. On the next morning, in company fr. Osgood, I proceeded to Lynchburg, I preached in the evening. The two ng days were spent in preaching the and administering the ordinances of rely- y the Rev. Mr. Osgood and myself, to f attentive congregations, during which baptized one adult and several children, ned twenty-two persons, and adminis- the Lord's supper to a large number. as blessed the disinterested labours of v. Mr. Smith in this place. A few years and we had no congregation or place of p in Lynchburg; now we have a com- is and handsome edifice, and a very con- le and increasing congregation, in which is a goodly number of truly pious and d servants of the Lord.

y next visit was to the counties of Am- nd Nelson, under the pastoral care of v. Mr. Page, and where, in the zeal, ty, and number of his converts, is to be ie evidence of his faithful and laborious y. I preached at the four different where he regularly officiates, and ad- forty-one persons to the rite of confir- . After preaching in Nelson at the last four places alluded to, I passed over into igham, and reached the court-house that g, in time to follow with an exhortation on of Mr. Osgood, who had gone before that place. The two following days were n religious exercises at the Merry Oaks, private house in the neighbourhood, though the weather was very unfavour- our congregations were large. On the y I confirmed thirteen, and on the se- administered the Lord's supper to a good- ber. The members and friends of our h in this county have been so happy as to half of the services of the rev. Mr. Os- who, having been released from a school, entirely devoted to the ministry of the A church, it is expected, will be built this year in Buckingham. From Buck- I passed into Albemarle, where, in the

neighbourhood of the Green Mountain, I spent three days, enjoying the kind hospitality of some Christian friends, and preaching at Warren, at Scottsville, and at Mrs. Carter's. I am pleased to inform the convention, that a church is soon to be erected in this part of Albemarle. On Friday evening I reached Charlottesville and preached there, as also the next morning and evening. On the Sabbath, after a sermon by the Rev. Mr. Boyden, I administered the rite of confirmation to twenty-seven persons, and the Lord's supper to very many more. I preached again that evening, and thus ended the services of the occasion. I cannot refrain from expressing the gratification which I experienced at the constant attendance and correct deportment of a large number of the young men attached to the university. May the blessing of Almighty God rest upon the institution, and make it a fruitful nursery of generous patriots, enlightened statesmen, and devoted servants of the Lord. On Monday morning I left Charlottesville in company with Mr. Hatch, and preached to a small congregation at Walker's church, about mid-day. Tarrying all night at Mr. Nelson's, we set out the next morning for Orange, and reached the court-house in time for service at noon. We were then joined by the Rev. Mr. Smith, who is officiating minister at that place. I preached on that and the following day, and took some part in the exercises of the evening, following with an exhortation a discourse by Mr. Hatch. On the second day I baptized six children before the congregation. On Thursday I reached Culpepper court-house, and preached morning and evening; in the morning admitting eleven persons to the rite of confirmation. On the following day I preached at the Fork church, where I was joined by the Rev. Mr. Woodville, under whose care the congregation is. The day was unpleasant and the congregation small. On the evening of that day I reached Fauquier court-house, where I preached the following day. On the next, which was the Sabbath, I preached at Coolspring, in the upper part of the county; and on the evening of the same day, by the good Providence of God, was permitted once more to reach my home and family, after an absence of eight weeks; in some measure, I trust, impressed with gratitude for the high honour conferred on me, in being allowed to perform such holy duties, and for his gracious protection of me, in giving health and strength to accomplish what I had undertaken, and especially in granting such mild and favourable weather during a period of the year usually most unpropitious for religious assemblies.

"After remaining at home a few weeks, I made a visit of a few days to Alexandria, chiefly with a view to that institution which is so dear to us all, because so essential to the prosperity of our diocese, as well as conducive to the general interests of religion in our Church and country. While there, I admitted to deacons' orders Mr. Zechariah Mead, whom the bishop had requested me to ordain during my journey in the winter, but who, on account of ill health, was unable to meet me at any point of my journey. From this time until Easter Sunday I was not called on for the performance of any Episcopal acts, when, after having devoted all the Sabbaths in Lent, except one, to a series of discourses addressed to the young, and all those

who had never renewed their baptismal engagements, I admitted, at the chapel where I officiate, eight persons to the rite of confirmation. On the following day, I set out on a visit to some of the parishes of Maryland bordering on the Potomack, which I had been requested to attend to by bishop Moore, who had been invited to take them under his Episcopal charge. In the evening I reached Charlestown, in Jefferson county, where I preached. On the following day I arrived at the parish of the Rev. Mr. Rice, on the Maryland tract, where my labours in Maryland commenced; but as my report of these belongs more properly to the Maryland convention, I shall not detain you by a recital of them. After having concluded the duties required of me in Maryland, I returned homeward by the way of Romney, which I reached on Saturday, the 23d of April, preaching there that evening, and twice the following day. The Rev. Mr. Holiday Johns, from Maryland, was so good as to accompany me to that place, and assist in the performance of divine service, as also to preach once on the Sabbath. On Tuesday I preached in Zion church, about seventeen miles from Romney, and on the same evening Mr. Johns officiated at Bethell. Our members in this parish are few, but very firm and decided, and, in two of the congregations, meet on the Sabbath, where the service and a sermon are read by a layman, who was appointed to this duty some years since. Such, brethren, is the account I render of these services which I have been enabled to perform since it pleased Almighty God to allow me to labour in the highest order of the ministry of his Church. I humbly commit them to his gracious favour, and pray that they may not be altogether in vain. And I earnestly entreat all my brethren and friends who have contributed to place me in this office, and all who desire my usefulness in it, that they will lend me the aid of their counsels and their prayers, that I may faithfully and effectually fulfil the ministry which has been assigned me.

"WILLIAM MEADE,  
Assistant Bishop of Virginia."

The trustees of the Theological School made the following report:—

"The trustees are again permitted to report, that the institution under their charge is, by the divine blessing, still in a prosperous condition. By an afflictive dispensation of God, they have been deprived for some months of the valuable services of one of the professors; but the able and assiduous efforts of his colleague have, it is hoped, prevented any serious loss to the department under his care. The prescribed course of studies has been pursued, and the usual exercises of the students performed, without interruption. The number of young men engaged in theological studies at the seminary, during the present session, has been seventeen. Three of these have already been ordained, and three more are in expectation of receiving orders during this convention. And as two were ordained before the commencement of this session, and since the last report, the whole number which will have left the seminary and taken orders during the year is eight.

"One of the professors reports to the board,

that the industry and general progress of the students has been such as to deserve his warm commendation. A spirit of harmony and brotherly love has prevailed among them, which, when connected with their exertions in Sunday schools, and other zealous efforts for the spiritual improvement of the destitute and ignorant in the vicinity of the seminary, exhibits a very favourable evidence of the sincerity and ardour of their piety.

"The junior class have, during the present session, been engaged in studying Horne's Introduction to the critical Study of the Sacred Scriptures, and have already completed the first volume on the Evidences of Christianity; have read a small part of the second volume on Biblical Criticism, and the greater part of the third volume on Biblical Antiquities. And it is expected that they will, during the session, complete the second and third volumes, and also the fourth volume on the Analysis of the Books of Scripture. In their Greek studies they have nearly completed Archbishop Newcombe's Harmony of the Gospels, referring in their progress to the most approved commentators. In Hebrew, they have been engaged in studying Stuart's Hebrew Christomathy, which they will finish by the close of the session. They have also, once in every fortnight, composed dissertations on the most important arguments in support of the truth of revealed religion, which have been read before the class, and undergone the minute criticism of the professor.

"The senior class have attended, during the session, to the critical study of the Epistles, of which, with the aid of the best commentaries, they have read the two to the Thessalonians, the one to the Romans, and the first to the Corinthians. The course in Systematical Divinity has been passed over in a manner somewhat more general than usual, in consequence of the absence of the professor on whom devolves the instruction in this department; but the most important subjects in theology have been thoroughly studied.

"The treasurer's report, which is annexed hereto, will exhibit a view of the funds now in hand. From this it will be seen that our means are, as yet, very inadequate to the permanent and efficient support of the institution. And while the board would gratefully acknowledge the divine goodness which has prospered their efforts thus far, and from past mercies would learn to rely with more confidence on future assistance, yet remembering that the purposes of God are accomplished through the agency of human means, and that his creatures are the honoured instruments by which his kingdom is to be established, they would earnestly call upon the friends of our Zion, and urge them to put forth all their energies in placing on a firmer foundation that institution from which, under God, we hope for labourers whose efforts are to change our moral wilderness into a fruitful field."

The funds of the school were reported at \$13,965.

The committee on the Episcopal fund reported the present amount of that fund at \$5239 32.

The widows' fund was reported at \$7610 15.

December, 1830.]

*Convention of Virginia.*

The following gentlemen were elected the standing committee for the ensuing year, viz. The Rev. Reuel Keith, D. D., the Rev. Edward R. Lippitt, the Rev. William Jackson, and Messrs. John Hooff, Edmund J. Lee, and John Gray.

The following gentlemen were elected delegates to the General Convention, viz. The Rev. Reuel Keith, D. D., the Rev. Nicholas H. Cobbs, the Rev. Henry W. Ducachet, M. D., the Rev. John Grammer, and Messrs. John G. Williams, Thomas Marshall, Philip Nelson, and James M. Garnett.

The committee on the state of the Church, by the Rev. George Lemmon, presented the following report:—

"The committee on the state of the Church beg leave respectfully to report, that the spiritual state and general prospects of the diocese, so far as they have been made known by the Episcopal and parochial reports presented to this convention, are of a character to awaken gratitude to God, and inspire the most encouraging hopes. Much, very much remains to be done to give prevalence to religion and virtue throughout our land; but what has been done already, furnishes ground of confidence that the Lord is with this branch of his Church, and that he is waiting to bless with still greater success, our faithful endeavours to do his will and promote his glory.

"Among various interesting points to which the committee might draw the attention of this convention, they will limit themselves to three. The first point is the restriction accompanying the election of our assistant bishop, by which it was declared that his election as assistant bishop should not of itself constitute him successor to our present diocesan. The removal of this restriction is, in the opinion of your committee, highly desirable. The committee will not occupy the time of this convention with a lengthened argument in support of their opinion, but will content themselves with recommending the adoption of the following preamble and resolution, adverting to the uniform practice of the Church, and to a canon of the General Convention, on the subject of assistant bishops, passed at its last meeting. That practice has been, in every instance of an election of an assistant bishop, to declare him at the same time successor to his diocesan, in case of surviving him; and the language of the canon referred to is, 'When the bishop of a diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one assistant bishop may be elected by and for said diocese, who shall, *in all cases*, succeed the bishop, in case of surviving.' This canon expresses in the strongest manner the sentiment of the General Convention on the subject, while at the same time it responds to the wishes of this diocese, as declared by its last convention at Charlottesville, that the General Convention would adopt some definite legislative enactment with respect to assistant bishops—wishes which the delegates of this diocese to the last General Convention were instructed to present to that body. It is not necessary to impress on this convention the respect due to the sentiment of the great council of our Church, and especially when this senti-

ment has been given in a manner according with our own formally expressed desire. Your committee therefore beg leave to recommend the following resolution:—

"*Resolved*, That the Right Rev. William Meade, who has been consecrated assistant bishop of this diocese, be, and he is hereby declared successor to our present venerable diocesan, in case he should survive him.

"The second point to which your committee would invite the attention of this convention is, the duty of adopting some measure to provide for meeting the expenditures, whether in travelling or otherwise, to which our assistant bishop is subject, as incidental to his office, and necessary to the due performance of his Episcopal duties. To devise a proper measure for this purpose, your committee recommend the appointment of a special committee.

"The third point to be adverted to, is the obligation resting, as your committee conceive, on this convention to adopt means for rendering to our diocesan a suitable remuneration for his Episcopal services. To devise such means, your committee recommend the appointment of a special committee.

"GEO. LEMMON, *Chairman*."

On motion of the Rev. Mr. Grammer,

"*Resolved*, That the report of the committee be amended, by striking out from and after the words 'but will content themselves with' down to the end of the first resolution proposed by the committee, and insert in lieu thereof the following: 'recommending the adoption of the following preamble and resolution: Whereas the General Convention of the Protestant Episcopal Church in the United States have, by the fifth canon of 1829, provided that every assistant bishop who may hereafter be elected in the said Church, shall be in all cases entitled to succeed the bishop of the diocese in which he may be elected: and whereas the convention is desirous of preserving as far as possible the harmony and uniformity of the Church, and of testifying its confidence in the assistant bishop of this diocese: therefore, *resolved*, That the restriction annexed to the election of the assistant bishop of Virginia, be hereby removed.'"

The question was then taken upon agreeing with the committee in so much of their report, as amended, as relates to the removal of the restriction annexed to the election of the assistant bishop, and the same was carried in the affirmative.

The second and third recommendations contained in the report of the committee on the state of the Church, were referred to a select committee, who reported resolutions towards attaining the objects in view, which were severally carried in the affirmative.

The following resolutions were also passed:—

"*Resolved*, That, agreeably to the provisions of the thirteenth article of the constitution, notice be transmitted to the several rectories of the parishes in this diocese, that it is proposed, at the next convention, to amend the second article of the constitution, by adding to the same the following words: 'and



provided also, that such delegate or delegates shall, previously to taking his or their seat in convention, comply with the subscription required of vestrymen.

*Resolved*, That the tenth canon, directing the manner of electing vestrymen, be amended, by adding thereto the following words: "Vacancies happening within the year may be filled by the remaining members, provided a sufficient number remains to form a quorum."

A resolution in relation to the bequest of Evan Ragland was passed at the convention of 1826, and will be found at page 271 of our volume for that year. We have not noticed any proceedings in regard to this matter at the subsequent conventions, until the present one, when the following resolution was passed:—

*Resolved*, That the will of Evan Ragland be referred to the standing committee of the diocese, with instruction to inquire into the amount that has or will be collected in conformity with the compromise heretofore effected with his heirs; and what disposition should be made of the same in conformity with the will; and report thereupon to the next convention."

A resolution of thanks was tendered to the ministers of the churches in Winchester, "for the liberal and kind offer of their churches for the use of the convention;" and also to the citizens of the place, "for their kind and hospitable attentions to the members of the convention during its session."

The parochial reports, which are generally flattering to the cause of our Zion, present the following aggregate:—Baptisms (adults 31, children 164, not specified 234) 429—Marriages 179—Communicants 1458—Funerals 204.

The number of clergymen in this diocese, including the bishop and assistant bishop, is stated at 44.

The next convention is to be held in the Borough of Norfolk, on the third Thursday in May, 1831.

*For the Christian Journal,*

#### *Convention of Connecticut.*

THE annual convention of the Protestant Episcopal Church in the diocese of Connecticut, was held in St. Paul's chapel, New-Haven, on the 2d and 3d days of June, 1830. It was attended by the bishop of the diocese and forty-one clerical members, and sixty-eight lay delegates, representing forty-five parishes. The Rev. William Jarvis was re-elected secretary, and Benjamin Brooks assistant secretary.—Morning prayer was read by the Rev. Henry Judah, rector of St. John's church, Bridgeport, and the sermon preached by the Rev. Bethel Judd, rector of St. James's church, New London.—The bishop then delivered his annual address, which was inserted at p. 215 of our present volume.

The following gentlemen were elected the standing committee for the ensuing year, viz. The Rev. Harry Crosswell, the Rev. Nathaniel S. Wheaton, the Rev. Reuben Sherwood, the Rev. Bethel Judd, the Rev. Hector Humphreys.

The Rev. Mr. Wheaton presented an amended constitution of the Society for the Promotion of Christian Knowledge, which was ordered to be entered on the journal, to be acted upon at the next convention.

The committee on the canons, by the Rev. H. Crosswell, reported a canon concerning annual parish meetings, which was adopted.

The following resolution was moved by the Rev. N. S. Wheaton, and unanimously passed:—

*Resolved*, That it be, and hereby is, earnestly recommended to every parish in the diocese, to form societies auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, and the Society for the Promotion of Christian Knowledge in this diocese; and whenever it may be deemed inexpedient to form a separate society for each of these objects, that one be formed auxiliary to both, and the funds be equally divided between them.

The committee on newly incorporated churches reported, that the church recently formed in Middlebury, that Grace church in Saybrook, and Christ church in Salem, ought to be admitted into union with the convention, on adopting the canons and constitution of this Church. St. James's church, Newtown, formerly a part of the parish of Trinity church, of which the Rev. Daniel Burhans has been rector for about thirty years, was also admitted into union with the convention.

The following resolution was offered by the Rev. Mr. Pyne, and unanimously adopted:—

*Resolved*, That this convention regard the collection of parish libraries as a measure well deserving the attention of the parishes of this diocese, and recommend to the vestries of the several churches, to appropriate such sum as they shall deem expedient, annually, to this purpose."

The following preamble and resolution were also unanimously passed:—

"Whereas the publication of the Episcopal Watchman was undertaken at the request of the clergy of this diocese, expressed in convocation; and whereas we believe it essential to the prosperity of the Church, that a weekly religious paper should be circulated in the diocese:

"Therefore, *resolved* by this convention, That the Episcopal Watchman has a just claim on our support; and that we will, both clergy and laity, endeavour to promote its circulation among our friends, by recommending to them to become subscribers, and by engaging suitable agents in those parishes where the paper is not taken."

The members united in singing the 133d psalm; and after appropriate collects and prayers from the liturgy, read by the bishop, the exercises were closed by the benediction, and the convention adjourned *sine die*.

The parochial and missionary reports inserted on the pages of the journal of this convention, are extremely interesting, but we have no room at present for extracts. The following is given as the aggregate:—Baptisms (adults 91, infants 518) 609—Marriages 207—Burials 412. The number of clergy, including the bishop, is stated at 53, and the number of congregations at 83.

For the Christian Journal.

### Convention of Pennsylvania.

THE forty-sixth annual convention of the Protestant Episcopal Church in the state of Pennsylvania, was held in St. Peter's church, in the city of Philadelphia, on the 18th, 19th, and 20th days of May, 1830. It was attended by the Right Rev. William White, D. D. bishop of the diocese, and senior American Episcopal Church; the Right Rev. Henry U. Onderdonk, D. D. assistant bishop of the diocese of Pennsylvania, and thirty-two clerical members, and fifty-four lay delegates, representing thirty-four churches. The Rev. William H. De Lancey, D. D. was elected secretary, and the Rev. William C. Mead, rector of Trinity church, Southwark, Philadelphia, was appointed assistant secretary. Morning prayers were read by the Rev. Richard U. Morgan, rector of St. Paul's church, Chester, St. Martin's church, Marcus Hook, Delaware county, and of St. Paul's church, West Whiteland township, Chester county; and a sermon was preached by the Rev. William H. De Lancey, D. D. provost of the university of Pennsylvania.

The Right Rev. Bishop White delivered his annual address:—

#### *Brethren, the Clerical and the Lay Deputies of this Convention,*

“Soon after the rising of the convention of the last year, that is on the 28th of May, I consecrated St. Paul's church, which had been recently erected in West Whiteland township, Chester county, about 20 miles from this city.

“On the 6th day of June I held a confirmation and preached in St. Stephen's church in this city.

“On the 21st day of June, in St. Paul's church in this city, I ordained to the holy office of deacons, Christian Wiltberger, jun., of this state.

“From the 23d to the 27th of June I attended the examination of the Theological Seminary in New-York; and while entire satisfaction was given to myself, and apparently to all present, it was a great gratification to declare our sense of the munificence of the late

Frederick Kohne, esq., of this city, whose large legacy, when eliminable on the condition attached to it in his will, cannot but add materially to the usefulness of the institution.

“From the 12th to the 20th of August there was held, in this city, the General Convention of the Church; when I preside in the house of bishops. During the session, the Rev. Wm. Meade, D. D., of Virginia, was consecrated, to be assistant bishop of the Church in that state. On the occasion, I performed the act of consecration and preached the sermon.

“Of the Episcopal brethren assembled, the body have since been deprived of one of its members—the Right Rev. Bishop Ravenscroft; to my great grief and that of the Church at large. The course of his Episcopacy had been short, but very efficient, in a revival of our communion in the diocese of North-Carolina.

“On the 1st of October I consecrated St. Andrew's church in Wilmington, in the state of Delaware.

“On the 25th of the same month I held a confirmation and preached in the African church of St. Thomas, in this city.

“On the 9th and the 10th of December I was in Chestertown, in the state of Maryland, having been requested by the standing committee of that state, to preside at the trial of a clergyman charged with scandalous and immoral conduct. My agency in that business has been detailed in a communication to the said committee, to whom the concern especially belongs.

“On the 20th of the same month, in St. Stephen's church in this city, I ordained to the holy office of deacons, George E. Hare, of this state, and preached on that occasion.

“On the 9th instant, in St. Stephen's church, I ordained to the holy office of deacons, Frederick Beasley, jun., and preached on that occasion.

“The changes in our ministry are as follows:—The Rev. Joseph Clarkson is deceased. The Rev. Stephen H. Tyng has been elected and settled as rector of St. Paul's church in this city. The Rev. Francis L. Hawks has been elected and settled as assistant minister in St. James's church, in this city. The Rev. George Weller has been transferred to the diocese of Tennessee; the Rev. Joseph Spencer and the Rev. Samuel Sitgreaves to the diocese of Maryland; the Rev. Norman Nash to that of New-Jersey; the Rev. David Page to that of Kentucky, and the Rev. Henry I. Whitehouse and the Rev. Charles Smith to that of New-York. The Rev. Robert Piggot, as appears in a letter addressed to me by him, has taken the charge of the congregation in Smyrna, in the state of Delaware. The Rev. Francis H. L. Laird has taken the pastoral charge of the congregations in Blairsville and Greensburg; the Rev. John W. James of that in Meadville. The Rev. George E. Hare, lately ordained by me a deacon in this diocese, has been elected the rector of St. John's church, in Carlisle. The Rev. William Chaderton, formerly resident in this diocese, has returned to it, after having been for some time resident in New-Jersey. The Rev. Joseph Jaquett has been chosen rector of St. Matthew's church, Francisville, near to this city.

“The candidates for holy orders in this diocese are in number nine.

“The number of my confirmations is 122.

and they were within the bounds of the city. The occasions for confirmation in the churches under my parochial care are not specified. Bishop Onderdonk will report the confirmations performed by him in other parts of the diocese, as also the ordinations which have been performed by him.

"The Society for the Advancement of Christianity in Pennsylvania is still at work in their wide field of labour, but not with the extent of the aid which their prominent importance entitles them to expect. On every annual meeting of the convention I ought not to omit to present to them this institution, as worthy of the zeal and of the endeavours of every conscientious and consistent member of our communion.

"The Female Tract Society have not relaxed in their endeavours; and what ought especially to secure to them the patronage of the Church, is the tendency of their tracts to guard against the erroneous views of other tracts, industriously propagated among the members of our Church by persons extraneous to its pale.

"The General Episcopal Sunday School Union continues to extend its sphere of operation, and to support its design of sustaining the truths of revelation as held by our Church, without pledging itself to be silent on any of those truths, in accommodation to the professed liberality of teaching only the doctrines on which, as is alleged, all denominations of Christians are agreed.

"It was stated in my last annual address, that the Education Society had become merged in the Society for the Advancement of Christianity, under the agreement that a separate account should be kept of the moneys gathered for the former object, and of any additions which may be made to them. On this small fund there is at present one beneficiary.

"The fund for the widows and the children of deceased clergymen continues to increase, but it also continues to fall short of its object, by the inattention of the greater number of our clergy to avail themselves of the advantage held out by it to those of their families who may be deprived by death of their husbands and their fathers. The few present annuitants, in addition to what are strictly the fruits of purchase, have, for some years past, and will probably continue to receive a hundred per cent. There is only one family in the character of annuitants, and there are only five annual contributors of the clergy. There have been lately printed the charter and the laws of the corporation, a copy of which will be furnished to any clergyman present, who may apply for it to the secretary, the Rev. Dr. Kemper.

"The Domestic and Foreign Missionary Society have been more successful than in any former year in the obtaining of pecuniary means, which has added to their efficiency, although we have to lament the difficulty of obtaining missionary aid. Proceedings of the society, from time to time, are given to the public from the press, and may be obtained by any member of the body now present; therefore there is the less reason to detail them on this occasion.

"Of the Episcopal fund a report will be made by its treasurer, but I cannot mention it without regretting the small extent in which there are annual sermons for the increase of

the permanent portion of the fund, to the amount which will be necessary on the discontinuance of the present loan. The extinguishment of this debt is not only required by justice to the generous contributors, but is also essential to the perpetuity of a provision for the support of a bishop, disengaged from parochial connexion and its duties.

"The Bible Society of Philadelphia having been annually noticed by me, I embrace this opportunity of mentioning, that, in the past year, besides its usual extent of exertion, it has accomplished its object, announced to the last convention, of providing that, over the whole of this extensive state, there shall be no family necessarily destitute of a Bible. They have also contributed \$1000 to the funds of the American Bible Society located in New-York, to aid in extending the same beneficence over the whole of the American Union.

"Brethren,

"Your present diocese, while it is his earnest desire to cherish a due sense of gratitude to the Bestower of all good, for the measure of health and of strength extended to this late period of life, ought not to be backward in acknowledging a lessening of his physical ability for the labours which he has heretofore considered as exacted by his station. It is, however, a consolation to him, that what would have been otherwise wanting, has been amply supplied by the zeal and the industry of the right reverend the assistant bishop, whose report for the last year will be immediately addressed to you.

"WILLIAM WHITE."

The Right Rev. Bishop Onderdonk delivered his annual address:—

"Brethren, the Clerical and the Lay Members of this Convention,

"I report to you, in conformity with the forty-fifth canon of the General Convention, my proceedings during the past year.

"In various churches in Philadelphia I have preached thirty times on twenty-one Sundays. At the House of Refuge I have officiated three times. On the afternoon of Sunday, February 14, I performed divine service for the first time, and preached in the school-house recently erected in Moyamensing, in this vicinity, which it is intended to use as a place of worship till a church can be built.

"I have visited the north-eastern and north-western sections of the diocese, and some of the central and other parishes, as will appear from the following memorandum of the several places at which I have preached—viz. Sunday, June 14, 1829, Whitmarsh, morning. Sunday, August 16, Hamiltonville, morning. Sunday, Sept. 6, Mantua, morning. Sunday, Sept. 13, Marietta, morning; Columbia, afternoon and evening. 15th, Carlisle, evening. 16th, do. evening. 17th, Petersburg, evening. 18th, Christ church, Adams county, morning; Gettysburg, evening. 19th, York, evening. Sunday, 20th, do. morning and evening. Sunday, 27th, Germantown, morning. 29th, Easton, evening. Oct. 1st, Honesdale, morning; Bethany, evening. 2d, Mount Pleasant, (Wayne county,) evening. Sunday, 4th, New-Milford, morning. 5th, Montrose, afternoon and evening. 6th, Friendsville, afternoon. 8th, Pike,

(Wyakusag Creek,) morning and afternoon. 9th, Springville, morning and afternoon. Sunday, 11th, Wilkesbarre, morning and evening. 12th, Berwick, evening. 14th, Bloomsburgh, morning and evening. 15th, Orangeville, morning and evening. 16th, Sugarloaf, morning. Sunday, 18th, Jerseytown, morning and afternoon. 19th, Muncyborough, (or Pennsborough,) evening. 20th, Muncy Creek, morning; Hughesburgh, afternoon. 21st, Williamsport, morning; Muncy-farms, evening. 23d, Milton, morning and evening; Lewisburgh, (or Durrstown,) afternoon. 24th, Northumberland, morning; Sunbury, afternoon. Sunday, 25th, Danville, morning, afternoon, and evening. 27th, Pottsville, evening. 28th, Reading, morning and evening. Sunday, Nov. 15th, Bristol, morning. Sunday, December 6th, Oxford, morning. Sunday, Dec. 13th, Germantown, morning and evening. Christmas, All-Saints, morning.—1830. Sunday, January 24th, Germantown, morning. Sunday, March 21st, Norristown, afternoon. April 16th, Thompsonstown, afternoon. 17th, Lewistown, evening. Sunday, 18th, do. morning and afternoon. 19th, Bellefonte, evening. 20th, Philipsburgh, evening. 23d, Franklin, morning and evening. Sunday, 25th, Meadville, morning and afternoon. 26th, Waterford, afternoon. 27th, Erie, morning and evening. 28th, Mercer, evening. 29th, do. morning. 30th, Venango Furnace, (Scrubbygrass,) morning. May 1st, near Harrisville, (Slippery Rock,) morning. Sunday, 2d, Butler, morning and evening. 4th, Kittanning, morning and evening. 5th, Butler, evening. Sunday, 9th, Pittsburgh, morning and afternoon. 11th, Blairsville, morning.

"I have also preached in two of the Swedes' churches in this state—at Upper-Merion, on Sunday, March 21st, and at Kingessing, on Sunday, March 28th. These congregations, with a third in Philadelphia, descend from the Episcopal Church of Sweden. They are under the pastoral care of the aged and venerable Dr. Colin, who received orders in that country. The assistant ministers are of our communion, and their worship, in English, is conducted according to our liturgy.

"Three Sundays I have spent in Delaware; and I have officiated one Sunday afternoon at Camden, in New-Jersey. On three Sundays I have been unable to officiate, in consequence of sickness; from which cause, likewise, I was compelled to break an appointment at Lancaster, on a week day evening. On two Sundays, and four other days appropriated to public solemnities, I have been unemployed in clerical duties.

"The confirmations held by me have been as follows, viz. St. James's, Philadelphia, 2 persons, (one from Kentucky, and one from Louisiana, desirous of receiving that ordinance before returning to those states.) Christ church, Adams county, 11 persons. York, 11. New-Milford, 6. Monitrose, 5. Pike, 2. Springville, 1. Wilkesbarre, 1. Sugarloaf, 5. Muncy Creek, 21. Sunbury, 2. Danville, 21. Bristol, 21. Oxford, 17. All-Saints, 31. St. John's, Northern Liberties, Philadelphia, 7. Lewistown, 5. Philipsburgh, 7. Franklin, 4. Meadville, 19. Venango Furnace, 5. Near Harrisville, 16. Butler, 28. Kittanning, 6. Pittsburgh, 14. Blairsville, 10.

"On the 4th of October I had the pleasure of consecrating St. Mark's church, New-Mil-

ford. On the 14th, the same solemnity was performed in St. Paul's church, Bloomsburgh, an old building, recently repaired, and not before consecrated. And on the 25th I finished my north-eastern tour by consecrating Christ church, Danville—a place where, two years before, our services had never been performed—and we have now a substantial and elegant house of worship, and a large and flourishing congregation.

"New churches are erecting at Jerseytown, Pottsgrove, and New-London Cross-Roads. That at Pottsville (before reported) is ready for consecration. At Waterford I laid the corner-stone of an Episcopal church, on the 26th of last month.

"Twelve ordinations have been held by me, at which 11 deacons were ordained priests, and seven candidates ordained deacons—one of the priests being ordained by request of the standing committee of the diocese of Delaware; and two of the deacons by a similar request from that of the diocese of Maryland. As it is proper that these acts be specifically recorded, I add the following enumeration of them.—

"On Sunday, August 9th, 1829, in Christ church, Philadelphia, the Rev. Isaac Pardee, deacon, (of Delaware,) was admitted to the holy order of priests.

"On Sunday, August 16, in St. Mary's church, Hamiltonville, the Rev. Raymond Alphonso Henderson, deacon, was admitted to the holy order of priests, and Mr. John Swan (of Maryland) to that of deacons.

"On Sunday, September 20th, in St. John's church, York, Mr. John H. Marsden was admitted to the holy order of deacons.

"On Sunday, September 27th, in St. Luke's church, Germantown, Mr. Robert W. Goldsborough (of Maryland) was admitted to the holy order of deacons.

"On Sunday, October 11th, in St. Stephen's church, Wilkesbarre, the Rev. James May, deacon, was admitted to the holy order of priests.

"On Sunday, Nov. 15th, in St. James's church, Bristol, the Rev. William Henry Rees, deacon, was admitted to the holy order of priests. Our venerable friend, the Rev. Dr. Wharton, of New-Jersey, attended on this occasion, with two presbyters of this diocese.

"On Sunday, January 24th, 1830, in St. Luke's church, Germantown, Mr. George P. Giddings was admitted to the holy order of deacons.

"On Sunday, March 7th, in St. Andrew's church, Philadelphia, Mr. Matthew Henry Henderson was admitted to the holy order of deacons. On this occasion, the Right Rev. Bishop Chase favoured me by delivering the ordination sermon.

"On Sunday, April 4th, in St. John's church, Northern Liberties, Philadelphia, the Rev. George Kirke, and the Rev. George Mintzer, deacons, were admitted to the holy order of priests.

"On Sunday, April 25th, in Christ church, Meadville, the Rev. John W. James, deacon, was admitted to the holy order of priests. The Rev. J. Hall, of Ohio, and the Rev. R. Murray, of New-York, kindly attended, as the assisting presbyters on this occasion.

"On Sunday, May 9th, in Trinity church, Pittsburgh, the Rev. William Hickson, and the Rev. Francis H. L. Lard, deacons, were

mitted to the holy order of priests: and Mr. Lyman N. Freeman, and Mr. Samson K. Brunot, to that of deacons.

"On Sunday last, May 16th, in St. James's church, Philadelphia, the Rev. Lucius Carter, and the Rev. Corry Chambers, deacons, were admitted to the holy order of priests. Mr. Chambers was ordained deacon a few years since, by the bishop of Meath, in Ireland.

"Since the last convention I have baptized 17 children. And I have administered the Lord's supper 13 times in this diocese, besides at the above ordinations.

"For the hospitalities every where kindly afforded me, and for the attention shown, in many places, in forwarding me on my several journeys, I beg the acceptance, by my valued friends, of my sincere acknowledgments.

"The missionaries now in the employ of the Society for the Advancement of Christianity in Pennsylvania, are twelve in number, viz.

"1. The Rev. William Bryant, at Moyamensing principally.

"2. The Rev. George Kirke, at New-London Cross-Roads and the vicinity.

"3. The Rev. John A. Hicks, at Easton.

"4. The Rev. George A. Mintzer, at Douglassville, (Morriston,) Pottsgrove and the vicinity.

"5. The Rev. Corry Chambers, at Pottsville and the vicinity.

"6. The Rev. Christian Wiltberger, at Sunbury, Milton, Lewisburgh, and the vicinity.

"7. The Rev. Lucius Carter, at Jerseytown, Muncy, and Hughesburgh.

"8. The Rev. Samuel Marks, at Springville, Pike, Friendsville, Montrose, and New-Milford.

"9. The Rev. Henry H. Pfeiffer, at Connelville, Manalan, and St. Peter's church, Washington county.

"10. The Rev. William Hilton, at Butler, Kittanning, Harrisville, and Venango Furnace.

"11. The Rev. John W. James, at Meadville, Franklin, and Mercer.

"12. The Rev. Bennet Glover, at Erie and Waterford.

"The missionary employed last year at Philipsburgh, has been absent for some months on account of his health, with leave from the bishops and the society. He has now returned; but whether his missionary duties will be continued I am not yet apprised.

"The Rev. Mr. Rutledge has very kindly performed gratuitously, during the usual season, the missionary duty at Mantua and Hamiltonville, in this county.

"In this extensive usefulness of the society named, we all, I am sure, rejoice. And I hope I shall not prove mistaken in the persuasion in which I fondly indulge—that means will be furnished for its continued and extended efforts in the cause of our Zion—that this diocese will make it the centre of its affections, its bounty, and its prayers, in the great cause of enlarging and establishing the kingdom of the Redeemer—and will gladly and zealously provide thus for the young and needy members of its 'own household.' An effort of no ordinary magnitude, for this purpose, will soon be required, as the principal source of revenue will expire with the present year. To effect a renewal of this, is essential to the prosperity of our Church in this diocese. No object is nearer to my heart. If my own exertions can further

it, I will gladly contribute thereto in any way that may be deemed the most advisable. And I trust I do not ask too much of the reverend brethren and gentlemen here assembled, in the earnest request that they will make this great duty the subject of conversation with the members of their respective parishes—and particularly that, in our larger and more wealthy congregations, the necessity of continuing and increasing the principal subscription-list of this society, for another term of years, will be fully stated. If adequate means be not provided for this society and its all-important object, I fear I shall have lost the right arm of my usefulness.

"I need not add, that the call for missionary duty within this diocese, instead of being less urgent, in proportion to the number of missionaries employed, becomes, on the contrary, more so. There are several places where they could now be advantageously stationed; and some of our present missionaries ought to have their fields of duty divided, and part of their burdensome charge assigned to others. And, should our diocese continue to flourish, such opportunities and exigencies will constantly open upon us in new directions. But in order to improve and meet them, there must be a regular and increasing supply of funds. Let me again express the hope that these will not be wanting.

"I have not deemed it expedient to notice, in my former address, other affairs of our Church than those in which this diocese is principally concerned. Two events, however, of general interest, have a peculiar claim to our recollection on this occasion. The first is, the consecration of the assistant bishop of our Church in Virginia: the well known zeal, and devotedness, and elevation of character, of that right reverend gentleman, authorize peculiar hopes of his usefulness, both in his labours in that diocese, and in his influence on the Church at large. The other event I allude to, is the decease of Bishop Ravenscroft—a dispensation of Providence, over which the hearts of all in our communion have mourned. Let us mingle, however, with our regrets the recollection of the bright character he has left. Decision of opinion, candour in declaring and maintaining unqualified truth, and the vigorous discharge of official duty, were, in him, blended with entire amiableness of disposition and suavity of demeanour, with absolute singleness of purpose, with total oblivion of self. The loss of such a man could not but be deeply felt. His example needs no eloquence to commend it to our imitation.

"The munificent legacies of the late Mr. Kohne, of which our Church will partake largely, call for our veneration of the memory of so distinguished a benefactor, and for our thankfulness to the Divine Goodness, in moving his heart to so ample a 'consecration' of his 'substance to the Lord of the whole earth.'

"I cannot conclude without a record of gratitude to our heavenly Father, for restoring the health of our venerable and beloved diocesan. At his advanced age, every assault of disease awakens the most painful solicitudes; and such were ours respecting him a few months ago. But the merciful Being 'whose eyes are over the righteous,' has re-established him in a degree of bodily and mental vigour unusual at such a period of life. And we are thus permitted again to indulge the hope, that the

"day may be long deferred, in which God will take away our master and father from our head.

"H. U. ONDERDONK."

May 18, 1830.

The subject of a western theological seminary, the consideration of which was referred by the last to the present convention, was taken up, and the following resolutions in relation to the same adopted:—

"Resolved, 1st. That the expediency of establishing in this diocese a branch or branches of the General Theological Seminary, one of which to be located in Pittsburgh, be respectfully recommended to the consideration of the trustees of that seminary.

"2. That the trustees representing this diocese be requested to present this subject to the consideration of the board at its next meeting."

Parochial and missionary reports were received from thirty-one clergymen, representing forty-eight churches. The aggregate they present is as follows:—Baptisms (adults 84, infants 585) 669—Marriages 255—Communicants 2438—Funerals 378.

The Episcopal fund was reported at \$12,759 36; and the fund for the support of the widows and children of deceased clergymen, reported last year at \$42,595 33, as steadily increasing, but having only five annual contributors, and one family as annuitants.

The convention united in singing the last four verses of the 122d psalm, and, after the benediction from the Right Rev. President, adjourned.

The clergy in this diocese, including the bishop and assistant bishop, are stated at 67, and the congregations at 71. There is also a congregation of coloured people in Philadelphia, not in union with the convention. It is known by the name of St. Thomas's church.

The next convention will be held in St. James's church, Philadelphia, on the third Tuesday of May, 1831.

For the Christian Journal.

### Brief Notices of recent Publications.

"A Sermon preached at the opening of the eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Georgia, in St. Paul's Church, Augusta, on Sunday morning, April 18th, 1830. By the Rev. EDWARD NEUVILLE, Rector of Christ Church, Savannah."

This sermon is printed by order of the convention, and is appended to the journal of the same, comprising 12 pages. The author selected for his subject the 15th, 16th, 17th, and 23d verses of the fifth chapter of the Book of Judges:—

Vol. XIV.

"For the divisions of Reuben there were great thoughts of heart.

"Why abodest thou among the sheep-folds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

"Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

"Curse ye Mercoz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the help of the Lord, to the help of the Lord against the mighty."

In allusion to the backwardness of the men of the tribes of Reuben, Dan, and Asher, to engage on the side of Israel against the confederate kings who had oppressed that people, the author takes occasion to draw an analogy between their conduct and the conduct of those of the present day who yield but little, or who decline yielding to the Church their aid and their influence. And he asks, "Why is it that so little has been done? why drag the wheels of the Gospel chariot so heavily along? why so few, so hardly contested, the trophies it has won?" The first and most prominent cause of this he states to be "the want of united energy, of concentrated effort, and of harmony among members of the same communion with respect to the means of accomplishing the common end they have in view." The tardy advancement of the Church is also ascribed to the love of ease and of temporal advantage. This particular is illustrated in the following manner:—

"Among the multitudes who are girding on the harness for an active employment of the talents and ability which God has given them, but few are found willing to consecrate their service to his work; to undertake the arduous but honourable department of ambassadors for Christ; to go forth in his name, bearing good tidings and publishing peace to a ruined world. The road to worldly distinction has, for the generality of them, far greater attractions; presenting in perspective, rewards more rich, more speedily attained, and more congenial to their feelings; taught as they are from earliest childhood, and that oftentimes by parents professing godliness, to aim at the attainment of the fading honours of a fading life. The case of a soul which has much goods, and is not constrained through want to withhold itself from any joy; the rest of one who is laden with honours, such as earth bestows; the desire of having their names recorded on the page of history, with those whose fame has rung and echoed from generation to generation: these things offer greater inducements to the youthful aspirant to usefulness, than the self-denying labours of the herald of the cross, whose path through life is one of poverty and reproach; in which he is required to endure hardness as a good soldier of Jesus Christ; to disengage himself as much as possible from the affairs of this life, in order that he may please Him under whose banner he is enlisted: to fight, and struggle, and contend with the embattled hosts of darkness, not for a season only, but, every unto death; whose earthly lot is cast in the

neyings often, in perils of water, in perils by the heathen, in perils among false brethren, in weariness and painfulness, in watchings, in fastings, in cold and nakedness. But then, my brethren, to compensate for all this, there is the reward; distant indeed to the eye of sense, but not less glorious to the eye of faith; sure as the truth of a promise-keeping God, and lasting as the eternity in which he dwells."

Mr. Neufville is well known in our community, having passed several of his early years amongst us; and being so known, we cannot part with him without bearing testimony to the excellence of his discourse, doing credit both to his head and heart. That our readers may have further opportunity of judging of the correctness of this sentiment, we will present them with another extract, taken from his third and last head, and thus close our notice.

"Is it nothing to you, all ye that pass by? is there nothing to be charged to the account of *indifference* in this matter? is there no participation in the guilt of Meroz? Would to God, my brethren, we could have passed over this, without well-grounded suspicion that this has done more to retard the progress of the Gospel, than either of the causes already named. We have touched a chord which vibrates to the disgraceful apathy of those who are not grieved for the affliction of Joseph, and care for none of those things which concern the immortal destinies of their brethren that are in the world; who stand idly looking on at the mighty conflict, unconcerned as to the issue, uninterested spectators of that which involves in its consequences the glory of God and the dearest interests of man; who have no desire to *impart* the riches of the Gospel; no holy breathings after a conformity to the example of Him who came from heaven to seek and to *save* that which was lost; no concern for his glory that he should be exalted in the earth, and his saving health made known among all nations. Alas! what multitudes of such are to be found in the number of those who claim to be 'of Israel,' who profess to rejoice in the liberty wherewith Christ hath made them free, and yet cannot so 'look back to the rock from whence they were hewn,' as to remember for good, and show kindness unto them that are in bonds!"

*"Report of the Proceedings at the Formation of the African Education Society; instituted at Washington, December 28, 1829. With an Address to the Public by the Board of Managers."*—8vo, pp. 16. Georgetown, D. C., James C. Dunn. 1830.

There appears to be no end to the benevolent operations of our citizens. Every day brings with it some new project—something to excite the mind to renewed exertion in behalf of suffering humanity, and, as we should hope, to bring the nations of the earth to that state in which the sword shall be beaten into the ploughshare, and the spear into the pruning-hook. This state of improvement is, un-

der the divine guidance, to be attained by works similar to those which are included in the objects of the publication whose title stands at the head of this article, and whose history is briefly this:—

On the 28th of December last, a meeting of citizens of the District of Columbia, and of members of congress, was held "to confer together on the subject of establishing a society for the education of persons of colour, for influence and usefulness in Africa," which resulted in the formation of such a society, under the title of the *African Education Society of the United States*; the exclusive object of which, as declared by the constitution, is "to afford to persons of colour destined to Africa, such an education, in letters, agriculture, and the mechanic arts, as may best qualify them for usefulness and influence in Africa." The pamphlet before us, which has just been received, contains this constitution, with a list of the officers, and an address from the board of managers; altogether forming an interesting publication, in all the main features of which every humane mind must concur. At the head of the society we find the Right Rev. Dr. Meade, assistant bishop of the diocese of Virginia, and many eminent men as vice-presidents and managers.

We extract from the address the following explanation of the intentions of the society:—

"It is the design of the society, not, in the manner of a day-school, to take charge of the youth intrusted to them, for a few hours daily, and then dismiss them to dissipate, among idle and vicious companions, the slight impressions made upon them, and thus to blast, every night and morning, the germs of sober and industrious habits; but to train them up entirely, as far as practicable, from early childhood; to make constant and untiring inroads on their wrong habits and propensities; to subject them to a steady, mild, and salutary discipline; to exercise towards them a kind and parental care, guarding against the approach of every insidious and hurtful influence; to give them an intimate practical acquaintance with agriculture, or some one of the mechanic arts, most likely to be useful in Africa; to instruct them thoroughly in all the branches of a common school education; to endow them with industrious, active, and manly habits; and to inspire them with virtuous, generous, and honourable sentiments: in fine, to form their whole character, and render it, as far as possible, such as will qualify them to become pioneers in the renovation of Africa."

This society professes not to interfere with the society instituted some years since in Newark, New-Jersey, for the purpose of African education, which it is intimated has not been so successful as its friends had wished; nor with the more recently formed one at Hartford, in Connecticut, devoted exclusively to the higher stages of African education; but to co-operate with both, rendering them all the

assistance in their power, and with the hope of preparing youth for the Hartford institution: thus removing the only apparent obstacle to its complete prosperity.

The address concludes with the following animated appeal, which cannot fail of having its due weight, and will be the means, we doubt not, of furnishing ample funds to this highly meritorious cause:—

"We appeal, then, with respectful confidence, to the humane and merciful throughout our country. We most earnestly solicit their encouragement, co-operation, and support. We entreat the editors of public journals to bestow on the subject their calm and candid attention; to yield it their personal favour and influence; and to send forth upon the winds of heaven all useful information respecting it. We entreat ministers of the Gospel to bring their consecrated talents to bear in the promotion of its interests, and in the attainment of an object which cannot but be dear to them and their Master. We entreat all classes of the community to contribute their aid and exert their influence in such ways as to them may appear best and most effectual. Considerations the most powerful urge the appeal. By all the horrors of the slave trade; by the wrongs and sufferings of Africa, inflicted by the hands of Americans; by her cruel and incessant wars which they have excited, and which have desolated her towns and cities; by the blood of murdered millions; by the relics of hundreds of thousands thrown from American ships, and strewn upon the bed of the Atlantic—we call upon our country, in its individual and collective capacity, to make a voluntary, though wholly inadequate retribution to those whom they have injured, and to perform an act of justice, of duty, and of mercy, to the people of Africa."

"*An Appeal in Behalf of Missions: addressed to Episcopalians—a Sermon, preached before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James's Church, Philadelphia, on Tuesday, May 12, 1829. By ALONZO POTTER, Rector of St. Paul's Church, Boston. Published at the Request of the Board.*"

"*The Missionary Argument: a Sermon, preached, by Appointment, before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. Andrew's Church, Philadelphia, on Tuesday Evening, May 11, 1830. By GEORGE WASHINGTON DOANE, A. M., Assistant Minister of Trinity Church, Boston.*"

THE missionary zeal of the present day is most commendable. On every side we find its efforts are mighty; and we may well hope its fruits will also be mighty—resulting in the universal spread of the Gospel of our blessed Saviour, and drawing the heathen from the error of their

ways to the knowledge of the only true, the triune God. Episcopalians have been accused of apathy in this zeal—whether true or otherwise, it is not necessary now to inquire. If they are truly chargeable, it cannot be for the lack of warm and animated exhortations from those who minister at their altars; for it might be easily shown that these faithful heralds of the cross have generally been true to their duty; and we are mistaken if their appeals have not been correspondently met.

Mr. Potter, whose publication ought to have been noticed before this time, has built his superstructure on the 14th verse of the first chapter of St. Paul's Epistle to the Romans—"I am a debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." And though we differ from him in some of his positions, it is due to him to say, that a more animated appeal has seldom been addressed to the hearts of any community. We extract a portion of what he says of our domestic wants, which will serve as a specimen of his manner, it being scarcely necessary at this distance of time to enlarge:—

"Say not that we forget the wants of our own country, of our own Church. We forget them not. We know that they are great; that, if you will, they are paramount. We see them pressing up for relief from every quarter. We forget not, that an eventful moral experiment—an experiment involving not only our national destiny, but the destiny perhaps of other nations, is here in progress; that among us there has been committed, for the first time, to private benevolence, the task of Christianizing a great and overgrowing people. We do not overlook the difficulty of this task, nor deny that it has hitherto been grossly neglected! We often compare the extension of population with the extension of religious means; and contemplate the appalling fact, that the latter is greatly outstripped by the former!"

In an advertisement prefixed to his sermon, Mr. Doane informs his readers that it is not "printed by request"—that "the board of directors, at their annual meeting in 1829, resolved that they would not, after that time, vote thanks for sermons preached before them, nor cause them to be printed"—"it is therefore given as the author's free-will offering—to the best and noblest of causes, the cause of God and man, the cause of CHRISTIAN MISSIONS." His text is from the 15th verse of the 16th chapter of St. Mark—"Go ye into all the world, and preach the Gospel to every creature." In the introductory part of his discourse, Mr. D. asks—"Did" the apostles "fulfil the Saviour's precept? Was the Gospel preached by them to every creature?" These questions are answered negatively; and he adds—

"They were but mortal men. And though they gave themselves, body and soul, to the work, they did but use the precious word, for



fore they were compelled, by cruel persecution, to enrich it with their blood. The work which they began, they intrusted to faithful men, with power to send others after them; so that from their time until now the sacred line has never once been broken, nor the divine husbandry been interrupted, nor the vineyard of the Lord of hosts ceased to extend to all valleys its gracious roots, and to spread over all hills its comfortable shadow, and to extend to nation after nation, and to kingdom after kingdom, its life-sustaining, life-restoring cup. Still, is the Saviour's purpose yet accomplished? Has it yet gone into *all the world*? Is the Gospel yet preached to *every creature*? Alas, no! There are myriads of human hearts that are fainting for the protection of its comfortable shadow. There are millions of immortal souls that are perishing for the refreshment of its cup of life."

Proceeding, he asks—"Why is it so?—Ought it to be so?—Shall it continue to be so?"—These several questions are ably and eloquently discussed. He then winds up with an address to his auditors, part of which we insert as a favourable specimen of the whole:—

"In the plea which I have thus sought to urge before you in behalf of missions, I have not recognised any distinctions of foreign or domestic operations. Why should I? Is not *the field*, the world? Let every man choose his portion of it to reap for the Lord's garner. Only let all choose *soberly*. Whatever is done, is done for God's glory and the good of souls. Done with a single eye to those great ends, God will accept it and bless it with increase. The society which claims our prayers, wisely and happily combines in one the foreign and the domestic interest. God forbid that they should ever be divided! God forbid that where his blessed Son made no distinction, we should think it needful! He died alike for all the souls of men. God forbid that our bounty, our labours, our intercessions, should not also comprehend them all! Individual designation, and the force of circumstances, may give to the one object or to the other occasional predominance. But the constraining love of Jesus is the motive which prompts alike to both, and both look but to a common end, the salvation of sinners for whom Jesus died. With "ample room, and verge enough," in each direction, to engage us all, let us give to each its full proportion of our best and most disinterested zeal. Ages must pass, even were the whole strength of Christendom brought out, before the fulness of the Gentiles can come in. Generations must be numbered before the Church, in her best human enterprise, can overtake, with her Master's holy word and ordinances, the rapid march of civilization towards the ocean of the west."

The talents of Mr. Doane are of a highly respectable order, and his tact at sermonizing not less so. He is zealously engaged in the cause of missions, and having well studied his subject, the work under review affords ample evidence of what he is capable. We extract the closing paragraph of the sermon:—

"My Christian brethren, the spirit of missions is the spirit of our religion—*emphatically*

it is the spirit of our Church. It fired the apostles' hearts at first to plant it. It ever since has fired the hearts of their successors to bend and water it. It has been kept like a pure vestal flame upon the altars of the Church of England. It sent her Middleton and Heber to India. It has carried her evangelists and teachers wherever the foot of man has trod. It brought to the land which we inherit and inhabit, the faith and worship in which our souls rejoice. Friends, brethren, and fathers, shall we not acknowledge, shall we not repay the pious debt? Shall we not transmit to others, and still to others, even to generations unnumbered and unborn, the rich inheritance which we enjoy? Let us arise, then, in the strength and name of God, and gird ourselves, like men, for the performance of this most glorious, this most charitable work! The experience of the year just closed demonstrates that there is not wanting the ability, nor yet the inclination to discharge it. It is knowledge that we need—it is system—it is union, and purpose, and untiring perseverance in action. The plan before us offers them. Its success, thus far, gives pledge and promise of its future efficacy. Let us accept, let us pursue, the glorious, the auspicious omen. *For Zion's sake let us not hold our peace, and for Jerusalem's sake let us not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth!* Above all, brethren and fathers, let us pour out before the Giver of increase our fervent and untiring prayers, that he would be pleased to make his ways known unto all men, his saving health to all nations—that the light of his glorious Gospel may shine unto all lands, and that 'all who receive it may live as becomes it'—that he would 'have mercy upon all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of his word, and so fetch them home to his flock, that they,' and we, 'may be saved with the remnant of the true Israelites, and make one fold under' the 'one' great 'Shepherd, Jesus Christ our Lord.'"

For the Christian Journal.

### *Documents respecting Bishop Hobart.*

*Extracts from a Discourse delivered in St. John's Church, Bridgeport, Connecticut, Sunday, September 19th, 1830, and repeated in Trinity Church, Fairfield, the Sunday following.*

2 Kings ii. 12.—"My father, my father, the chariot of Israel and the horsemen thereof."

This was the remarkable and pathetic exclamation of the prophet Elisha, when he was separated from his master and illustrious head—when Elijah was removed from his labours, and station among the sons of the prophets, on earth—when he was elevated to a seat among the saints, the spirits of just men made perfect.

[Here follow the first twelve verses of the chapter.]

Such is the simple, the interesting account of the exit of this remarkable servant of God from earth to heaven. There appeared a chariot and horses of fire, and Elijah went up, by a whirlwind, into heaven. These visible appearances were indeed remarkable; extrac-

inary: yet if we for a moment reflect upon the exit of the immortal spirit of *any* one, from this to the world of spirits—aside from the visible appearances on this occasion, is it not, in every instance, remarkable? and though common, frequent, yet is it not miraculous?—Yesterday we beheld a fellow-mortal, like ourselves, thinking, speaking, acting—his spirit giving life, animation, energy to this earthly frame. To-day we indeed beheld the earthly part remaining, but not the same being: on the contrary, we beheld a mass of inanimate matter, an empty channel, through which, yesterday, flowed the streams of animal life—an inanimate tenement, which, but a few hours previous, was giving utterance to strains of eloquence and harmony—from which poured forth arguments so attractive, so forcible and irresistible, as to fill us with wonder at the depth of talent displayed, and to overwhelm us with conviction of the truths thus uttered. But, whither has all this fled, in so short a time, in so inexplicable a manner? The visible matter still remains, but what hath so suddenly wrought in it such a change? and how, and where, hath fled its constituent, its vital, rational, immortal part?

The miracle, in the instance of this holy man, was great, astonishing; but the transition, in the abstract, is, and must be the same to all men—it is from corruption and mortality, to incorruption and immortality—from a temporal, visible, to an eternal, invisible world. It was to render him peculiarly conspicuous, as had been his earthly course, that this holy man was thus removed from earth to heaven. He was, and had been an eminent prophet: although in his period the sons of the prophets were numerous, although many of them were eminent, yet was this illustrious person peculiarly eminent.

Again, in this brief history we are presented with a character of a different and superior grade and authority among the sons of the prophets. Elisha was his successor, not as a prophet, (for he was equally one before,) but in grade and authority. "Knowest thou not that the Lord will take away thy master from thy head to-day?" And after his succession, when the sons of the prophets which were to view at Jericho, saw him, they said, "The spirit of Elijah doth rest upon Elisha." They saw the mantle, the emblem of authority, "and they came to meet him, and bowed themselves before him."

We notice but one other striking incident respecting the departure of this holy man. The occurrence took place while on a tour of peculiar duty, as an overseer of the sons of the prophets, and also (as they were inseparably connected) of the Church and people of God.

Gilgal appeared to be his residence, or the centre from whence he commenced his journeyings. From Gilgal he went down to Bethel, and visited the sons of the prophets; from Bethel he proceeded to Jericho; from Jericho to Jordan; and having passed that emblematic stream, soon after, in the midst of his tour, in the execution of his sacred office, "as they still went on and talked," he was arrested by a celestial mandate, and ushered into the invisible world.

Time will not allow us to trace many important and interesting particulars of this emi-

nent servant of God. To sum up the whole, his labours were arduous, his responsibility great, his privations frequent, his trials numerous and almost constant, and his revilers were many. Over all these he triumphed, and now entered into the rest and reward reserved for all the people and servants of God, and especially for those, who only differ as one star differeth from another in glory.

But it may be inquired, why, at this time, do we peculiarly dwell on particular traits of the character of this holy man?

My brethren, need it be remarked, that a solemn, an interesting, to us, a most melancholy occurrence has taken place, in our Church, our country, the religious world? Alas! alas! verily a master in Israel has departed from us! His armour is put off—his shield is laid down—his bow is unbent—his spear is useless! Who, who shall gird himself therewith—who of the sons of the prophets shall fully, equally sustain it? The mantle—of his virtues, his energy, his fervour, his zeal, his talents, his thrilling eloquence, his sole and unabated devotedness to the cause and the sacred office—I repeat it—his mantle, who of the sons of the prophets will fully and equally sustain?

My brethren, if in many respects he had no superior, may we not, in contemplating the brilliant traits of his character, career, and its peculiar close, with much propriety apply the mournful and emphatic exclamation, "My father, my father, the chariot of Israel and the horsemen thereof?"

My brethren, may I not appeal to many of you present—to this sacred desk, could it give utterance—that in the decease of the lamented *Hobart*, an Elijah, an Elisha of the Church of the present day is fallen indeed?—To portray his character is a task beyond my humble sphere. Soon, by a more talented mind, will it, without doubt, be attempted. In consideration of his former official connexion with the Church in this diocese, had his labours and his talents been of an ordinary cast merely, justice to his memory would demand of us the passing tribute of respect: but, when it is so well known that, during even the short period he took charge of this diocese, in connexion with that of New-York, an impulse was given, which it is trusted, in many parishes still remains—when even his short but arduous and gratuitous labours among us have been productive of so great benefits, to pass over the occurrence of his decease, would be a mark of the highest ingratitude, the grossest disrespect. During the period referred to, it was the lot of your speaker (and he will ever reflect on it as one of the most interesting portions of his life) to accompany him through most of the parishes in this diocese; and from personal knowledge alone would I speak of him in any respect; but I must again refrain—to enter fully into any particulars would exceed the time allotted. Who will ever accuse this lamented prelate of want of candour? And this was equally exercised towards those who thought and acted different from, as with him. To use the language of a polemical opponent, "I esteem him much—I always know where to find him."—He aimed at impartiality: sooner than support his best friend in error, or in any measure screen him, he would relinquish him. In this respect he had several instances of severe trial; but Fiat justitie was his motto. Need it be

added, that he was unremittingly engaged in the discharge of his various, manifold, arduous duties? Who ever discovered him entirely at leisure? Like the bow that is constantly bent, though supported by a vigorous constitution, his mental energies have burst the cord—it has loosed, and the golden bowl is broken. Why need we speak of his untiring exertions, of the double and treble duty he frequently performed? Who that has listened to his eloquence from the pulpit, will not bear witness to its fervour, its solemnity, its force? and who that has joined with him in the services of the altar, has not caught the sacred flame of devotion, through his fervent, engaging manner, in the use of our spirit-stirring Liturgy?—But we must again be checked.

Before closing, we cannot refrain from repelling one or two charges too, personally, well known to be incorrect. This inestimable character has been charged with inordinate ambition. Separate from promoting the interests of the Church, this is utterly without foundation. Through his zeal and energy in promoting these interests, he has indeed shone like a splendid luminary; in presenting to notice, in its engaging colours, the beauty of the Church, her light has reflected a lustre on him, as one of her most conspicuous sons. And what devoted servant of the altar should not earnestly pray, that in his sphere and station he may be a burning and a shining light?\*

In a manner equally erroneous, he has been represented as opposed to the distribution of the Bible. As to the *manner* of its distribution, his views were different from some others, and, with his accustomed openness and undisguised candour, he expressed them. In theory and practice, he acted on this subject with a large majority of his brethren. His ideas of the inexpediency of amalgamation, or the union of different denominations for certain purposes, have been and now are supported by several of them; for instance, by the Dutch Reformed and Methodist denominations, with regard to Sunday schools.

His views of the Gospel and the Church of Christ were the same as those of the venerable White, and, for aught is known, of all the present house of bishops. But we must again forbear. We have entered upon a subject, the contemplation of a character, which, from peculiar circumstances, we find it difficult to close. His arduous life—of labours often, journeyings often, weariness often, and yet untiring—is terminated. His sun has set in meridian splendour. His loss is not only a sectional, not only a national calamity, but a brilliant luminary of the Christian world is suddenly extinguished for ever. Let us pray that the event may be sanctified to all of us, especially to the surviving servants of the altar—let us pray that the mantle of his virtues may, in some measure, descend upon many present and future sons of the Church.

Remote from his residence, deprived of the company and endearing sympathies of the partner of his bosom, to wipe from his brow the clay-cold moisture of dissolving nature, deprived of the opportunity of bestowing on his

family his parting benediction, he yielded up his spirit. But he was not alone: surrounded by numerous friends, in the midst of a populous district, where, under his fostering care, the Church of God had taken root, risen, and widely extended—there he gave up the ghost. Like a faithful soldier, and as all servants of the altar should wish, he yielded up his life on the field, in the midst of an extensive and arduous tour of duty. He has fallen, gloriously triumphing under the banners of the cross. The God whom he served continually, it is trusted, was with him—that he guided him with his counsel, and afterwards received him to glory.

#### *St. George's Church, Schenectady.*

At a meeting of the church wardens and vestrymen of St. George's church, in the city of Schenectady, on the 23d day of September, 1830, the following preamble and resolutions were unanimously passed:—

Whereas the unexpected and afflicting intelligence of the death of the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the diocese of New-York, has filled this vestry with grief; yet being deeply impressed with the obligation which binds us to submit with Christian resignation to this dispensation of Almighty God, it is

*Resolved*, That we will ever cherish a grateful remembrance of our departed diocesan, who, by the rectitude of his principles, the purity of his motives, the elevation of his apostolic character, his urbanity in private life, and his pure and unaffected piety, had secured the confidence and affection of both clergy and laity.

*Resolved*, That we feel it our duty on the present mournful occasion, to express not only our high sense of the promptitude, unprecedented zeal, and indefatigable exertions with which our late bishop laboured to advance the high interests of religion and the Church, of which he was so distinguished an ornament, and so unwearied a servant; but also our entire confidence in the soundness of his policy, and the correctness of his proceedings, whether in the affairs of his own diocese or in the concerns of the Church at large.

*Resolved*, That we offer our sincere condolence to the afflicted family of the deceased bishop; and pray that the grief which their experience in the loss of their revered head, may be lightened by the firm assurance that a faithful follower of Jesus Christ has been removed from this vale of tears to the peaceful mansions of his heavenly Father.

*Resolved*, That, as a public testimony of our regret, the church be hung with the usual badges of mourning, and that the same be continued until the ensuing festival of the Nativity.

*Resolved*, That the rector transmit a copy of these resolutions to Mrs. Hobart, the respected relict of our late bishop.

Extract from the minutes.

PIERRE ALEXIS PROAL, *Rector*.  
S. W. JONES, *Clerk*.

#### *Christ Church, Green-Bay.*

At a meeting of the vestry of Christ church, in the township of Green-Bay, convened on the receipt of intelligence of the death of the Right Rev. John Henry Hobart, D. D., bishop of the Protestant Episcopal Church in the diocese of

\* This discourse was hastily penned the Saturday previous to its delivery, and before any particulars were known respecting the decease or interment of Bishop Hobart, except a rumour that his family were not with him.

the state of New-York, the following resolutions were unanimously adopted:—

*Resolved*, That this vestry has heard with deep regret of the decease of the Right Rev. Bishop Hobart, whose intellectual greatness, exalted private character, and eminent services in the cause of religion, entitle his memory to lasting veneration and love.

*Resolved*, That the members of this vestry, as a mark of the sense of the loss sustained by the Church by the death of Bishop Hobart, will wear the usual badge of mourning until the 25th of December next.

*Resolved*, That these resolutions be forwarded to the editors of the "North-western Journal," the "Gospel Messenger," and the "Christian Journal," with a request for their publication.

(Signed) A. G. ELLIS, Secretary.

There are other documents, which we intended to have inserted in this place, particularly extracts from the reports just published of the missionary and other societies; but we are compelled to omit them for want of room; and we therefore close the present course with the following handsome compliment, extracted from the American Quarterly Review for March, 1830, and sent some months since, by a much respected friend in an adjoining diocese, for insertion in the *Christian Journal*:

"Such worthy pillars of the independence of the Church are not wanting among us, even in that state which first rocked the cradle of anti-masonry. We will indulge our feelings for a moment, by citing the example of one excellent and learned prelate, who, indefatigable in the performance of his duties, is yet zealous without bigotry; who is the persecutor of no sect, the tool of no party; who spares no vice, yet wars with no innocent recreation; who is the fearless champion of truth, without being the inexorable persecutor of error. Equally removed from the extremes of fanaticism and indifference, he stands the bulwark of an enlightened and rational religion, an honour to the Church over which he presides, and to the Christianity which he professes. Having seen and studied the effects of a union of Church and State abroad, he has left his testimony against it."

For the *Christian Journal*.

Messrs. Editors,

In the *Missionary Herald* for November, is an account of the late meeting in Boston, of the American Board of Commissioners for Foreign Missions; and I perceive, with surprise and regret, among the honorary members of that board, *present* at the meetings, the name of a highly respected clergyman of the Protestant Episcopal Church in Boston! I was confidently persuaded that some error had been committed; that his name had been accidentally inserted by mistake, from the circumstance, that he might possibly have been present at the delivery of the annual sermon before that board: but on further reading, I found that he was not only present at the meetings, but actually a member of a committee on one of the

missions of that board! Now, Messrs. Editors, I would ask, How can a clergyman of the Episcopal Church justify himself for this act, of not only countenancing by his presence, but aiding by his assistance, the efforts of a dissenting missionary society, which he is bound to consider, and I presume actually does consider, as a schismatical society, engaged in the promotion of the cause of schism? To the consistent members of that society I have none but the kindest feelings; I honour them for their zeal in what they consider as the cause of their Divine Master; but I cannot but consider them as in an error, and I cannot, conscientiously, countenance any of their proceedings. Nor do I see how an Episcopal Clergyman can, without a violation of his ordination vows, be present at any of their meetings, or be instrumental, in any way, in aiding and abetting them. How can he do this, when he daily prays to be delivered, not only "from all false doctrine," but also from "heresy and schism?" I must say, I am grieved that any member of our Church should act thus inconsistently, and especially one from whom I did hope better things. I well recollect when the church of which this respected clergyman was rector, had a missionary association auxiliary to the American board; but I had learned that, through his instrumentality, that auxiliary had either been dissolved, or that its funds were now devoted to the General Missionary Society of our Church; and I was therefore the more surprised and disappointed, nay, grieved, at the step on which I have animadverted. I do think, Messrs. Editors, that it becomes the clergy of our Church to beware how they set before the members of their parishes an example which they would not wish to see generally followed. I cordially award to the respected clergyman to whom I have alluded, my thanks for his zeal in the cause of missions—a zeal which I trust will produce beneficial effects throughout his diocese; but I would respectfully ask him, if his zeal for the *true* cause of missions would not be better shown, by confining himself to the institutions of his own Church, than by aiding those of another denomination? In a word, how can the author of the eloquent "Appeal in behalf of Missions, addressed to Episcopalians," reconcile it with his duty to the "Church of his affections," to patronize and aid the missions of another denomination? If he were to meet the missionaries of this society in a distant land, would he, nay, *could* he recognise them as authorized ambassadors of that Master, to whose cause he has devoted his life? If not, how can he aid in sending out these *unauthorized* ambassadors?

A LOVER OF CONSISTENCY.

### Consecration of Bishop Benjamin T. Onderdonk.

IN our October number we announced the gratifying intelligence of the election of a successor to the late lamented Bishop Hobart, in the Episcopate of this diocese, in the person of the Rev. Benjamin T. Onderdonk, D. D., one of the assistant ministers of Trinity church in this city; an event which was effected with unexampled unanimity and harmony. We have now the pleasure to announce to our readers the consummation of an event, in which the Church in this diocese is so deeply concerned, and on which her peace and prosperity so materially depend; in the consecration of the above-mentioned reverend gentleman to the high office to which he was called by the late annual convention.

This solemn act took place on Friday, the 26th of November, in St. John's chapel, in this city, and was one of the most impressive and imposing ceremonies we ever witnessed. A large number of the clergy of this diocese, and from the neighbouring states, attended the solemnity, besides a numerous congregation. There were present, the Right Rev. Bishop White, of Pennsylvania, the venerable presiding bishop of the Protestant Episcopal Church in the United States, by whom the office of consecration was performed, and whose appearance added greatly to the interest of the scene; and the Right Rev. Bishops Brownell, of Connecticut, and Onderdonk, of Pennsylvania, who assisted in the services, and in the imposition of hands. Morning prayer was read by the Rev. Dr. Lyell, rector of Christ church, the lessons by the Rev. Dr. Milnor, rector of St. George's church in this city, and the sermon preached by the Right Rev. Bishop Brownell. The bishop-elect was conducted to his seat in front of the chancel, by the Rev. Dr. Wainwright and the Rev. Mr. Richmond, who also assisted in the ceremony of investing him with the Episcopal robes. The certificate of his election, and the testimonial of the convention of the diocese, were read by the Rev. Levi S. Ives, the assistant secretary of that body. The testimonial of the standing committees of the several dioceses in the United States were read by the Rev. George Upfold, M. D. the secretary of the standing committee of New-York; and the consent of the bishops to the consecration by the Rev. William Berrian, D. D. the president of the said committee. After the "laying on of hands," and before proceeding to the communion service, the Right Rev. Bishop White delivered the following brief and pertinent address, which coming from so venerable a source, and containing his valuable testimony to

the character and services of the late bishop, and to the talent and qualifications of the present, we give as follows:—

"BRETHREN,

"It is trusted by the presiding bishop that he will be borne with, while with brevity he gives vent to the sensibilities which possess him on this interesting occasion. It will easily be believed that the duty of the day cannot have been discharged without the tenderest recollection of a friend, for whom there has been cherished an affection from his very early years. With the grief occasioned by his decease, there is the consoling recollection of the virtues and services which embalm his memory in the estimation of his friends, of the churches which have been under his superintendence, of our Church generally throughout the Union, and of that portion of society who knew him only as a man, as a fellow-citizen, and as a Christian minister exterior to their respective pales.

"It is within a few months of twenty years since, in Trinity church in this city, he was consecrated to the Episcopacy by the imposition of the hands of the present speaker. On that occasion, as may be seen in his printed sermon, the consecrator, affirming an intimate knowledge of the subject of the ceremony, probably more exact than that of any other individual then present, did not hesitate to anticipate an abundant measure of usefulness. At the same time he indulged the expectation, grounded on the disparity of years, that when called from this earthly scene, he would leave behind him such a labourer in the vineyard of the Lord. The anticipation of usefulness has been amply realized. The expectation of survivorship was not unreasonable; but has been disappointed by the sovereign disposal of the Great Being, whose ways are unsearchable, and in whose hands are the "issues of life."

"Brethren, there has been the expression of these sentiments, partly from the wish to mingle the sorrow of the deliverers of them with that of the bereaved diocese; and partly to felicitate it on the choice of a successor; to whose merit it cannot but be a powerful testimony, that *he is the individual* on whom the deceased bishop would have wished the choice to fall—a fact, known to him who now affirms it; and who anticipates as confidently as is consistent with the uncertainty of all human affairs, a verifying of the opinion of your late diocesan, and that of the lately assembled representatives of your diocese.

"That this may be the result, will, it is to be expected, be a subject of your prayers."

EPISCOPAL ACTS.

*In the Eastern Diocese.*

Thursday, the 14th of October last, Right Rev. Bishop Griswold held an action in St. Paul's church, Windsor, Mont., and admitted the Rev. William M. deacon, the minister of the pastorate to the holy order of priests. The Messrs. Chase, Clapp, Howe, and Ward, were present and assisting. Sermon by the bishop.

Thursday, the 9th of December, the right reverend gentleman held an action in Grace church, Boston, and admitted the Rev. George F. Haskins, to the holy order of priests. Sermon by the Rev. Alonzo Potter, rector of St. Paul's church, Boston. The holy rite of confirmation was administered in the morning. Sermon by the bishop.

*In the Diocese of New-York.*

An ordination held in Trinity church, New-York, by the Right Rev. Bishop Onizca, of this diocese, on Wednesday, December 1, Mr. James D. Carder, tutor in Geneva College, was admitted to the order of deacons. Morning prayer read by the Rev. George Upfold, rector of St. Thomas' church, New-York, who also presented the candidate and the lessons by the Rev. Levi S. rector of St. Luke's church, New-York; and the exhortation delivered by the bishop.

An ordination held by the same bishop in St. John's chapel, in this city, on the second Sunday in Advent, December 7. John V. Van Ingen was admitted to the same order. Morning prayer was read and the candidate presented, by the Rev. William R. Whittingham, and the sermon preached by the bishop.

*In the Diocese of New-Jersey.*

Sunday, the 9th of May, 1830, the Right Rev. Bishop Croes administered the holy rite of confirmation in Christ church, at New-Brunswick; on which occasion twenty persons availed themselves of the benefits of that rite.—On Monday, the 14th of the same month, he instituted the Rev. Henry M. Mason as rector of St. John's church at Salem.—On Wednesday, the 16th of September, he held a confirmation at Christ church, Middletown, when thirty persons were confirmed.—On the next day at Christ church, Shrewsbury, he inducted the Rev. Harry Finch to the rectory of that church; and also held a confirmation, at which eight persons presented themselves to renew and confirm their baptismal vows.—On Wednesday, the 1st day of December, by direction of the bishop, the Rev. Frederick Beasley, was instituted rector of St. Michael's church at Trenton, by the Rev. Clarkson, rector of Christ church, Newton.

L. XIV.

*In the Diocese of South-Carolina.*

On the 20th Sunday after Trinity, October 24, 1830, the Right Rev. Bishop Bowen consecrated to the Christian worship of Almighty God, "The Chapel at Tottness," in St. Matthew's parish.

On the 12th of November a confirmation was held by the same bishop in St. Paul's church, Radcliffeborough, when 58 persons of that congregation and of St. Michael's and St. Philip's partook of that rite.

*In the Diocese of Quebec.*

On Thursday, the 14th of October, the bishop administered the apostolic rite of confirmation to 21 persons, in the church at Woodhouse, Upper-Canada. The services of the day were rendered more than usually impressive by the baptism of four adults, who received that holy sacrament before the congregation, according to the solemn and affecting ritual of our Church. A sermon was preached on the occasion, from Rom. ii. 28, 29.

On the following day, the bishop left Woodhouse for the Mohawk village on Grand River. The bishop consecrated St. Paul's church in that village, and the burial-ground adjacent. On Sunday, the 17th, this church, the oldest but one in the diocese, built originally by the crown for the benefit of the Indians of the Six Nations, has lately undergone a thorough repair, at the expense of the New England Company, under the directions and inspection of the Rev. R. Lugg. The bishop, through the medium of the interpreter, delivered a short and plain discourse, taking for his text Lev. xxvi. 2, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord."

At the same time eighty-nine persons were confirmed, above 80 of whom were Indians. The scene was pleasing and encouraging, particularly when the congregation joined in singing. The voices of the Indians are peculiarly melodious, and they who have not heard them can hardly conceive the really affecting manner in which this part of their public worship is performed.

*In the Diocese of Nova-Scotia.*

We copy from the Episcopal Watchman of the 11th December, the following account of a recent visitation, taken from the Halifax Free Press, of the Right Rev. Bishop Inglis. The bishop was attended throughout this visitation by the venerable Archdeacon Coster, M. A., of St. John's College, Cambridge, and was accompanied above one hundred miles by the Rev. Edwin Jacob, D. D., of Corpus Christi College, Oxford, vice-president of the university at Fredericton, New Brunswick:—

*"St John, New-Brunswick.*

"On Monday, the 13th September, the bishop of the diocese concluded his se-

cond visitation of this province, and left St. John in the steam-boat for Annapolis. We are happy to say that he appears to have suffered no loss of health from the great exertions he has made; and that he had much to gratify him in this portion of his spiritual charge. The deep interest which the bishop takes in our ecclesiastical concerns, his diligence in attending to every the most minute particular connected with them, his paternal conduct towards his clergy, and his kindness and affability to all who have had occasion to approach him, cannot fail to have made a strong impression among the many which he has visited. Of the bishop's activity in the performance of his arduous duty, a judgment may be formed from the following account of his proceedings, after the meeting of the clergy at Fredericton, which took place on Thursday, August 19—a period of 24 days:—

"August 21, visited Prince William; consecrated the lower church, and confirmed. Sunday, 22d, consecrated the upper church in the forenoon, confirmed in the afternoon; in all 46.—24th, preached to a crowded congregation, nearly all of the church, at Woodstock, and confirmed 99 persons. After service, set off for Kent, in order to ascertain the best mode of supplying that large and flourishing district with the churches it requires, (and which the people are ready to erect,) and with clerical care. Returned to Fredericton on Friday evening.—28th, confirmed 17 persons at Burton.—Sunday, 29th, visited Gage-Town, and admitted to priests' orders, the Rev. Messrs. Street and Jarvis. The sermon on that occasion was preached by the Rev. Dr. Somerville. There were at least 30 communicants. In the afternoon confirmed 36 persons.—30th, confirmed 29 persons at White's Point, Grand Lake.—31st, visited the Nepis settlement; confirmed 37 persons at Coot's Hill, at the house of Mr. Mahood, there being no church as yet. The people propose to build one, and a subscription to the amount of 130*l.* has been made already for the purpose. Every prospect of a flourishing congregation.—September 1, confirmed 10 persons at Westfield, and proceeded thence to St. John.—4th, confirmed 34 persons at Hampton.—Sunday, 5th, visited Kingston. The church, which is large enough to contain nearly 500 persons, was crowded both morning and afternoon. Confirmed 90 persons.—6th, confirmed 24 persons at Springfield.—7th, confirmed 51 persons at Sussex-Vale.—8th, after service at Norton, returned to St. John.—10th, visited the national school at Carleton.—11th, presided at a meeting of the district committee of the Society for Promoting Christian Knowledge.—12th, preached for the benefit of that committee, at Trinity church in the fore-

noon, and in the afternoon preached at St. John's chapel.

"The whole number of persons admitted to confirmation, during this visit, in the various missions of this province, is 716."

#### *Tribute to the Memory of Henry M'Farlan.*

At page 286 of our present volume we noticed the death of this greatly esteemed friend. It gives us pleasure to add the following just tribute to his memory, extracted from the 14th annual report of the board of managers of the New-York Protestant Episcopal Missionary Society. After a very happily expressed testimony of affection and regard for the memory of our late much lamented diocesan, the report proceeds:—"But we are not only called upon to weep over the remains of the head of our institution, but also to deplore the loss of our worthy, active, zealous, and indefatigable senior vice-president, Henry M'Farlan, esq.—a pious Christian, a sound and well-instructed Churchman. The interests of this institution, and of every other, whether local or general, having for its object the promotion of true religion in connexion with the Church of God, ever found in Mr. M'Farlan a liberal and efficient supporter.—Many of our brother Churchmen, from various parts of the diocese, now within these walls, who have often witnessed his generous zeal and devotion in the cause of the Church, we doubt not, will cordially unite with us in rendering the homage of our sincere respect for the memory and character of our deceased and excellent friend. Need we apologize for so long detaining you from the record of the business transactions of the year? Oh! how rejoiced should we be, if our hearts could have been spared the agonizing pang of paying this tribute of affectionate remembrance of our deceased friends: but 'God's will be done,' should be our language, as it was that of our venerated bishop, in those hours of pain and suffering which preceded his entrance into the mansions of happiness and glory."

#### *Obituary Notices.*

THE REV. JOHN C. PORTER.

THIS young man, the son of Mr. Giles W. Porter, of Albany, died in Wilkinson county, Mississippi, on the 20th October, in the 23d year of his age. Mr. Porter was born in this city, and received his first education at the Albany academy, at which he was one of the brightest scholars, and was particularly noted at its annual exhibitions, for his graceful and forcible manner of speaking. He completed his studies at the Episcopal General Theological Seminary, and received deacons' orders about two years ago. He shortly after went to the south, where he was actively engaged in the service of the church, when death cut him off. The following notice of him is copied from the "Natchez," a paper printed in Natchez, Mississippi.—*Albany Daily Advertiser.*

"Mr. Porter was a native of Albany, New-York, had resided in this state about

two years, and had officiated in the Episcopal church at Woodville, and came by invitation to this city some ten or twelve months ago, and was constituted rector of Trinity church. In July last, he took leave of this congregation to visit the one to which he had formerly preached. His health generally throughout the summer had been good, and he had proposed to return to Natchez in a short time. He however became sick, but soon recovered so as to enable him to ride on horseback. To discharge what he considered a sacred duty, he exposed himself; the disease which had previously afflicted him, returned with great violence, and in a few days he died. Every medical aid was afforded him, every kindness and attention was given to him, that it was possible for him to receive. Though among strangers, yet they were his countrymen, and he resided in the mansion of one whose amiable disposition and liberal hospitality the deceased experienced to the utmost extent.

"Our previous reflections were the result of comparison. Mr. Porter was a stranger among us, young, highly gifted, and of the most exalted feelings, and our imaginings carried us to the home of his father: had he died in his native city, under his parent's roof, amidst relatives and numerous friends, how would his loss have been deplored! in what manner would they have shown a respect to his memory!

"To speak in praise of the dead is an every-day custom; even slanderers will shrink from their enmity, and join in the eulogium of one dead, whom they hated while living. But how to speak of such a man as Mr. Porter was, and not to say that which has been said of hundreds in mere flattery and obsequiousness to the living, is not to be done; but we only say that which all do know who came within the circle of his intimacies. Nature had given to him an intelligent mind—had largely endowed it; education had greatly improved it. A minister of the Gospel, he was sincere in his faith, liberal and tolerant to every one who believed not with him. A Christian, he was mild and gentle to all with whom he had intercourse; and all who had intercourse with him most deeply regret his death. In the pulpit his discourses were forcible, but abounding with beauties; his eloquence was that of a man who felt what he spoke, and could not but practise what he taught.

"We have thus given expression to our individual opinions and to our feelings. In a few days the congregation of which he was the pastor will give, in a public manner, an appropriate expression of the high sense it entertained of the merits of the deceased, and of the loss sustained by his death."

#### EDWARD P. EASTBURN.

Died at sea, on the 7th of November last, on his way from Liverpool to Charleston, South-Carolina, EDWARD P. EASTBURN, brother of the Rev. Manton Eastburn, and candidate for orders in this diocese, in the 21st year of his age. The death of this excellent young man has cast a deep gloom over a wide circle of relatives and friends. He left this city, his native place, in July last, to try the effect of a change of climate on his enfeebled health, the state of which had previously compelled him to abandon his studies in the General Theological Seminary. Accompanied by his mother and sister, he proceeded to England, where he remained about two months, when, by the advice of his physician, he embarked for Charleston, intending to spend the winter in that city. The inscrutable providence of Almighty God did not permit his arrival; but, two days before the vessel reached her destined port, his immortal spirit winged its flight to the mansions above. His remains were interred in St. Michael's church, Charleston, on the arrival of the vessel.

#### *Female Missionary Association of St. John's Church, Yonkers.*

AN auxiliary missionary association has lately been formed by the ladies of the parish of St. John's church, Yonkers; its object being to aid the funds of the New-York Protestant Episcopal Missionary Society. The same ladies recently raised the sum of one hundred and seventy-four dollars, which was appropriated towards defraying the expense of a new roof to the church.

#### *Literary Honour.*

AT the commencement of Dickinson College, at Carlisle, Pennsylvania, in September last, the degree of D. D. was conferred on the Rev. Gregory T. Bedell, rector of St. Andrew's church, Philadelphia.

#### *Sword's Pocket Almanack, Churchman's Calendar, and Ecclesiastical Register.*

This valuable little manual for the year of our Lord 1831, has just issued from the press, and is for sale at the store of the publishers, 127 Broadway. It is comprised in 100 pages of closely printed matter, and, to make it accessible to every one, is offered at the low price of 25 cents. Its utility to Church people will be obvious from the following brief compend of its contents:—The calendar pages contain every thing that is useful in a work of the kind, and they are followed by a concise explanation of the festivals and fasts of the Church—Lists of the bishops and clergy of the American Episcopal Church, of the archbishops and bishops of the united Church of England and Ireland.



of the bishops of the Scotch Episcopal Church, of the English bishops in the British colonies and islands, of the clergy of the dioceses of Nova-Scotia and Quebec, of the standing committees in the several dioceses in the United States, of the conventional meetings, and secretaries of the conventions of the same—Directions for candidates for orders, and lists of religious, scientific, and literary institutions connected with the Church in the United States, &c. &c. The list of clergy is corrected to December, and can confidently be pronounced the most correct list extant. The number is shown to be 534, of the following states, viz. Maine 4, New-Hampshire 8, Massachusetts 31, Vermont 11, Rhode-Island 8, Connecticut 59, New-York 129, New-Jersey 20, Pennsylvania 60, Delaware 6, Maryland 62, Virginia 45, North-Carolina 11, South-Carolina 34, Georgia 3, Ohio 16, Mississippi 4, Kentucky 5, Tennessee 3, Alabama 2, Louisiana 3, Missouri Territory 3, Michigan Territory 3, Florida 2. Of this list eleven are bishops, viz. of the Eastern Diocese (composed of the states of Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island,) 1, of Connecticut 1, New-York 1, New-Jersey 1, Pennsylvania 2, Maryland 1, Virginia 2, South-Carolina 1, and Ohio 1. Thirty-three of the clergy are graduates of the General Theological Seminary.

#### Valedictory Address.

THE CHRISTIAN JOURNAL ceases to be published with this number. After fourteen years of labour, the conductors and publishers are constrained to announce its discontinuance. This step is not to be ascribed to weariness of toil. On the contrary, while they see and feel the necessity of the measure, they have no little reluctance in complying with it, and could the work under existing circumstances consistently be continued, they would most cheerfully devote their time and labour as heretofore. That they have felt an high interest in its welfare, and have earnestly desired its continuance, they freely confess: but it cannot be expected that a work of this kind can be sustained without the aid of adequate funds; and it is altogether from the want of this aid that the CHRISTIAN JOURNAL now ceases to exist. It is true, the subscription list has at no

time been short of a sufficient number of names to defray the actual expense of publication; but so great has been the deficiency in payments, that a very large sum would be necessary to liquidate the debt incurred by it, without allowing any thing for the labour required in managing its concerns.

In reviewing what is past, the conductors and publishers humbly hope that their labours have not been altogether profitless to the great cause of Christian faith and practice, and especially to that portion of the Church of Christ represented by the communion with which they have the privilege and the happiness to be connected, and for whose use it was more particularly designed. The course now adopted is the more regretted, because of the entertainment of confidence in the hope above expressed, because of the benefits to be expected from its continuance, and because also of the work having originated with our late most excellent and never-to-be-forgotten diocesan, under whose sole direction it was for several years published, and with whom, to the latest period of his life, it continued an object of great favour and regard. The knowledge of this fact cheered the conductors and publishers, and tended greatly to induce them to persevere, long after every hope of remuneration was abandoned.

To those subscribers who have been punctual in their payments, and to the contributors generally, the conductors and publishers embrace this last opportunity to tender their most grateful acknowledgments: and now that the work is discontinued, it is hoped and expected that all who are in arrears will see the necessity of discharging with promptness their dues to the CHRISTIAN JOURNAL.

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